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Nov. 12, 2014

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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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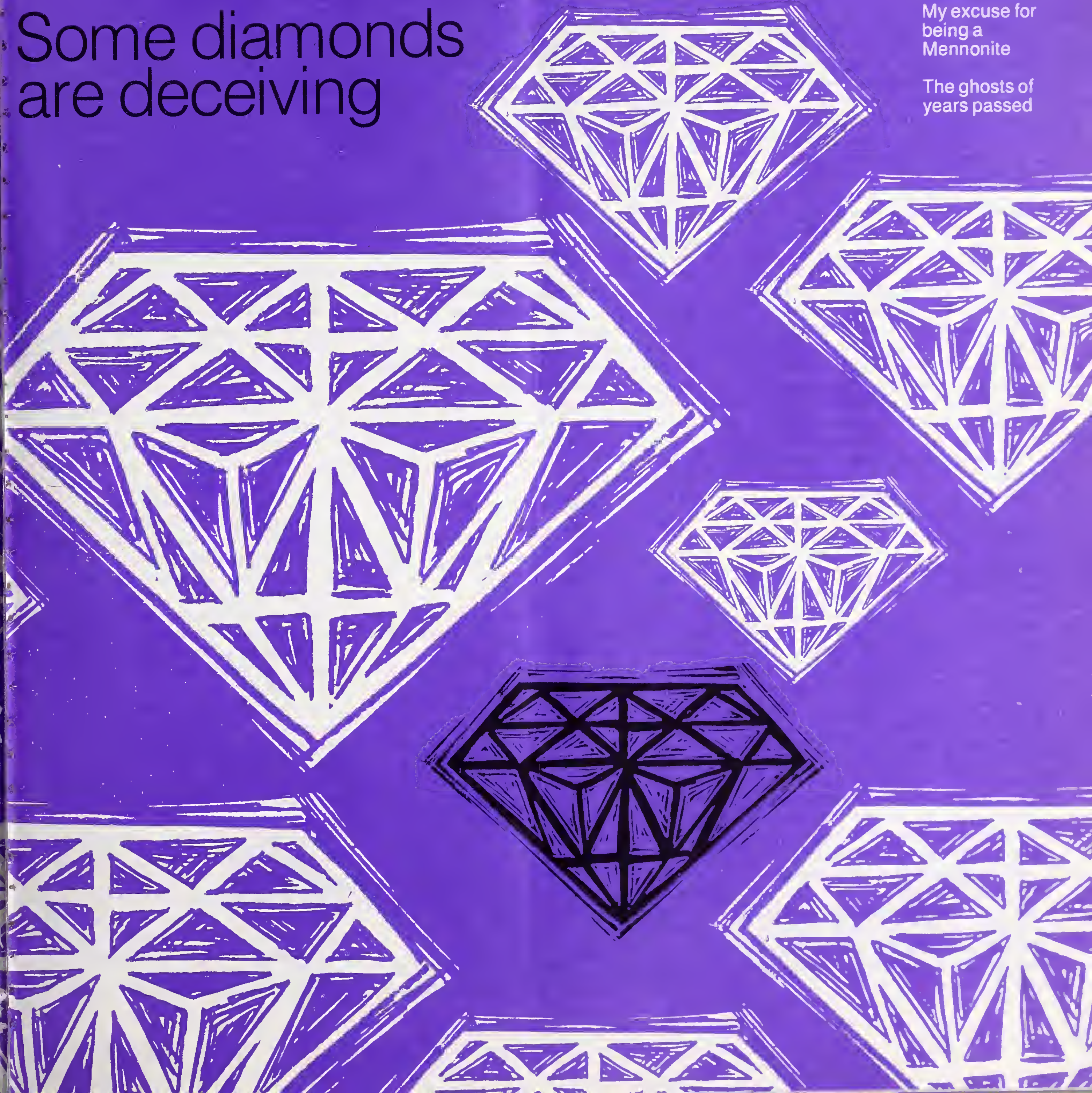
Inside this New Year's issue

Some diamonds are deceiving

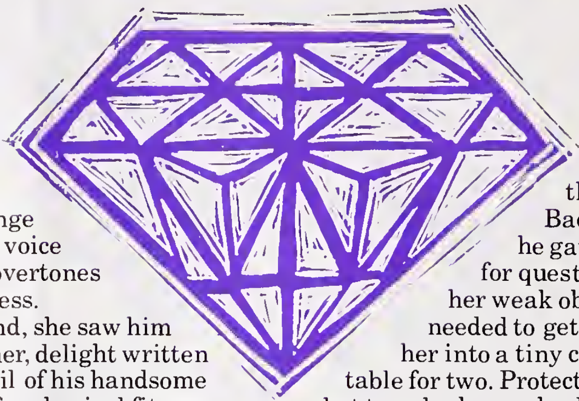
My excuse for being a Mennonite

The ghosts of years passed

Some diamonds are deceiving



Some diamonds are deceiving



Karren Boehr

The frosty white snow crackled noisily under the pressure of her fur-lined boots. She quickly placed the key in the lock of her late-model car and sprinted toward the well-lit entrance of the suburban shopping center. Tossing her long blond hair from beneath the confines of a gray hooded jacket, she stopped, breathless, and glanced at her reflection in the mirrored columns that stood, like soldiers, on the way to the many fashionable shops and delis. Satisfied, she cradled the package containing a Christmas sweater she wanted to exchange under one arm and confidently proceeded to the department store.

Ken couldn't be mad forever, she reasoned as she ran her fingers through several racks of fashionable, downy cashmeres. The same sweater just had to be available in a smaller size.

"Claire, honey, you've been tied up at the office so many hours lately. Claire, do you have to work over dinner again tonight?"

She shook her head to block the memory of such statements from her consciousness and continued her search.

It wouldn't hurt Ken to take care of Jennifer once in a while. He needed to find out that the world would not end just because the evening paper didn't get read from cover to cover, not to mention a 30-minute nap before the 10 o'clock news. Besides, it would only take a few minutes . . . and yes, it was imperative she get the sweater exchanged as soon as possible.

As if by appointment, there it hung in a size eight. Delighted with her find and certain it would not have been there five minutes longer, she jubilantly completed the exchange and lightheartedly hurried out to the mall's inner atrium. Excited, she knew there would still be time to help Dennis with a birthday present for his wife.

She looked around. He had said about seven, and even though she had indicated she would not be able to make it, she was sure he'd stick to his original schedule.

"Claire, did you actually change your mind?" The voice was strong with overtones of breezy gentleness.

Whirling around, she saw him striding toward her, delight written across every detail of his handsome face. A real buff for physical fitness, his entire being showed the healthiness of daily jogging and careful eating habits. His suit and elegantly tailored topcoat were carefully fitted for a young executive.

"I had a Christmas sweater I've been wanting to exchange for weeks," she said, "so I thought I'd combine—"

"You're terrific, you know that?" Gently he grasped her arm and guided her into an exquisite jewelry store, one whose lavish Victorian decor she had often admired from a distance but had never entered, knowing full well its prices would be far beyond her means. Beckoning a clerk, he motioned for her to display two necklaces on a black velvet cloth.

"As you can see I've narrowed things down quite a bit," he said by way of explanation. "Now, how about helping me make the final decision?"

Overwhelmed, she watched as the tiny diamonds and brilliant gold shimmered beneath the brightness of the lights. "They are absolutely breathtaking," she gasped, amazed at her employer's generosity. "They're dainty and exquisite—"

"I thought so," he interrupted, obviously pleased. "But which one? My wife's a doll, but she can't have both."

For a long while she studied the elegant craftsmanship of both pieces. "I vote for the heart," she said finally.

"Then it's settled," he answered. In his confident, executive manner that she found so fascinating—its authority seemed to compliment his warmth and charisma rather than shroud it—he asked that both necklaces be gift wrapped and, ignoring her puzzled face, walked over to the cash register to pay the sizable bill.

Back in the atrium, he gave her no time for questions. Overriding her weak objections that she needed to get home, he guided her into a tiny coffee shop to a table for two. Protectively, he ordered hot tea—he knew she did not drink coffee—then watched with relish as she cradled the tiny cup in both hands and savored its warmth.

"Glad I talked you into staying?" he asked softly.

She sighed. "Lately I can count the number of times I've had a cup of anything without a fussing child on my lap. Jennifer's a sweetheart and I dearly love her, but sometimes motherhood gets to be a little much."

"My two aren't exactly members of the angelic host either," he responded sympathetically. Leaning forward, he trained his eyes on her attractive face. "Claire, you've been a real joy. Since you've come back to work, the office is an orderly machine. It has personality, warmth, and I want you to know I really appreciate your being there."

Reaching into his suit pocket, he withdrew one of the wrapped boxes. "I know you picked it out yourself," he said, gently reaching for her hand and cradling the small package among her fingers, "but you can at least act surprised, OK?"

She choked. "I don't understand," she murmured softly. Questions about two gifts instead of one that had plagued her earlier in the store only deepened. She couldn't read his gesture and it frightened her; or was it that she read it all too clearly?

"Claire, you've added so much to my life," he continued tenderly. "You've been there when I needed you—late hours when the business was in a slump. You understand where I'm coming from and I wanted to . . . let's just call it a belated Christmas gift. No one needs to know the diamonds are real."

Carefully he took the box from her

hand, unwrapped its contents and, getting up from his chair, clasped the tiny heart around her neck. "You do have exquisite taste," he teased as he returned to his seat, "and on you it is stunning." Raising his cup, he offered a toast. "To a lovely lady."

When he rose to leave, she remained, using the excuse she had several additional errands to run. The warmth of his hands on her neck still radiated through her, and she wanted time to savor her thoughts.

She felt young again, vibrant, alive. Motherhood was gone. The drudgery of dishes, dust, bills and laundry—taken for granted—vanished into a sea of delightful fantasy, and for a time she escaped.

Finally realizing she eventually had to return home, she grabbed her purse and placed the small box deep within its recesses. Withdrawing her hand, she noticed a piece of yellow paper flutter to the carpet. Picking up what she thought was a receipt from a recent purchase, she realized it was a New Year's resolution she had made years ago. The words "I will obey" screamed from its surface once again with such force that she found herself unable to rise from her chair. Hands trembling, she smoothed the faded creases out on the table, spellbound by the timeliness of its message.

A ragged, pathetic old man had written the words years ago in a coffee shop during her lunch hour. She had been struggling with her Christian walk and the unsightly gentleman's "heavenly suggestion" had changed her life. The climb of obedience had been a pure act of her will. Yet through the struggle she had broken into the peace and joy that comes from tapping into the voice of the Father.

Tears mixed with black mascara as memories flooded over her in torrents, memories that could not be held back.

The same yellow paper had fallen to the bedroom floor at a time when her marriage was over—finished almost before it had begun. Those same words had set the course for a reconciliation.

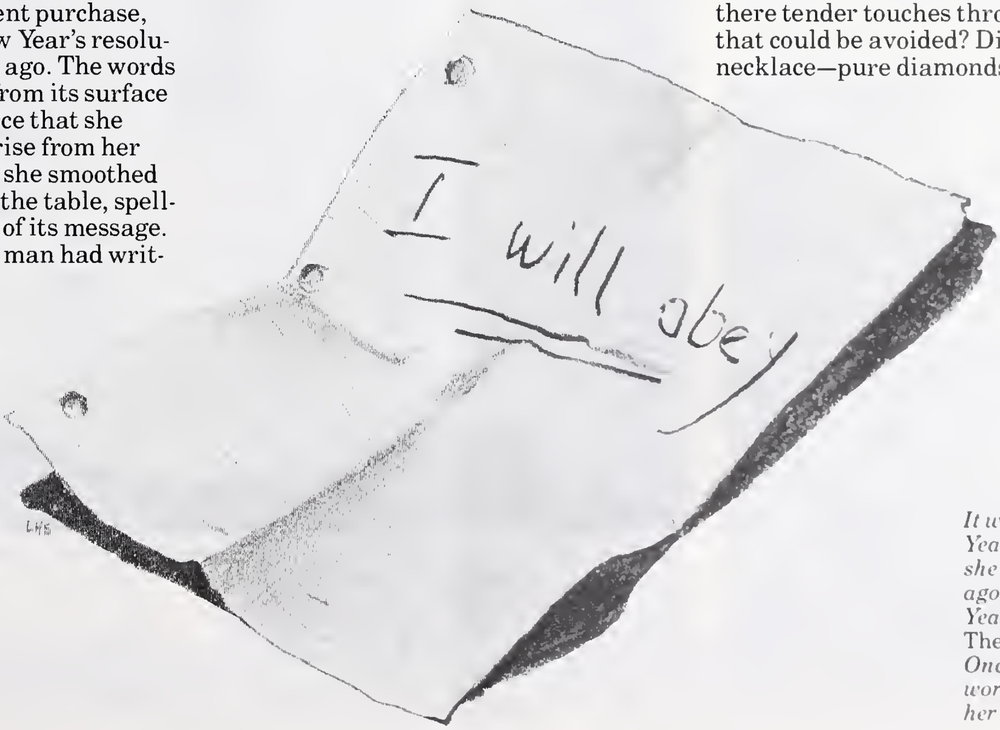
Once again the little old man's pearl of wisdom had let her know where the true and only answer lay right now.

"Others have done it," she argued, desperately grabbing for the best of both worlds—one secure and stable, the other full of diamonds, romance and intrigue. "Ken and Mavis need never know. No one has to get hurt. Besides, the whole thing is just innocent flirtation—nothing more."

Throwing her coat quickly over her shoulders, the yellow note clutched tightly in her fist, she ran like a fleeing animal to the privacy of her car. It was only then that she allowed the inevitable sobs to emerge.

Dennis and Mavis are our friends, she reasoned further. "We're all Christians, belong to the same church. Dennis and I simply have a close, working relationship. It's bound to happen when two people are forced to interact day after day."

Yet her schoolgirl feelings, the unexplainable guilt threatening to smother her with its taunting accusations, the look in his eyes, said that all her reasoning was a pack of lies. Didn't they both look for excuses to be together? Weren't there tender touches throughout the day that could be avoided? Didn't the necklace—pure diamonds—speak for it-



It was a New Year's resolution she made years ago (see past New Year's issues of The Mennonite*). Once again those words screamed to her soul.*

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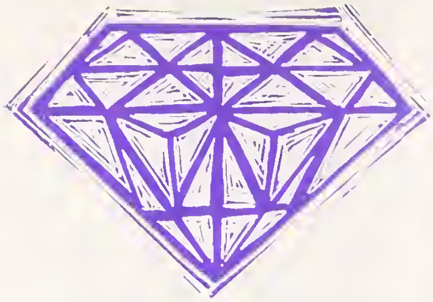


Trembling with shame and fear, she wondered how she could have become so blind to where the real diamonds lay.

self? Who deceives whom?

The old man's message allowed no escape; the facts could not be altered or explained away. She was dangerously close to buying into a life she had until now considered tainted—off limits for a practicing Christian. In the Bible it was spelled only one way—*lust*.

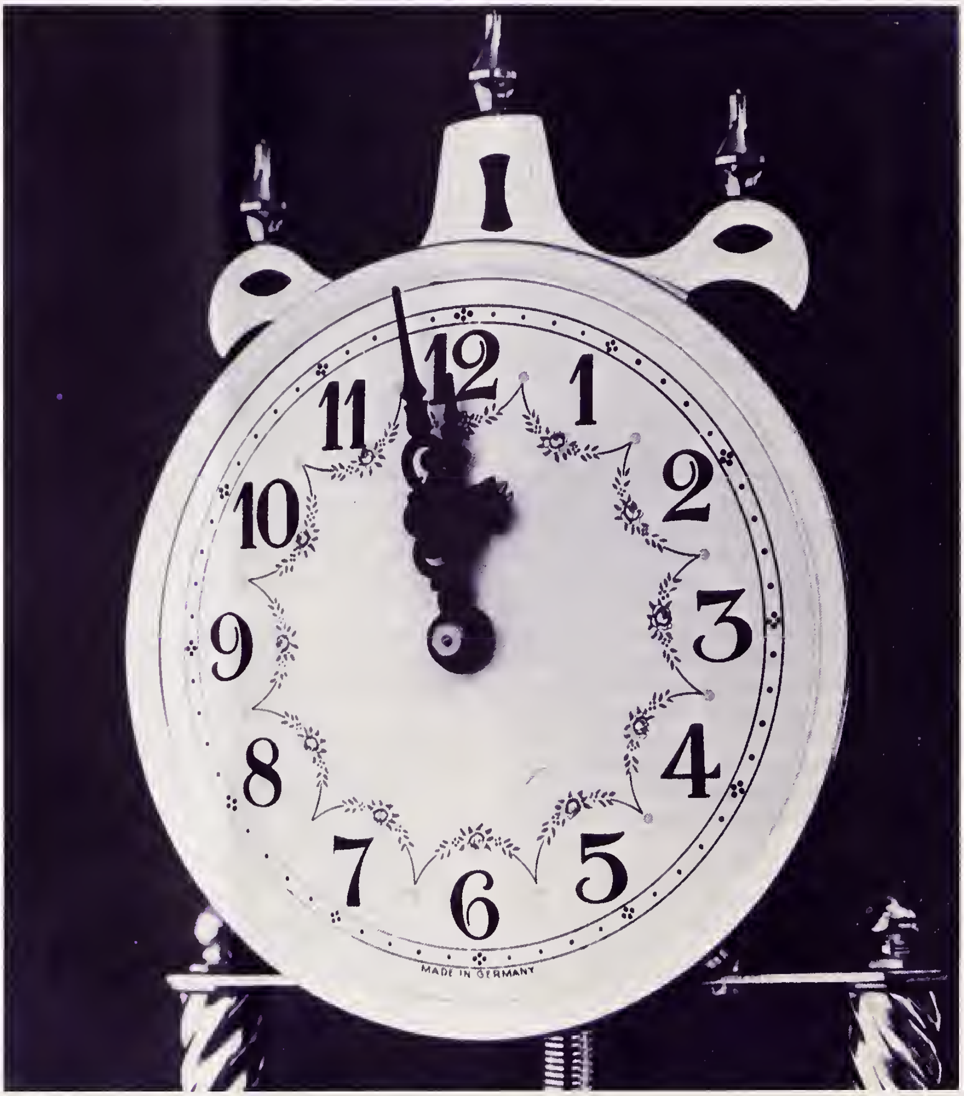
She shuddered as she reviewed the undisputable spiritual principle; you break the laws, you pay the price. Could she risk the chance of being discovered, of destroying her marriage? Even if nothing more became of their relationship than a cup of tea at an intimate table, an occasional holding of hands, could she stand living with the lie that she was pledged solely to Ken? Her "ecstatic gold and diamond fling" would cost her more than she could imagine.

Carefully folding the aged note, she placed it in her purse and, in turn, retrieved the small square box. "Old man, you've been nothing but trouble," she murmured as she determinedly undid the clasp and forlornly put the coveted—oh, so desired—necklace in its rightful place. The price was too high. The diamonds were going back to Dennis. Tomorrow they would become a thing of the past.

Wiping the tears that continued to cascade down her face, she turned the ignition key and listened as the car roared to life. Trembling with shame and fear, she wondered how she could have become so blind to where the real diamonds lay. Precious Ken and Jennifer, with facets that glimmered and radiated even in the dimmest light—facets of stability, trusting, forgiveness and caring woven together into a necklace called God's family. She knew their cut and polish, and they were of the highest quality. Best of all, they were hers, all hers—without deception.

"Yes," she gasped, "the hideous scars completely through the palms of your hands gave you away, gentle old man. You cared enough again to turn me around—and I'm grateful."

She sighed in welcome relief. She was going home. •



As the moments ticked away she now knew that tomorrow those diamonds would be a thing of the past. The New Year's note came just at the right time.

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Protestantism 1984

Donovan E. Smucker

The key people in the quest for the U.S. presidency provided striking evidence of the impact and variety of Protestantism. In the race of the Democrats, Gary Hart graduated from Bethany Nazarene College in Oklahoma and then entered Yale Divinity School before shifting to law. Jesse Jackson is a Baptist minister who demonstrated to the nominating convention and a huge TV audience what a powerful instrument the sermon-style speech can be. The nominee, Walter Mondale, is the son of a Methodist minister who has continued close ties to mainline Protestantism. Geraldine Ferraro is a loyal practicing Catholic whose view of the separation of church and state is essentially Protestant when she declares that the church has the right to state its views on the moral issues in the political order but that she has no obligation to follow these official convictions. (Keynoter Mario Cuomo, governor of New York, agrees with Representative Ferraro on this issue.)

President Reagan grew up in the Christian (Disciples) Church and is a graduate of their college in Eureka, Ill. Although he does not attend church, Reagan is strongly supported by conservative Protestants. When he addressed the evangelical association of National Religious Broadcasters, his 25-minute speech was interrupted 23 times by applause, plus six thunderous standing ovations. The longest and loudest standing ovation was for Reagan's public affirmation of John 3:16, a verse underscoring belief in Christ as Savior and bearer of eternal life. Vice president George Bush has served on the vestry (the key board of the local congregation) of St. Martin's Church in Houston and St. Anne's parish in his summer home at Kennebunk, Maine.

In the Canadian election both of the leading candidates, Brian Mulroney, the new prime minister, and John Turner, are members of the Catholic church. Pierre Elliot Trudeau, prime minister for the previous 16 years, is also a Catholic.

The mosaic of Protestant backgrounds reveals four different strands of emphasis: Mondale and Bush, mainline Protestantism; Reagan, conservative or fundamentalist; Hart, neo-evangelical or "new" conservative Protestants who have accepted the validity of concern for peace and justice issues; Jesse Jackson, the unique synthesis of the black church of biblical charisma and a political quest for equality.

Liberal Catholics have revealed a skill in bridging gaps among the left and right wings of the church. Most unexpected was the invitation of Jerry Falwell to Senator Ted Kennedy as the convocation speaker at Falwell's Liberty Baptist College in Lynchburg, Va. The senator gave a brilliant defense of American pluralism which removed disabilities for Catholics, Quakers, Baptists and Jews in colonial America. He quoted his brother John Kennedy with approval when he said, "I believe in an America where there is no (religious) bloc voting of any kind."

During the hysteria of Michael Jackson's tour of September and October, many young people were amazed to learn that he is a member of the Jehovah's Witnesses. Leaders of the Witnesses said they did not approve of such wild adulation for a sincere member of their fellowship.

The Toronto Better Business Bureau protested 300,000 packets of "Bible anointing oil" sent to Canadian senior citizens by TV evangelist Rex Humbard of Akron, Ohio, with the request to send him the biggest check or dollar amount they had sent to date. The Bible liquid proved to be salad oil. Earlier in the year Mrs. Humbard sent a letter asking listeners to send money as a birthday present for her husband.

Robert Schuller has replaced Oral Roberts as the leading TV preacher. He is also near the top of best-selling nonfiction because of his book *Tough Times Never Last But Tough People Do*. Schuller also raised considerable controversy with *The New Reformation*, which urges a fresh look at original sin.

The Academy of Parish Clergy selected Martin E. Marty's *A Cry of Absence* as the 1984 Book of the Year.

The agonies for Christians in Central America continued to rage throughout the year. Little change is in sight.

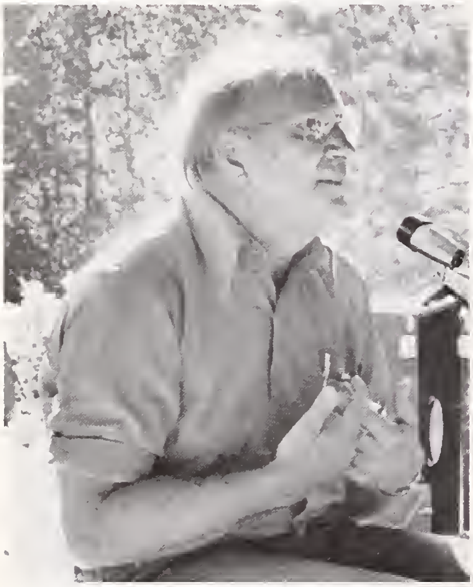
The race to the White House in 1984 probably reflected the religious nature of the United States like never before.

Protestantism 1984

Marty is a Lutheran who teaches at the University of Chicago and is associate editor of *The Christian Century*, the Chicago-based weekly paper of mainline Protestantism which celebrated its 100th birthday as a provocative publication. The editors declared that standing at the intersection of faith and society, they are painfully aware that "injustice, greed and self-seeking" block the coming of the kingdom. The editors promised to be prophetic as interpreters of encounters at that intersection.

Among the prophets who died this year was Martin Niemoller who was 92 years old at the time of his death in Wiesbaden, Germany. This Lutheran pastor spent seven years in the Dachau concentration camp. After his release he called for repentance and confession of guilt in the German church. Later he was a vigorous opponent of war and rearmament. Niemoller toured America several times, preaching powerful biblical sermons in clear, lucid English.

In evangelical circles another great leader died. Francis A. Schaeffer, author of 20 books and head of the L'Abri community in Switzerland, was a leading intellectual of the evangelical community. Schaeffer presented a revised version of a Calvinist theocracy seeking governments directly under the lordship of Christ.



Jake Tilitzky, popular president of the General Conference, helped to facilitate a conference-wide Dialogue on Faith.

U.S. seminary enrollments in the past year reached an all-time high with 55,112 people registered, an increase of 4.7 percent. The proportion of women, blacks, Hispanics and Asian Americans also reached record levels in the theological schools.

The U.S. Episcopal church has gone from 11 women priests in 1974 to 565 in 1982, the last year for which statistics are available. A "conscience clause" permits individual bishops to refuse ordination of women if they are personally opposed to it. One-fourth of the dioceses of the church have no ordained women. There are no women bishops. The United Methodist Church, however, became the first American denomination to elect a woman as bishop—Judith Craig, 47, of Indiana, an experienced minister and administrator.

The agony of Central America is not confined to the majority Catholic population. The Baptist Convention of Nicaragua sent a pastoral letter to "our Christian sisters and brothers throughout the world" protesting the indiscriminate bombing of peaceful villages and the growing U.S. military presence in their country.

Emilio Castro, former president of the Evangelical Methodist Church of Uruguay, was elected chief executive of the World Council of Churches. He represents a combination of proclamation evangelism and social activism.

Regarding church statistics, the overall membership in the United States and Canada continues to grow slowly. It is 0.83 percent in the United States and 1 percent in Canada. There are 139 million members in the United States and nearly 16 million members in Canada. There are, of course, differences in gains and losses among the various denominations.

The 11th Mennonite World Conference at Strasbourg, France, became a cause for many to visit the historic sites of Europe.

A newcomer in the drive for more members is the Society of Friends. The oldest group of Quakers in North America is the Philadelphia Yearly Meeting, whose membership is now down to 13,000. The list has dropped by 25 percent in the last 25 years. The quest for new members is the first since 1682 when William Penn set up his experiment in religious toleration, pacifism, simple living and worship through silent meditation.

In Mennonite experience during the past year the 11th Assembly of the Mennonite World Conference in Strasbourg, France, was the highlight. More than 7,000 registered. MWC's membership speaks 100 languages and comes from 57 nations and 10,000 congregations. The opening biblical meditation by president Charles Christano of Indonesia anchored the assembly to the authority of Holy Scripture. The provocative address of Ron Sider was the most controversial moment of the assembly. The arts and music revealed endless variety from Taiwan, Paraguay and many other countries. The 12th Assembly will be in Winnipeg in 1990.

Other Mennonite developments of note were the David Friesen Foundation launching a Mennonite studies center in Winnipeg, the appointment of John A. Lapp of Goshen (Ind.) College as the fifth executive officer of the Mennonite Central Committee starting this January, the beginning of the preliminary plans for the Ontario Mennonite bicentennial (1786-1986), the resurgence of the MCC material aid program after the strong emphasis on development, the theological study conference in Wisconsin of the General Conference seeking unity among differing doctrinal emphases and the agony of Mennonite Christians in troubled and turbulent Central America.

In Ontario the Old Order Mennonites, who still use horses and buggies, were frightened this year by an arsonist who burned down seven barns full of animals, grain and equipment. The arsonist proved to be the alienated son of a local volunteer fireman.

The bitter seven-year struggle between the Nebraska Board of Education and the unaccredited fundamentalist Christian schools of the state was ended with a compromise proposal which permits the exemption of a school from state control if the school agrees to inform the state board of its educational program and if the state staff people are permitted to visit the schools. In the struggle with the state, pastor Everett Sileven and several parents of Louisville, Neb., were jailed after defiance of a court order •

To people upon their baptism

Cornie G. Rempel

It is common for us to attach special significance to the last words of a dying person.

A middle-aged woman approached a minister because her husband was dying. She felt anxious and deeply troubled. She had faithfully practiced her religion until the time of her marriage. Her husband had gone to Sunday school as a child but had abandoned the practice of religion since then. In fact, he had become quite unsympathetic to her religious needs. So she also stopped going to church, not wishing to antagonize and hoping to exert a quiet influence.

Now he was dying and she was concerned about whether she had done right by practicing her faith quietly for the sake of peace. She wondered about the spiritual welfare of her husband. She had waited for that opportune moment when she could reintroduce the subject of faith, and now she could wait no longer. But she felt strangely immobilized. So she came to the minister and requested that he speak to her husband.

The woman's need was clear. Her husband's need could only be assumed. Knowing this, the minister chose to see him alone so that he could avoid dealing with her need while presuming to deal with him.

The man was extremely weak and clearly near death. His communication was limited to blinking his eyes and offering a slight nod of the head. No verbal communication was possible on his part.

The minister pondered. What do you say to a man at this stage in his life? Do you give him a course in theology complete with an explanation of the trinity? Do you ask him why he failed to take religion seriously? Do you present him with the Four Spiritual Laws and tell him what he must do to be saved? And after you have told him, what then?

If only he could say what *faith* means to him even though he has not practiced religion. If only he could read the man's spirit rather than only his practice or lack of it.

When the minister had introduced himself clearly, expressed proper concern for the man's comfort and sensed that the man welcomed his presence, he asked the simple question, "Do you believe that God is for you?"

Without hesitation the man nodded affirmatively. The minister offered to pray with him and the man accepted.

In spite of human weakness, God sees us and loves us. "God is for you."

The wife felt relieved and pleased.

The question "Do you believe that God is for you?" seems too simple to present to a dying man. Is this the best that the minister's theology could offer?

It may seem inadequate, but it was profound in its simplicity. It was in the spirit of the words of Jesus in John 15:16, "You did not choose me, but I chose you." We can paraphrase Jesus' words: "I am for you. Can you believe that deep within your being? In spite of who you have been? Because of who you are?"

C. S. Lewis in his book *A Grief Observed* says in reference to God, "He sees because he loves and therefore loves although he sees."

I, for one, would despair if I were not assured that "he loves although he sees."

Indeed, it is God who takes the initiative. And it is when it matters the most that we are driven to the simplest statement of what we believe and know.

It is common for us to attach special significance to the last words of a dying person or the words of a person about to make a dramatic departure.

Jesus' parting instructions to his disciples were, "Go to the whole world and preach the gospel to all humankind. Whoever believes and is baptized will be saved; whoever does not believe will be condemned" (Mark 16:16).

Because God has chosen us, he enables us to choose him. Through his initiative he enables us to respond.

Baptism is a significant day for a church. It is significant and gratifying because the baptismal candidates before us offer evidence that God not only chooses, he also enables a response.

In spite of the human weakness and limitations of the church, God has used our witness in Sunday school and worship, at home and in our personal lives, to help these candidates toward an appropriate response of faith.

It is a significant step for those who receive baptism because (1) it is a public statement of personal faith in Christ. Not only has God chosen you, you have chosen him. (2) It is a sign of repentance and intentional living. (3) It is a commissioning for service in God's kingdom.

Through the act of baptism, the church trusts that your faith will be strengthened, that the bond of loyalty with the church of Christ will be established and that your commitment to Christ and to his work will be deepened.

Cornie G. Rempel, 651 Haney St., Winnipeg, MB R3R 0Y7, gave this meditation at the Charleswood Mennonite Church baptismal service June 10, 1984. Cornie is a chaplain at St. Boniface Hospital.

My excuse for being a Mennonite

Earl F. Cater

"Cater! That's not a Mennonite name."

"It is a Mennonite name now because I am a Mennonite."

"But how did you become Mennonite without the name to go with it?"

So our conversation started. My host was unable to envision a Mennonite without ethnic ties. I began to explain how the Lord provided for me the opportunity to study at Associated Mennonite Biblical Seminaries while I pastored a small Brethren congregation. I tried to emphasize how I was impressed with the quality of leadership at the seminary and especially the spirituality which stood fearlessly for a faith rooted in the Bible. I drove home the point about the love and encouragement I received from Gertrude Roten. And finally—my most salient point—I felt led by the Holy Spirit to enter God's service within the tribe known as Mennonites.

"But why are you a Mennonite?"

"My grandmother was a Schenck!"

Our conversation ended as abruptly as it started. My host was satisfied. If grandmother was a Schenck, then I had entered the rank of the Mennonites legitimately. I was not the thief who climbed over the wall as long as the proper name was ready on the tip of my tongue.

What I did not tell my host about grandmother Schenck was that over 100 years ago, my great-grandfather Schenck left the Mennonite family to join the Mormons. I walked away from the conversation with a satisfied host.

But my host did start me thinking. Why am I a Mennonite?

My reasons for joining the family are vastly different from my reasons for staying. I can list the seminary and the tremendous effect people like Gertrude Roten, Erland Waltner, Jake Elias, Leland Harder, J. C. Wenger, Howard Charles and C. J. Dyck have had upon my life. But they are only part of the story. In the 16th century one could have claimed to be Anabaptist because of Conrad Grebel, Felix Manz, George Blaurock, Hans Denck, Michael Sattler or Balthasar Hubmaier. That would have missed the point. One joined the movement because the truth of Christian faith was living within the sermons, fellowship and hearts of those who were there at the risk of their own lives.

Can anyone tell by looking at people through a camera whether they are Mennonite or not?

To say I am Mennonite only because of people is also to miss the point. These people who affected my decision to become Mennonite embodied a living faith which sought earnestly to preserve the truth of the kingdom. Working among them is the Holy Spirit—the presence of Jesus working out his will through the power of intelligent, yielded belief. These people were not content to embody the truth. They wanted to live truth and they wanted the truth to live. They wanted the kingdom of God to live and grow in themselves and others through Jesus and his redeeming sacrifice. This is what held my attention. Such earnest desire to be biblically Christian kept my eyes scanning the Mennonite body as a spiritual home. A living faith which enabled the outworking of God through the lives of people drew me in with cords of love.

I am Mennonite because of Mennonites. Because the God of creation made himself known to me through the faithful people who call themselves Mennonite. I've found no other place to turn where God's people so biblically connect ethics with belief. No other group, in my experience, has so demonstrated divine power through faithful adherance to the teachings of Jesus. No other group similarly seeks to enable, upbuild and condition people for service to Christ through loving, supporting fellowship. No other tribe within the Christian family seeks to glorify God through worship in mouth, place and deed with such intensity and variety as I've found among Mennonites.

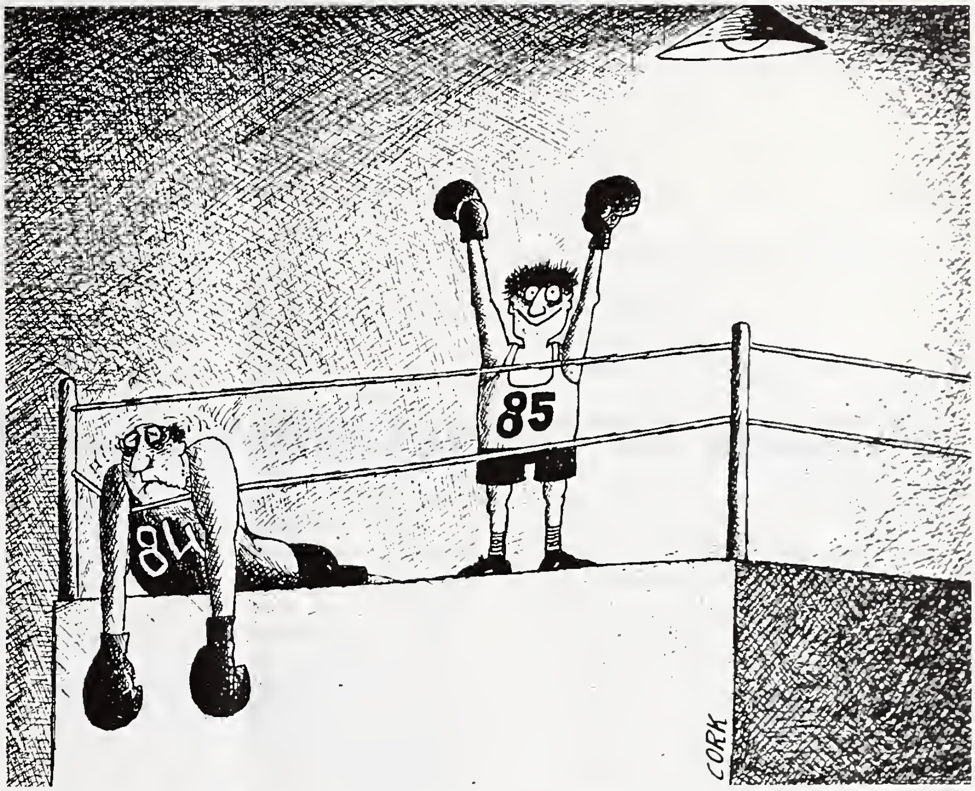
Menno Simons characterized the true Christian family with these words: "The true evangelical faith is of such a nature that it cannot lie dormant, but manifests itself in all righteousness and works of love; it dies unto flesh and blood; it destroys all forbidden lusts and desires; it seeks and serves and fears God; it clothes the naked; it feeds the hungry; it comforts the sorrowful; it shelters the destitute; it aids and consoles the sad; it returns good for evil; it serves those that harm it; it prays for those that persecute it; teaches, admonishes and reproves with the Word of the Lord; it seeks that which is lost; it binds up that which is wounded; it heals that which is diseased and it saves that which is sound; it has become all things to all men" (*Complete Works*, p. 307).

That's my excuse to be a Mennonite. What's yours?

Earl F. Cater, 206 S. Gray St., Chouteau, OK 74337, is pastor of the Eden Church at Inola, Okla.

Fellow workers for God

John J. Bergen



Many church-related bodies received messages in 1984 from their supporting groups that they are tired of increasing budgets and programs.

What if in 1985 we would all see ourselves as full-time workers for God and begin to share in a more joyful and in a fairer proportion of our incomes and gifts?

The signals might change to victorious new expansions and beginnings in ministries for Christ.

"Neither he who plants nor he who waters is anything, but only God who gives growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workers for God" (1 Corinthians 3:7-9).

I shall not attempt to interpret the above passage and I may not be giving rightful consideration to its context. But I want to deduce an application.

We speak of individuals who are in "full-time Christian work" and of others in "part-time Christian work." Does that mean the rest of us are *not at all* in Christian work?

Pastors, missionaries, Mennonite Central Committee workers, conference employees and private school teachers are often regarded as being in "full-time Christian work." Elected deacons, choir leaders, Sunday school teachers and board and committee members are regarded as being in "part-time Christian work." The former are paid and generally have no other income. Their salaries are generally modest enough so that they cannot afford to invest in the stock market and must restrict themselves to the purchase of modest houses, cars and clothing.

Suppose we held that all people can be in Christian work to the extent that they choose to be, and that people in secular vocations can choose to be in full-time Christian work. Those we call and send to full-time work cannot go unless the rest of us provide the financial support required to carry out the programs.

Suppose we define our full-time workers as the "planters." Then the rest of us could serve as the "waterers." Without water, planting is of no avail. In practical terms this would mean that no matter how much I earn in my secular vocation, I can choose to place myself at the same economic level as the person we "call" and "send." That is, I can choose to commit myself to the programs of my church and of my conference as fully as the "called" worker, and I can do so by providing generous financial support for such programs.

Finance committees and conference boards may be inclined to warn that the constituency is sending them a message that programs are being planned too extensively and that therefore such programs should be curtailed or restricted to correspond to the degree of financial support provided by the constituency. The reverse of that would be for the constituency to send a message to finance committees and conference boards by providing generous financial support. The message may well be that we can expand our programs. Indeed, there is no limit to what MCC could do or what could be done in our educational and missionary programs.

We can provide the water so that more planting will be done, which in turn provides for a greater harvest.

I hold a hypothesis for which I have no proof, but I believe there is substance to it. It is that individuals and families who tithe are less likely to experience financial difficulties than those who do not tithe. The emphasis is on "less likely" and without implying that tithers will not experience financial problems. However, tithing requires a consideration and planning of priorities. If giving becomes a priority, some planning is required before one's net income is allocated to purchases.

The actual giving is always less than the contributions one makes. For example, a 20 percent tithe for some income levels may in reality reduce the actual contribution to about 13 percent of net income due to the consequent income tax reduction. Whether the chosen tithe be 20 percent or 10 percent or 5 percent, planned giving is a beginning. That too must be learned. The heart may provide the motivation, but the head needs to calculate what is possible.

John J. Bergen, 11835-87 Ave., Edmonton, AB T6G 0Y5, has been involved in higher education for several decades and is currently on the board of Canadian Mennonite Bible College, Winnipeg. He is a member of First Mennonite Church.

This year marks the centennial of *The Mennonite.* It began in October 1885 in Philadelphia, and we are celebrating the 100th anniversary all year. John Hiebert, our art director, has designed our masthead to reflect 1985 as a special year for us. Watch also for special articles and a special birthday issue.

Three new videotapes are available to help teachers/leaders present peace issues to children. "Puppets for Peace" teaches interpersonal conflict resolution skills and ways in which children can promote world peace. "Global Family Puppets" focuses on global and hunger awareness. Each is comprised of about 30 minutes of skits and charts with about 15 additional minutes of instruction. The third tape is a two-hour tape of a 1983 Phil Donahue TV show at which three families interact with a lively audience about peace and justice issues. These are available from the Audiovisual Library, Box 347, Newton, KS 67114, for a rental fee of $10 each.

NEWS

Consultation plans for future

Anabaptist curriculum editors look to 1990s

La Grange, Ill. (Meetinghouse)—Fifty leaders of six Anabaptist-related denominations met here Nov. 26-28, 1984, in a consultation on "Congregational Education and Worship Materials for the 1990s." It was a time to take stock of what is happening in the use of the Foundation Series curriculum materials and to consider what new strategies may be needed when the present children's and youth series come to the end of their cycles about 1990.

A question that brooded over the consultation was, "How can we produce materials that our churches will want and use? Not just what we think they need."

Donald E. Miller of Bethany Seminary was assigned the keynote address, "The Shape of Congregational Education and Worship in the 1990s." Miller presented his predictions under four topics: (1) the shape of historical trends, (2) the shape of religious trends, (3) the shape of congregational education and (4) the shape of worship.

One of Miller's themes was "pluralism," a term that seemed to identify greater ethnic diversity in the church, greater diversity of culture and practice in society as a whole, and greater diversity of belief and practice in the church.

Four people responded to Miller and added some details from their own perspectives. Among them was Eleanor Loewen of Winnipeg, who documented pluralism by noting that the Conference of Mennonites in Canada speaks 10 languages. In how many languages shall a new curriculum be produced? Also Daniel Schipani, a Mennonite Christian educator from Argentina now teaching in Puerto Rico, urged the group to confront the North American myths of power to the powerful—to keep in mind the political-prophetic dimension of the gospel.

This was followed by small group discussions, reports back to the plenary group and a listening committee making periodic observations. One query which came up a number of times was whether it is possible to combine worship and education in such a way as to have an integrated Sunday morning service instead of a "worship period" and a Sunday school.

Most conceded that one of the most comprehensive systems of congregational experience in present practice is that of Trinity Mennonite Church, Morton, Ill., which conducts an intergenerational worship service on Sunday morning, graded education on Sunday evening and small group fellowship on Wednesday evening.

Toward the end of the meeting educational theorists shared models for congregational education. "Education is never an end in itself," said Daniel Schipani, "but it is to serve other elements that are essential." He devised a pyramid model with worship at the top, mission and discipleship at opposite sides at the bottom and education in the center interacting in all directions.

A refined model used overlapping circles. A large circle represented the kingdom of God. Within this was the context of pluralism and change. Worship, mission and discipleship became three overlapping circles in the center and "education for transformation and empowerment" functioned in the area of their overlap. Some objected to having education at the center, and it was conceded that in a mission consultation mission would be at the center.

Maynard Shelly and Ron Penner

The three elements of worship, mission and discipleship with education as a corollary seemed comfortable to the group, although they recognized that little strategy had been spelled out. At the end, Marlene Kropf, chair of the listening committee, proposed working between now and 1990 to make the adult curriculum materials more "user friendly," as has already been done for the children, and then looking at the lectionary as one possible center for worship-mission-discipleship. We might call it "coordinated-systematic Bible study."

John Sprunger, executive of the General Conference's Commission on Education, observed that the "Bible is already established in the children's Foundation Series. Maybe the adults could plug in." *Daniel Hertzler*

MCC Alberta received over $100,000 more in 1984 from Alberta's Agency for International Development because of the visit of Pope John Paul II to that province in September 1984. The increase was the result of a government of Alberta decision to commemorate the papal visit by making a special one-time grant of $3 million to AID, bringing the total amount of government money available to non-governmental organizations to $10 million. NGOs which receive funds from AID received a 45-percent increase as a result of the grant, raising MCC Alberta's allocation from $256,760 to $372,687.

"Pledge of resistance" ceremonies were held across the United States in December 1984 as part of the growing movement of resistance to the Reagan administration's policy of aggression toward Nicaragua and its increased militarism throughout Central America. By Dec. 2, 1984, more than 10,000 U.S. citizens had signed "Pledge of Resistance" forms. The message being delivered through these actions is that "U.S. citizens do not accept the illegal and immoral war policy of the Reagan administration against the people and government of Nicaragua."

"Threads" is a British film about nuclear holocaust that appeared on television in Great Britain on Sept. 23, 1984. Since then it has provoked as much debate as the film "The Day After" did in the United States the year before. "Threads" is set in the near future, beginning a month before the Soviet Union and the United States plunge into nuclear war, and spans 13 years in the lives of two British families trying to survive in a post-holocaust generation. The film's distributors are trying to get it onto American television.

CHM, COE face major surgery

Newton, Kan. (GCMC)—When budget shortfalls necessitate close looks at program, "something's got to give." This was the end-of-the-year situation of primarily two General Conference commissions—Home Ministries and Education. "They have whittled away repeatedly," said general secretary Vern Preheim. "Sometimes you finally have to do major surgery."

The Commission on Education is testing how to cut back on the programs of its existing departments—children's education, youth education, young adult services and family life. "If we had the dollars," said executive secretary J. W. Sprunger, "these would not be in question, and we would certainly also pursue hiring a staff person for adult education. With only 88.9 percent of the budget expected by the end of the fiscal year (Jan. 31), we dare not."

The Commission on Home Ministries, discerning what its constituency of General Conference congregations is most supportive of, has ranked some of its programs above others. Peace church planting, Hispanic Ministries, Mennonite Indian Leaders Council and peace and justice appear to have a more secure footing than, for example, the media division. Final decisions will be made when the full commissions meet in March.

Sessions in which these discussions took place were typified by times of silence, by bowed heads. "At the heart of the dilemma is the funding," said Stanley Bohn, executive secretary of CHM. "This is a time of examination."

How MMA's IRA and ART add up to savings for you.

How do you save on taxes now . . . and provide for your family's needs later? Together Mennonite Mutual Aid's **Individual Retirement Annuity (IRA)** and **Annually Renewable Term (ART)** life plan offer one solution.

ART offers protection at a lower cost than other types of life insurance. Invest the difference in an IRA . . . and watch your savings grow. And MMA's plans **share funds with others in the church, too.**

Call 800-348-7468, or (219) 533-9511 collect within Indiana, for more information.

Mennonite Mutual Aid

Hague resigns position as director of media division

Newton, Kan. (GCMC)—Barth Hague, director of media division, has resigned his position effective March 31. Working out of Elkhart, Ind., Hague and his portfolio have been funded by the Commission on Home Ministries.

Hague came to the media position in September 1979, giving the division shape and keeping step with a continent's rush into the information age of telecommunication. "Our biggest calling card, however," says Hague, "is the radio spots. And the new series, 'Choice IX,' now completed, is being enthusiastically welcomed by General Conference Mennonite congregations."

Video-Com '84, easily the most significant media gathering of Mennonitism to date, stands as the capstone of Hague's term of service. His media division provided major funding and staff time to this May 1984 event in Goshen, Ind. Over 100 leaders from Mennonite and Brethren constituencies explored the application of video technology within congregational life. Spinoff from Video-Com '84 continues. The General Conference now has video equipment. Commission on Overseas Mission's Erwin Rempel used a new video camera on his recent trip to Africa. Congregations in the Bluffton-Pandora (Ohio) area have formed a video consortium and resource bank.

"Operating without a studio and without a lot of capital," Hague says, "has ironically freed us to take creative risks." For example, media division was a prime mover in a proposal for Mennonites to use a prime-time television slot. Although this proposal did not materialize into actual programming, it paved the way for future considerations.

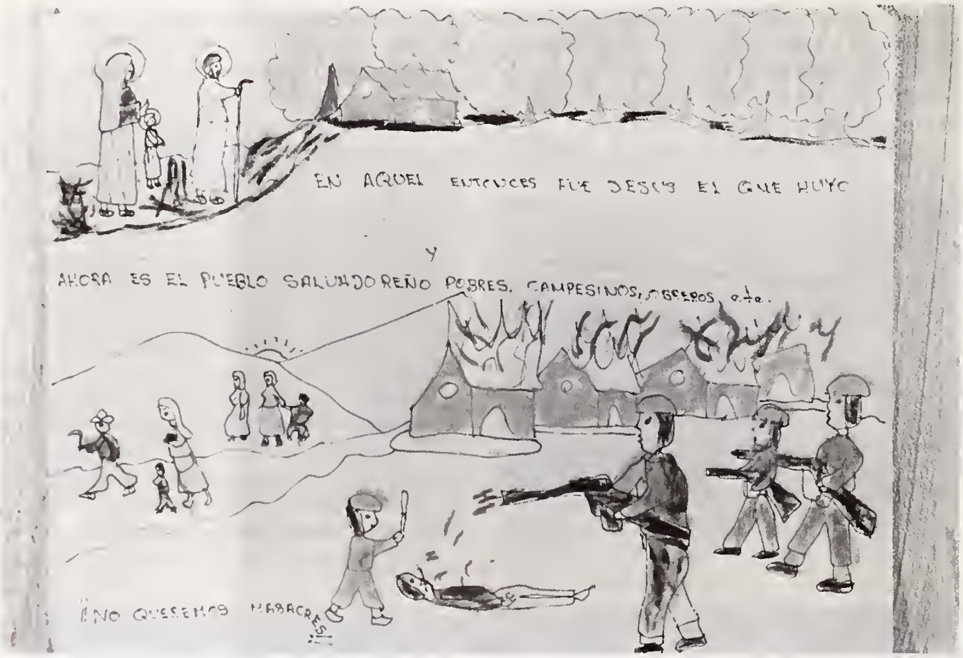
Hague is considering further graduate studies in the area of communications.

Romania has released an Orthodox priest from prison after five years of his 10-year sentence. Gheorghe Calciu was arrested in 1979 on unsubstantiated charges of being a Fascist. Before his arrest he inspired the formation of a believers' rights groups and a trade union. Calciu had previously spent 16 years in prison because of his religious activities.

Bernie Wiebe, editor of *The Mennonite*, educator and preacher/speaker for various occasions, is combining a mini-sabbatical with vacation time to lead an eight-week "Circle the Globe" tour May 1-June 29. Sites to be visited include Hawaii, Tokyo, Hong Kong, Calcutta, China, Palestine, Greece, Yugoslavia, Berlin and London. Anyone interested should contact John Schroeder, Assiniboine Travel, 219-818 Portage Ave., Winnipeg, MB R3G 0N4, (204) 775-0271 (Manitoba, toll free 1-800-262-8893), or contact Bernie Wiebe, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Programs and registration brochures for Alive . . . '85, the evangelism conference sponsored by Mennonite and Brethren denominational leadership, have been released. The convention, to be held April 11-14 in Denver, will feature plenary sessions with well-known denominational leaders in evangelism and congregation outreach. Also featured will be more than 50 workshops giving "know-how and inspiration on all facets of evangelism, home missions and church growth." Registration forms and information are available by writing Alive . . . '85, Box 911, Goshen, IN 46526, or calling 800-348-7468 (In Indiana call collect 219-533-9511).

MCC workers report more refugees leaving El Salvador


EN AQUEL ENTONCES FUE JESUS EL QUE HUYO
Y
AHORA ES EL PUEBLO SALVADOREÑO POBRES, CAMPESINOS, OBREROS, etc.
¡NO QUEREMOS MASACRES!

Christmas drawing by Salvadoran refugee children in Mesa Grande, Honduras, refugee camp. The top reads, "In those days Jesus had to flee." The bottom reads, "Now it is the poor Salvadoran people, the peasants, workers. We don't want massacres!"

Akron, Pa. (MCC)—In the last three months over 1,500 new refugees from El Salvador crossed the border into Honduras and are now living in United Nations refugee camps there, reports Linda Shelly, Mennonite Central Committee country representative in Honduras.

The refugees report that an intensification of aerial bombing and offensives by government troops had driven them to find safety in the neighboring country.

Ironically this increased military activity comes in the wake of peace talks between the government and opposition forces. However, the talks continue and are the best hope for a resolution of the conflict that has claimed the lives of over 50,000 civilians in El Salvador, MCC workers say.

The Honduran Mennonite Church and MCC are in charge of maintenance and building in the Mesa Grande and Colomoncaqua camps. Shelly reports that the new refugees are living in adapted warehouses, kitchens and classrooms.

Mennonite workers are supervising crews of Salvadoran refugees who are building 50 new houses that are funded by the United Nations High Commissioner on Refugees (UNHCR). Since the August 1984 announcement that the refugees would not be relocated within Honduras, these construction crews have also been placing wooden siding on refugee homes that previously had canvas siding. Shelly reports that construction has increased in the last few months.

When a repatriation program, which encouraged refugees to return to their homeland, was introduced in September 1984, nearly 300 refugees in the camps decided to return to El Salvador. Others had also planned to return, but after hearing reports by the new refugees, most decided to stay in the Mesa Grande and Colomoncaqua camps. Nearly 20,000 refugees live in the camps now.

Shelly reports that the Honduran government is strongly encouraging the repatriation of Salvadoran refugees. One local paper justified the repatriation plan with these words: "The internal situation has changed substantially in El Salvador upon establishing a government by popular vote . . . that suggests the implementation of a regime with guarantees for human life and the assurance of human rights."

The UNHCR, however, has firmly held to its traditional position that any repatriation must be voluntary. Shelly says that workers in the camps do not fear a forced repatriation at this time.

Refugees say, "From here we can hear the bombings in El Salvador, and new refugees are always coming. How then are we going to return?"

MCC has two workers in the camps, and the Honduran Mennonite Church has four workers. MCC plans to send 3,000 blankets and 100 tons of wheat flour to the camps this year. *Joy Hofer*

Director/teacher needed

Lollipop House, Inc. Day Care Center needs a state of Kansas qualified **director/teacher**.

Send resume to:
Lollipop House
450 Ave. D East
Kingman, KS 67068
(316) 532-2731
(ask for Mary Flickinger).

MENNONITE HEALTHCARE

Supplement to The Mennonite

January 8, 1985

Directing the Team

MHA Officers

President	Ronald Litwiller
President-Elect	Dean Preheim-Bartel
Past President	Erland Waltner
Secretary	Kenneth H. Schmidt
Treasurer	Robert Hartzler

Board of Directors
1984

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Nurses' Association	Dottie Kauffmann
Medical Association	Carl Rutt, M.D.
Mennonite Mutual Aid	Ronald Litwiller
Programs for the Aged	Roger Ringenberg
Mennonite Hospitals	William Zuercher
Trustee Council	Lloyd Hartzler
DD Programs	Dean Preheim-Bartel
Mental Health Services	Carl Good
Mennonite Church	Kenneth Schmidt
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Gen. Conf. Mennonite Church	Paul I. Dyck
Inter-Mennonite Council on Aging	Barbara Reber
Congregational Health Council	Edwin F. Rempel
Member at Large	Ron Ropp
Member at Large	Chester Peachey
Child Care Association	James Burkett

Mission of the Mennonite Health Association

The goals of MHA are to promote biblical faith as a foundation for wholeness and a healthful lifestyle for every person; to help our Mennonite conferences, congregations, and their members to serve others through:

- health and welfare programs
- hospitals
- nursing homes and related services
- medical assistance
- chaplaincy services
- disability programs
- child care
- services to mentally ill

MHA also helps to sponsor professional groups and establishes councils for the purpose of encouraging understanding and Christian concern for the well-being of everyone.

The Association provides resources in areas of health research, congregational health concerns, services to healthcare professionals, and stresses the importance of a spiritual ministry by the church and its members in relationship to health and wholeness for persons in local congregations and communities.

MHA activity is supported by members who are involved in or interested in the healthcare concerns of Mennonite-related conferences and congregations.

Staff and Offices

Exec. Director	H. Ernest Bennett
Adm. Assistant	Evelyn Gunden

Mennonite Health Association
Box 370
Elkhart, IN 46515 (219) 294-7523

MHA membership consists of:

- **Health-related organizations and institutions**
- **Individuals**
- **Congregations**

HELPING PERSO

Congregations

Promoting biblical faith, wholeness, and a healthful lifestyle can best be done in the local congregation. Although this is a rather new area of concern for congregational activity, concern for the whole person is a significant part of the Christian's faith. One of the goals of MHA is to encourage congregations to arrange for health councils which can coordinate, stimulate, and plan for promoting healthcare concerns in the local setting and among the community of believers. Resources for these activities come from many of the sponsoring groups which make up the Association. A packet of resource materials is available through the MHA office to help congregations organize a Health Concerns Council.

Physicians

Founded in 1947, and now numbering over 500 members, Mennonite Medical Association (MMA) is a fellowship of Mennonite and Brethren in Christ physicians, dentists, and medical students. Its purposes include Christian fellowship of Mennonite and Brethren in Christ physicians, dentists, and medical students. Its purposes include Christian fellowship of physicians at both national conventions and at regional levels. Fellowship is also fostered through the publication of the *Mennonite Medical Messenger.*

In recent years MMA has participated in special studies dealing with bioethical issues such as abortion, human sexuality, ministry to the dying, and the rising costs of health care. Problems of chemical dependency, the concept of wholistic health care, and stress management have been themes of recent conventions.

MMA also sponsors medical students in short-term overseas training programs as part of their preparation for medical practice. Medical students have been sent to India, Tanzania, Taiwan, Zaire, Swaziland, Ireland, Lesotho, Nigeria, Haiti, Colombia, and Paraguay. MMA participates also with the China Educational Exchange Program and in recent years has sent two doctors annually to China for a brief period in exchange for receiving two doctors from China visiting medical facilities in the United States.

In short, Mennonite Medical Association promotes Christian servanthood among healthcare professionals and is concerned about our health and wholeness in Christ and the well-being of individuals in the society including physical, mental, spiritual, and social relationships.

Wellness

A life of wellness is one in which you and I deliberately, consciously, make choices about the everyday activities of life. Our goal is to keep our bodies, minds, and spirits—entrusted to us by God—in the best possible condition for doing the "Father's business."

Mennonite Mutual Aid has developed a Wellness course to help Mennonites examine their choices and lifestyles. It begins with the assumption that a commitment to Christ affects all aspects of our lives.

The course is a series of seven sessions led by a member of the local congregation. It uses study and active participation to build new positive habits in the areas of exercise, spiritual development, nutrition, stress management, and mental health. Planning and goal setting are included and group support is a major component of the course.

In Deuteronomy God said to his people, "Today I offer you the choice of life and good, or death and evil." No people has ever had as many choices as we have today. God is still saying to his people—to us—"Consider your choices . . . and choose life."

Mennonite
Mutual Aid

Child Care

Children do not wait. Tomorrow they are adults. A sense of urgency exists in working with troubled children. If not successfully resolved, the problems they experience in childhood will impair their functioning and productivity as adults. The formative years of childhood are so short compared to a lifetime.

Agencies affiliated with the Mennonite Child Care Association seek to provide a range of services to troubled children and their families. Services range from counseling services to residential treatment. Residential services provide group settings in which children can live and work on the problems which caused them to be separated from their families. Day treatment, foster care, independent living for older youth, and group homes are also offered.

The months spent in treatment provide an intensive learning process. The children are taught social proficiencies, spiritual values, and academic skills which will enable them to realize their potential and to take their place as productive citizens of our society.

Spiritual Leadership Ministers and Chaplains

There is growing recognition that personal faith has a significant bearing on our health and lifestyle. Healthcare institutions and local congregations need the ministry of Christian faith as part of promoting wellness and good healthcare. Ministers and chaplains are an in-

S TO BE WHOLE

Aging

The Inter-Mennonite Council on Aging (IMCA) challenges conferences, congregations, and individuals to:

- become aware of aging as a continuous life process starting at birth;
- involve persons of all ages in creatively using the abilities and meeting the needs of all within the ministries of the church and community;
- consciously activate intergenerational task forces or committees to enhance the physical, social, mental, and spiritual well-being of all ages and especially of aging persons;
- provide continuing opportunities for interaction, sharing wisdom and experience, and giving mutual assistance among all ages;
- help midlife and younger persons plan and prepare for continuing well-being throughout the life span;
- overcome negative stereotypes, assist all ages in coping with difficulties, and advocate for justice in church and society.

IMCA is prepared to help with resource materials, programs, workshops, consultation and assistance gathering, and sharing of information.

Institutions. Institutions serving the aged through long-term care, nursing services, and retirement programs represents the largest group of healthcare services sponsored by the Mennonite church. Expanding programs in this area of healthcare needs the guidance of faithful trustees to direct the institutions and related staff. The rapidly increasing number of older persons creates a real challenge for increased services and new types of programs in our institutions and in the local congregations.

Nursing

Mennonite Nurses' Association was founded in the early 1940s. The Association's motto is based on Matthew 25:40: "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

Objectives of the Association include: promoting a Christian philosophy of nursing, providing fellowship among Mennonite nurses, speaking to current issues in nursing with Christian implications, assisting in the recruitment of nursing students, and creating an awareness of opportunities for service in health-related activities within the church. Service in healthcare activities in both foreign countries and the United States is encouraged. The Association is organized on a national and local level.

Annually, projects are selected by the membership. Projects have included: meeting needs of missionary nurses, providing supplies for foreign nursing education programs, and providing continuing education programs.

Hospitals

Care for the ill and needy is a significant part of Christian faith. Clinical care of the ill has long been a part of the church's program through management of general hospitals, psychiatric centers, and other medical facilities. Healthcare institutions are located in many of our Mennonite communities and are committed to serve all persons regardless of race, color, or creed. Many members of the church are involved in professions which serve the health needs of the community.

Mental health / disabilities

Mennonite Mental Health Services (MMHS) is a ministry in mental health, sponsored by Mennonite Central Committee on behalf of Mennonite and Brethren in Christ churches in North America. MMHS assists the churches in their mission of responding to human needs, especially mental illness and developmental disabilities, by providing resources and promoting the healing and the wholeness of all people.

MMHS also serves and guides its eight-member centers in a variety of supportive, advisory, and collaborative services and provides mental health awareness and education among the churches in collaboration with the Church of the Brethren. Elmer Ediger Memorial Scholarship Funds are available to persons training in mental health and developmental disabilities. MMHS also responds to needs in developing countries, especially Latin America and the Caribbean.

Developmental Disability Services (DDS) is a ministry of Mennonite Mental Health Services. The purpose of DDS is to facilitate greater awareness and acceptance in the churches of persons with disabilities by encouraging inclusion of these persons regardless of ability or need.

DDS produces a quarterly newsletter, "Dialogue on Disabilities," and a resource packet for churches; and provides consultation and resources to churches, conferences, parent support groups, and Mennonite-related programs providing direct services to persons with developmental disabilities.

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tegral part of the healthcare team. Spiritual leaders help to identify the significant relationship between faith and healing and help to strengthen the wholistic approach to health concerns.

JOIN THE 1985 HEALTHCARE PROMOTERS

You Can Be Involved

You can join other healthcare promoters by maintaining a healthy lifestyle for yourself and helping to enhance the health and well-being of others in your church and community. You can facilitate and improve the mental and physical health of others by responding to their needs and promoting services offered by church-related healthcare programs.

Join with others in meeting these healthcare challenges and become an individual, organizational, or congregational member of the Mennonite Health Association. Also note agencies and resources as detailed on the coupon included on this page for other memberships and services.

As a member of MHA you can benefit from participation with other healthcare professionals at annual meetings; by using Menno-Search, a personnel recruitment service with a roster of over 10,000 Mennonite-related persons in the healthcare field; and by receiving regular Newsletters and *Mennonite Medical Messenger.*

Your involvement in MHA-related activity will help promote the growing concern for health and wholeness and strengthen our church's commitment to this significant part of life and service.

Request For Information

Membership in:

- __Mennonite Health Association
- __Mennonite Medical Association
- __Mennonite Nurses' Association

(Joint memberships available)

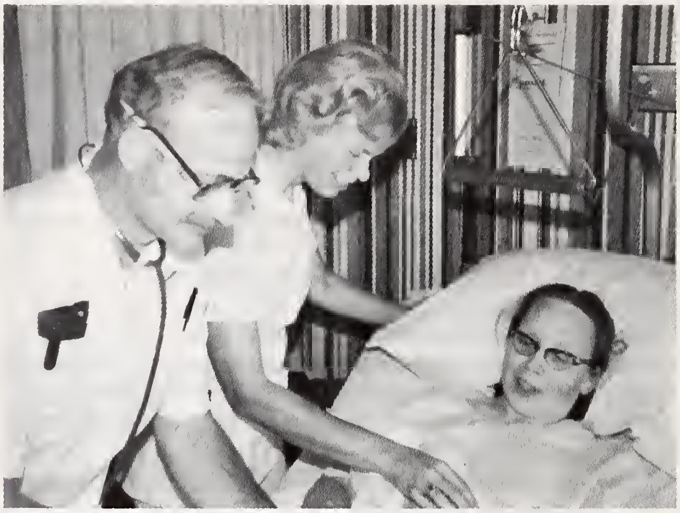
Information about:

- __Congregational Health Councils
- __MMA Wellness Program
- __Mental Health Services
- __Developmental Disability Services
- __Registry in Menno-Search
- __Resource Information on Aging
- __Chaplains' Association

MHA Annual Meeting, Boston, March, 1984
__Program and Information

Name: ____________________
Address: ____________________
____________________ Zip ________

Send to: Mennonite Health Association
Box 370, Elkhart, IN 46515
Phone: (219) 294-7523



MHA Annual Meeting Boston, Mass.
March 1-6, 1985

One of the primary functions of the Mennonite Health Association is to arrange for an annual meeting of persons in healthcare services, institutions, and related professional fields. In the context of this annual meeting, related agencies, councils, congregations, and healthcare professionals have an opportunity for sharing, fellowship, program planning, and personal strengthening for daily work. The 1985 convention will be held in Boston, Mass., March 1-6. Under the theme PIONEERING CHANGE IN HEALTH, major sessions will include the following speakers and subjects:

The Pioneering Role of the Church in Health Care
—*Myron Augsburger*

Personal Relationship in Healing
—*Art McPhee*

Pioneering in Aging Concerns
—*Sister Michelle Peartree*

Faith and Prayer in Healing
—*Dr. Herbert Benson*

Program details and registration for this meeting can be secured from the Mennonite Health Association office. This meeting is open for all interested persons and specifically those serving in the healthcare field. Call MHA at Elkhart, Indiana, (219) 294-7523 to arrange participation in the Boston meeting.

Canadian Mennonite Health Assembly

The Canadian Mennonite Health Assembly maintains a close fraternal relationship with the Mennonite Health Association and shares jointly in activities where advantageous. In March 1986, the CMHA and MHA are planning a combined annual convention to be held in Denver, Colo., for joint sharing, inspiration, and promotion of our common healthcare concerns.

A Canadian government report on Sexual Offences Against Children and Youths says that the problem is widespread and that strong criminal penalties are needed. The report deals with various offences, including exposure to sexual things, touching for sexual purposes, threats, assaults, incest, rape, prostitution and pornography. It says that most victims are girls and that most offenders are from the victim's family or in some position of trust. The report emphasizes the need for public education and better coordination among the agencies involved.

The Hispanic Education Fund subsidizes the Hispanic Ministerial Leadership Training Program at Goshen (Ind.) College. Mandated at the Bethlehem, Pa., sessions of the General Conference in 1983, this fund needs $4,000 by the end of January to continue to fund the scholarships for Roy Jiminez and Manuel Baez. Hispanic congregations have been asked to have offerings in December and January for this ministerial training. Donations can be made payable to the Hispanic Education Fund, GCMC, Box 347, Newton, KS 67114.

Amnesty International, after a lengthy study, has concluded that in recent years China has imprisoned or executed thousands of people for their beliefs or political views. Dissenters are sometimes held for years without trial—and then may be tried suddenly without notice to family or friends. China has also resumed the widespread use of the death penalty as a punishment for both political and criminal offenses, including theft, "counter-revolutionary activities," embezzlement and pimping.

'Children of war' tour U.S.

Akron, Pa. (MCC U.S.)—Recently American teens heard Seny Ty tell of his years in Khmer Rouge, Cambodia, when he saw his parents starve to death and he had to eat snakes, mice and insects to survive.

They heard 16-year-old Marvyn Perez tell how the police in his native Guatemala imprisoned and beat him because he and his junior high friends wrote a letter to officials asking for better education in their schools.

Ty and Perez were traveling across the United States telling U.S. students their firsthand stories of suffering and oppression.

They were participating in the Children of War Tour, an effort by the New York-based Religious Task Force to teach America firsthand about the horrors of war, to shake a nation that has known no war on its turf this century.

The two-week tour began Nov. 6, 1984, when 36 youths from 13 countries arrived in New York, where they were joined by 12 American youths. These teens, ages 14-17, then split into six groups and traveled to different regions of the country.

Five teens from Guatemala, Northern Ireland, West Bank, Israel and South Africa traveled to Miami, where Mennonite Central Committee U.S. volunteer Harold Nussbaum served as the tour's coordinator.

"It is a great privilege and a heartrending but hopeful experience to meet and get to know these young people," said Nussbaum of Mesa, Ariz., who is director of the Grace Contrino Abrams Peace Education Foundation. "No matter what 'sides' are involved or what enemies are involved, it's the children who suffer most . . . when war tears a country apart."

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Marvyn Perez, Children of War Tour participant, tells of his life in Guatemala to a Miami audience.

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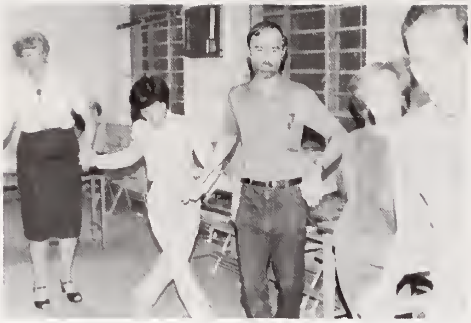
The National Association of Evangelicals was joined by the National Council of Churches and several denominations in September in filing a federal court lawsuit, according to World Evangelical Fellowship. It asks that the exchange of diplomats between the Reagan administration and the Roman Catholic Church be nullified as a violation of the First Amendment guarantee of separation of church and state.



COM missionaries celebrate 30th anniversary of mission work in Taiwan.

The General Conference Mennonite mission in Taiwan celebrated its 30th anniversary Dec. 1, 1984, in Taichung. Hugh and Janet Sprunger, Commission on Overseas Mission workers at the Lok Fu Mennonite Church in Hong Kong, were visiting speakers. They were COM's first missionaries in Taiwan and spent 25 years there before going to Hong Kong in 1980. During its 30-year history the mission has seen 16 churches begun, with a current membership of 715. Mennonite Christian Hospital has grown to a capacity of 200 beds. Currently 24 missionaries are serving with COM in Taiwan, and two couples are in North America.

Sommers scout Asia for news stories, personnel needs

Newton, Kan. (GCMC)—Asian Christians are inviting North American Mennonites to work with them. Outstanding are calls to servant-discipling in Korea, to partnership in Taiwan, to church planting in Hong Kong and to long-term missionaries for new work on the west coast of Kyushu Island, Japan.

This is the word from John and Sharon Sommer of Newton, Kan., who spent five weeks last fall with people in three Asian countries and Hong Kong.

John, personnel secretary for the Commission on Overseas Mission, and Sharon, editorial assistant for *The Mennonite*, familiarized themselves with workers and their contexts and clarified ways for workers to get their news to North American constituencies.

"In Korea we are being invited to be low-key people, not to plant a Mennonite church, but to teach Bible, theology, church history and peace studies," said John Sommer. "In turn, Korean Christians can teach us about church growth and evangelism. We learned that one congregation of 300,000 is built on the small group movement. Some Methodist and Presbyterian congregations in Korea, however, are recognizing their neglect of Christian discipleship in their rapid growth. They are asking us to send teachers of peace and Bible study."

New workers sent to Korea will be asked to relate to existing churches and to do this selflessly. "This should fit with our historic servant stance," he said.

Requests from Taiwan. The Fellowship of Mennonite Churches in Taiwan needs pastors for existing congregations. Because several of their pastors have left the country for various reasons, Mennonite churches are experiencing a leadership drain of families to Chinese Mennonite churches in North America. "Our excitement at this development is their dilemma," said Sommer.

FOMCIT is asking for long-term missionaries to work with them. Similarly, at Mennonite Christian Hospital in Hwalien, national doctors don't tend to stay. There is an urgent need for a general surgeon who can make a six- to eight-year commitment. If the institution is to continue, and if extension public health clinics are to extend into the mountains, American and Canadian personnel are needed. While the quota of missionaries cannot be increased, due to recent (Taiwan) government regulation, it needs to be full.

Requests from Hong Kong. "Here we need to think ahead several years because of the long language study required," said Sommer. "As in other countries, we want to work in partnership with local Christians in Hong Kong rather than taking direct leadership. Anna Chiu, graduate of China Evangelical Seminary in Taiwan, is giving leadership to the Lok Fu Mennonite Church, and Paul Wong is currently being trained. The Commission on Overseas Mission and the Eastern Board of Missions and Charities (Mennonite Church) have been invited to send personnel for church planting. Two Sprunger couples are in Hong Kong—Hugh and Janet, and Tim and Suanne.

A resident host for Hong Kong's many visitors would free other missionaries to pursue their assignments.

Outreach in Japan. A huge challenge exists to begin missionary work on the west coast of Kyushu Island. Also, a computer boom town near Miyazaki has no Christian church. Some Japanese Christians want to send workers as partners in ministry, a Japanese with a North American. They are asking for candidates to make a six- to eight-year commitment, with preference for 10-15 years.

In addition, the Tokyo Area Fellowship of Mennonite Churches is involved in church planting in Tokyo. To that end, both the General Conference and the Mennonite Church have workers there.

The Commission on Overseas Mission is also open to sponsoring short-term summer workers in Hong Kong and two-year volunteers in Taiwan and Japan.

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Salary: negotiable.

Job description available on request.

Contact:
Loretta Ramsel, chairperson
Hopi Mission School board
Box 39
Kykotsmovi, AZ 86039
(602) 737-2527.

The Congregational Resources Board of the Conference of Mennonites in Canada has begun a Chinese translation project. *Strangers* is a newsletter containing translations of articles and materials with an Anabaptist emphasis. *This We Believe* by James Waltner has been translated, hand copied and is available in loose-leaf form. A translation of *Guide to Faith* by Helmut Harder is on its way to press in Hong Kong. Other translation projects include *An Introduction to Mennonite History* by C. J. Dyck, *The Politics of Jesus* by John Howard Yoder and selections from the Mennonite Faith Series.

Ellen Nicodemus, a Mennonite Central Committee U.S. volunteer, works at Hospice in Hazard, Ky. In this program for cancer victims and their families she visits eight patients at least once a week. She decides what treatments to administer to patients in their homes and gives them medicines for their pain and nausea. She also helps families prepare wills, arrange funerals and obtain financial assistance for medical expenses. She continues visiting the family for 12 months after the patient dies.

The Ministry of Defense of the government of France, through the Foundation for the Study of National Defense, signed a contract last spring whereby three French researchers on non-violent resistance will conduct a one-year study on the "possibilities for taking into account the principles and the methods of non-violent resistance in the global strategy of the defense of France."

Listening to those the world has not heard

We are sent to serve. We are called to witness. But the favored servant is the silent one, and the best witness first hears all. Before we can speak for God, whom the world did not accept, we must listen to those whom the world has not heard and the God who speaks in other tongues.

I was blessed to be sent by Mennonite Central Committee to a most extraordinary place to listen—Campo Muslim, a little piece of swampy ground where Moslems have sought refuge from the war in the Philippine countryside.

During the daytime I would sometimes forget my task and busy myself with various programs and projects, talking to this or that person, running across town. Then night would come and my work would begin. It is easier to listen at night without the traffic of the streets or of the mind. And one of the best places to listen is a dark room with rats.

When there are rats running around your bed, petty concerns vanish, fatigue is forgotten. All you can think of is how many there may be and how to keep them from biting your toes. Now you are fully awake and other night sounds filter through the thin wood walls. Deep choking coughs from the old man next door whose tuberculosis will not let him work keep him from rest. His granddaughter Mina awakens and, remembering she went to bed hungry, screams for milk.

Then for a moment there is only the starry night and the music from the nearby house of a woman who is getting married in the morning.

Then the firing starts. At first it seemed to come from next door. But now your experienced ear can identify the source by the length of the echo and what kind of gun is being used by the sound and the number of repetitions.

That roaring hum sending a current through your bamboo bed means tanks on the road. Helicopters overhead bring out the casualties from the day's fighting.

The old man is still coughing. The baby is being sung to by her mother. Somewhere down the road a dog is howling.

As the sound of guns fades you remember the stories you heard that day and the day before. The sister in Marawi who still looks for her brother. The pregnant woman whose body was split open with a bayonet and the fetus ripped out and shot. The massacre of an entire Moslem village by government soldiers several years ago that has never been investigated.

Your friend Ali, a teacher in the Islamic school, told you about the massacre. Then he asked you the question so many others have asked you since you came to Mindanao: Why does your country send these weapons to kill us? Why do Christians do these things? You started to say something about national security and greed but stopped. You could not figure out how to translate that, and anyway, it did not make sense. So you just bowed your head and said, "It is wrong. I am sorry." And you sat together in silence.

But now your heart screams into the darkness. God, did you hear that? Are you listening? I cannot bear this alone. It is too much for my ears to hear and my heart to comprehend. Do you care? Are you there, Lord?

Silence. The coughing has stopped. The baby must be asleep. Tears trickle down to your ears. You wait, but sleep does not come.

Suddenly a song pierces the darkness. The cantor in the mosque sings the erie beauty of the first call to prayer of the new day: "Allah Akbar, God is greater. Prayer is better than sleep. Prayer is better than sleep. Come and pray, come and pray."

Peace washes over you. Yes, God is here. God is listening too. Thank you, God, for leading me to this place, to these your people. Amen, Amen.

Sleep comes. Your work is done for tonight. *Pat Wagner*

Pat Wagner, originally from Trotwood, Ohio, served from 1980 to 1983 with MCC in Cotabato City in the Philippines. She is currently working with the Church Coalition for Human Rights in the Philippines, located in Washington.

Needed urgently by MCC Canada

Residential staff

For group home for adolescent boys (Saskatoon); group home for mentally handicapped adults (Winnipeg); residence for mentally/physically handicapped (Saskatoon); peer model apartment for mentally handicapped (Sussex, Neb.); residence for mentally handicapped (Neustadt, Ont.)

For more information, contact:
Ingrid Schultz
MCC Canada
201-1483 Pembina Hwy.
Winnipeg, MB R3T 2C8.

Pastor needed

The Zoar Mennonite Church of Langham, Sask., invites applications for the position of pastor. Starting time is **July-August 1985**. A congregational profile is available at Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Please address all applications to:
Melvin Wiebe, congregational chairman
Box 213
Langham, SK S0K 2L0
(306) 283-4710.

The Hutterites: to Care and Not to Care, produced by Buller Films, Inc., of Henderson, Neb., has won the CINE Golden Eagle award, presented by the Council on International Nontheatrical Events. Professional juries selected *The Hutterites* as an excellent production in the religious category, deeming it eligible to represent the United States in future international film/videotape festivals.

The seventh annual Transcultural Seminar has been scheduled for June 2-14. The seminar is sponsored by Bethel College, North Newton, Kan., Eastern Mennonite College, Harrisonburg, Va., Goshen (Ind.) College and Mennonite Central Committee. It will be held on the Bethel campus. People interested in international development, international relations and Third World issues and problems should find the sessions stimulating. Enrollment is limited to 75. For more information write Howard M. Snider, Transcultural Seminar, Bethel College, North Newton, KS 67117, (316) 283-2500.

U.S. assistant secretary of state Elliot Abrams said recently that thousands of Ugandans have died as a result of army activity and massacres. Abrams said the situation is comparable to that under Idi Amin in the 1970s and put the figure of dead at more than 100,000. Mennonite Central Committee worker Adolf Ens, who recently returned to Winnipeg after two years of teaching at the national university in Kampala, Uganda, says that stability and security were never established after the Amin years. Much of the violence is the result of tribal rivalries. An estimated 800,000 Ugandans have been displaced, and thousands more have fled.

CALENDAR

Jan. 11-13—Mennonite Marriage Encounter, Peoria, Ill.
Jan. 20-25—Project: Teach, Swift Current, Sask.
Jan. 24—MCC U.S. annual meeting, Berne, Ind.
Jan. 25-26—MCC annual meeting, Berne, Ind.
Feb. 8-9—Mennonite Disaster Service All-Unit annual meetings, Archbold, Ohio
Feb. 15-17—Mennonite Marriage Encounter, Concordia, Kan.
Feb. 22-24—Mennonite Marriage Encounter, Salem, Ore.
March 1-5—Council of Commissions, Newton, Kan.
March 8-10—Mennonite Marriage Encounter, Marshall, Minn.
March 10—World Mission Sunday
March 15-17—Mennonite Marriage Encounter, South Bend, Ind.
March 22-24—Mennonite Marriage Encounter, Hyde Park, Ont.
April 11-14—Alive . . . '85, Inter-Mennonite evangelism event, Denver
June 2—General Conference 125th anniversary Sunday

Canada

Jan. 17-19—MCC Canada annual meeting, Leamington, Ont.
Jan. 30-Feb. 2—Canadian Council of Boards, Winnipeg
Feb. 22-23—Conference of Mennonites in Manitoba, Brandon
Feb. 22-23—Conference of Mennonites in Saskatchewan, Saskatoon
Feb. 22-24—Conference of Mennonites in British Columbia, Vancouver
Feb. 22-24—Conference of Mennonites in Ontario, Waterloo
March 8-9—Conference of Mennonites in Alberta
July 5-9—Conference of Mennonites in Canada, Regina, Sask.

Central

April 11-14—Central District Conference, Wayland, Iowa

Eastern

May 2-5—Eastern District Conference, Bowmansville, Pa.

Northern

June 13-16—Northern District Conference, Freeman, S.D.

Pacific

June 20-23—Pacific District Conference, Flagstaff, Ariz.

MINISTERS

Peter Kehler has accepted a call to become British Columbia's provincial minister.

WORKERS

Bergens

A. Bergen

R. Bergen

Karl and *Ilene Bergen*, Toronto United Mennonite Church, began three-year Mennonite Central Committee terms in Maijdi, Bangladesh. They will work as food technologists. They received bachelor's degrees in food science from University of Guelph, Ont. Their children are Heather and Steffen. Karl's parents are Henry and Annie Bergen of Kitchener, Ont. Ilene's father is Ben DeJong of Nestleton, Ont.

Rick and *Adela Bergen*, Covenant Church, Winkler, Man., will begin a three-year term on Jan. 9 under the Commission on Overseas Mission. They will be houseparents in the Mennonite Student Hostel in Kinshasa, Zaire. Rick received degrees from Canadian Mennonite Bible College and the University of Manitoba, Winnipeg. They have two children, Nicole and Joshua.

Bob and *Betty Lou Buckwalter*, Independence Church, Andover, N.Y., began four-year MCC terms in Lusaka, Zambia. They work as agriculture coordinators and country representatives. Bob received a master's degree in agronomy from Cornell University, Ithaca, N.Y. Their children are Russ, Bruce, Joe and Jess. His parents are Robert and Faith Buckwalter, Andover. Her mother is Anna Lois Umble, Atglen, Pa.

Alfred Epp, Nordheimer Church, Dundurn, Sask., began a five-month MCC term at Valley of Peace, Belize, as an agriculture extensionist. He received a degree in agriculture in animal science from University of Saskatchewan, Saskatoon. His parents are Erika Epp, Saskatoon, and the late Cornelius Epp.

Ed Franz, Whitewater Church, Bois-

Once the sole inhabitants of the resource-rich United States, Native Americans today experience some of the worst poverty of any U.S. group. They have higher unemployment and suicide rates, and worse health problems and housing situations than most other Americans. Their per capita incomes are among the lowest in the United States. The Friends Committee on National Legislation, whose staff includes volunteers from Mennonite Central Committee and the National Office of Jesuit Social Ministries, is one of only two religious groups in Washington with staff working full time on Native American issues.

The second year for the Mennonite Video Arts Award is under way. Designed to encourage and promote development of video production skills among students of communication arts, the program offers cash awards to qualifying Mennonite and Brethren students. Two cash prizes of $500 and $250 will be awarded. Video productions of 10-30 minutes in length may be submitted on video cassette tape. Deadline for entries is June 15. For further information contact Barth Hague, Box 370, Elkhart, IN 46515-0370.

An "Aunts and Uncles" program has been implemented at Cedar Community Mennonite Church, Cedar Falls, Iowa. Each interested adult is matched with a child of the same gender. Then once or twice a month a special effort is made to get together with the "nephew" or "niece." The older the child the more say-so in the selection of his or her uncle or aunt.

RECORD

Epp

Franz

Harders

Regiers

Gale

Goertzen

sevain, Man., began a one-year MCC term in Winnipeg as the assistant director in MCC Canada's Mediation Services. His parents are Margaret and Peter Franz, Boissevain.

Laurie Friesen, began work in September as a day-care worker at Sunshine Center, Liberal, Kan., under MVS. Her parents are Verner and Anne Friesen of Aberdeen, Sask.

Phil Fuller, Jubilee Church, North Newton, Kan., has been assigned by MCC for two years as an order processor for SELFHELP Crafts in Ephrata, Pa. He has a bachelor's degree in English from Bethel College, North Newton.

Norman Gale, Langley (B.C.) Fellowship, began a two-year MCC term in Atlanta as a community worker with the Open Door Shelter, a shelter for homeless people. He received a degree in history from Trinity Western College, Langley. His parents are Gordon and Gwyneth Gale, Port Angeles, Wash.

Tom Goertzen, First Church, Burns Lake, B.C., began a two-year MCC term in Akron, Pa., as a service driver with MCC. His parents are Jake and Agnes Goertzen, Burns Lake.

Stan Hamm, Marion (Kan.) Mennonite Brethren Church, has begun a one-year MVS term in Chicago's Pilsen neighborhood. His parents are Loren and Marjorie Hamm of Hooker, Okla.

Steve and *Judy Harder*, Faith Church, Minneapolis, began a three-year term with Africa Inter-Mennonite Mission and COM. They will assist in a clinic in Orodara, Burkina Faso (formerly Upper Volta), and give leadership in public health. Steve is a graduate of University of Minnesota medical school with a focus on family practice. Judy is a registered dietician and a graduate of Eastern Mennonite College. Their children are Esther and Nathan.

Mark Lawson and *Sharon Heath* began three-year MVS terms of service in August in San Francisco, working as administrative assistant for Unitas Campus Ministry and in legal services, respectively. Mark has a bachelor's degree in political science from East Carolina University. Sharon has a bachelor's degree in psychology from Westmont College and a law degree from the University of California School of Law.

Cheryl L. Leaman, Assembly Church, Goshen, Ind., is beginning a two-year MCC assignment at MCC's Akron headquarters working as administrative assistant in the South American and Caribbean department. She received a bachelor's degree in early childhood education from Eastern Mennonite College, Harrisonburg, Va.

Dwight E. and *Janet Moyer Regier*, First Church, Newton, Kan., have been assigned by MCC for three years to Umbuzeiro, Brazil. He will be working in agricultural extension projects and Janet will be a nutrition worker. Dwight received a bachelor's degree in international development and a bachelor's degree in Bible and religion from Bethel College, North Newton. Janet received a bachelor's degree in environmental studies from Bethel College. His parents are Edwin J. and Ella K. Regier of Newton. Her parents are J. Harold and Rosemary L. Moyer of North Newton. They have one son, Daniel Paul.

Orlando Wiebe is working for Mennonite Housing in Wichita, Kan., a one-year MVS term. His parents are Jacob and Helen Wiebe.

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LETTERS

Knowledge of the Bible is issue

Of interest was the report (Nov. 20, 1984, issue) on Dialogue on Faith. Of the significant comments quoted in the report, the one that caught my attention was, "Interpretation of Scripture is major. . . ." In vain I looked for one which might be almost the antithesis. While important, it is not *interpretation* of Scripture but *knowledge* of Scripture that is basic. Interpretation is what has caused and is causing all the conflict, controversies and divisions in the churches. In fact, that was the reason for the Camp Lake "Dialogue" and the mid-triennium convention in Minneapolis several years ago, estimated at an aggregate cost of more than $100,000 to the participants—appalling in the face of thousands dying of hunger and millions suffering spiritual starvation.

Consider a hypothetical case of 12 people who had studied at 12 different colleges, Bible institutes, seminaries and universities on the one hand. Then on the other hand, think of 12 others who had finished only the eighth grade or high school but who on their own had made an extensive and intensive study of the Bible. In which of the two groups would there be the greatest diversity of opinion concerning interpretation?

Moral: "Ye do err, not knowing the Scriptures" are the words of Jesus to the Sadducees (Matthew 22:29). Of the Bereans it is said, "They searched the Scriptures daily" (Acts 17:11). So may we heed God's Word and "search the Scriptures" (John 5:39) instead of heeding the professors and the commentators. *C. B. Friesen, 415 E. First, Newton, KS 67114*

Nov. 26

Need new government

If one were running a restaurant in a capitalistic society, we'd hire as few employees as possible, not as many as possible. Thus, capitalism is the system of greatest unemployment.

If we'd make capitalism work more cooperatively, possibly creating socialist societies, if all war weapons were recycled, and if there were a world government (communism, democracy, monarchy or other), inflation would cease.

I favor a monarchy that has only this law: love God, yourself and all other people in the universe unconditionally. *Jack Goering, 2700 W. Sixth, Topeka, KS 66606-1898*

Nov. 26

Should welcome Christians

I am disturbed with some attitudes expressed in "Mennonites React to Pope's Visit in British Columbia," (Oct. 9, 1984, issue).

Concern is voiced "that Mennonites would participate in communion with (the Pope)." I assume Christians generally have communion with each other. The Catholic church ceased persecution of Anabaptists centuries ago. We should welcome all Christians and emphasize oneness in Christ. While I respect the sincerity of those who hold reservations about the papal visit, I hope we can accept others as part of the family of God and work to resolve differences.

In the article "Sharing from an Ecumenical Perspective" in the same issue, the communique from the Lutheran Church at the MWC was quoted, "We desire to heal wounds of the past, not only for the sake of our reconciliation within the people of God but also to strengthen . . . our common Christian witness." I hope we Mennonites can do the same. *Ed Zuercher, Goshen College, Goshen, IN 46526*

Nov. 27

Computer and God's humor

I've noticed in recent issues that Anabaptist pacifists are turning their swords into computers instead of plowshares. While the technology has changed, attitudes haven't.

We seem to be forever faced with a changing world. Just when we've adjusted to telephones and televisions, we find the temptation of Adam in our own home and the lure to have a byte of an Apple.

Scripture says nothing is good or bad in itself, which is not an all-inclusive statement applicable to income-tax evasion or driving on the wrong side of the road. But I have a hunch it does refer to much of our modern technology.

After wrestling with a noisy electric typewriter and building up my biceps on a 30-year-old manual typewriter, it is a delight to see my computer register my sneezes on the screen (unless I have a cold). The typing is a bit haphazard, but the corrections are easier.

It's true computers can be an occasion to indulge in a technological binge of video gadgetry and games, but I've managed to stick with one TV, one car, one home and one set of parents, so I suspect that the lure of electronic excess is not overwhelming. However, anyone who is given to overindulgence should not get into computers or start getting married.

When asked why God made man, some famous fellow answered, "Because God has a sense of humor." We need only read the letters to the editor section to see how true that is. *Walfried Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Dec. 3

Intercessory politics

I am grateful to the Schlabachs for their "Letter from Nicaragua" (Nov. 6, 1984, issue). It serves to correct those who would distort the truth and discredit the positive improvements that have taken place in Nicaragua since 1979.

A few people in positions of power who have access to the worldwide mass media often abuse their power by starting a rumor that is widely accepted as truth. People like the Schlabachs, who have a firsthand knowledge of the situation, have to try, from a position of great disadvantage, to set the record straight. It is not likely their message will reach more than a small percentage of those who have heard and relied on the rumor that was intended to mislead.

Unless Christians and citizens generally are going to take more responsibility and become more discriminating in who and what they believe, these unfair judgments and actions will continue and our sisters and brothers in many lands will continue to suffer. It matters a great deal what we accept and believe, as eventually our beliefs translate into political actions that can hurt or heal.

It is my experience that the concept of intercessory politics is not yet well understood and accepted as a Christian alternative to the traditional way of doing politics. I personally have no urgent needs for which I have to lobby government, but I see much injustice that others experience in our country and especially in the poorer countries of the world. And I see much of this injustice due to the policies of our own citizens and governments as they relate to these disadvantaged peoples.

We owe it to God and to the disadvantaged and underprivileged everywhere to communicate our concern for justice to our representatives in government. The responsibility for further action then rests with the government. *Menno Klassen, 748 Pasadena Ave., Winnipeg, MB R3T 2T3*

Dec. 4

Native American Mennonites

Sanford and *Orpah Eash*

Ethan and Shirley Good (left) stand at the Nanih Waiya Church together with Navajo Indian Mennonites Larry Hoski and Peter Burbank.

Last March we attended the first-ever consultation of Native American Mennonites at the Pearl River Church near Philadelphia, Miss.

We heard Lawrence Hart, Cheyenne chief from Oklahoma, tell of having served in the U.S. Air Force and being determined to become the best Cheyenne warrior. But his friend went to Zaire as a Pax man and lost his life there in Christian service. It changed Hart's life and he now serves as a Christian leader among Mennonites.

Among the problems common to all the Indian Mennonite churches, none is more severe and more common than alcoholism. It is present everywhere.

With seven or more tribes represented, we were amazed at the peaceable discussions in spite of an obvious pride each group feels about its own heritage. They all spoke of what Jesus had done in their lives and among their people. There was rejoicing in one common faith.

We heard them speak with regret about the past when they had not been at peace with one another.

There were numerous visiting leaders present. Peter Burbank and three other Navajos were there from northern Arizona. Willie Longenecker attended from Morson, Ont. Elmer and Nadenia Myron had come from Kansas, where they were studying. They come from the Hopi people in Arizona.

Discussions also centered around leadership development. Stanley and Arlie Weaver have spent several decades in Indian ministries. First at Black Mountain, Ariz., they served until Naswood Burbank took over the church. The Weavers next went across the mountain to Blue Gap and started a church later led by Peter Burbank. From there the Weavers moved to Phoenix and have now lived there for 20 years.

When asked how they drew in native leadership, Stanley Weaver said they aimed for that from the beginning. They always tried to work themselves out of a job. "I was convinced then and still am that they can do it better themselves than anyone else can," said Stan.

On Sunday the native leaders spoke in three area churches. One was the Nanih Waiya, where Ethan and Shirley Good are the leaders. Many years ago this church was dynamited three times and rebuilt each time.

Peter Burbank told of his call from the Lord in 1958. He was attending school and working part time on an assembly line making B-52 bombers. He said, "If we really want to walk with God, we have to walk in the light as Jesus did. Christ cleansed me and he cleanses all of us through his blood. Through Jesus we find new friends, a new way, new life, new joy and new hope in our hearts."

Among this beautiful fellowship we also enjoyed an Indian meal. Delicious hominy, deep-fried chicken and fried bread were served.

It was amusing to us as they talked of a next meeting. When a local Choctaw man heard of flying to another place, he said, "Well, you don't have to meet here again. But I flew in one of them things in the big war. I decided then that if I ever got home again, my feet would stay on the ground."

The Mennonite Indian churches are not large nor plentiful in number, but God's spirit is among them and with them. That means the potential is unlimited.

Sanford and Orpah Eash, 64349 SR 13, Goshen, IN 46526, are free-lance writers and photographers who attended this conference largely by chance as they were en route from visiting their son in Florida.

Indian fry bread and hominy were prepared at the Pearl River cookout.

SIVA serves refugees

Sandra Liechty

Two local businessmen (center)—Mr. Minami and Mr. Tanaka, architects—do volunteer teaching of Vietnamese refugees.

Saitama International Volunteers Association (SIVA) formally began in July 1982 for the purpose of helping Indochinese refugees and other needy people in Saitama prefecture north of Tokyo, Japan. At that time a steering committee of three was selected: Y. Inamine as coordinator, myself as treasurer and S. Hida as clerk. Volunteer activities by a group of concerned citizens had begun spontaneously and has been carried on since 1979. The Kita Urawa YMCA staff were also cooperating with volunteer efforts to help Vietnamese refugees by offering free use of their facilities.

Whereas early on English was taught to refugees hoping to go on to other countries, later the refugees needed to learn Japanese in order to live in Japan. A temporary language school was organized for both adults and children at the Vietnamese refugee camp in Omiya for more than 40 people. Both the YMCA and private homes were used as classrooms. In April 1983 the Japanese government built an adequate refugee center to aid refugees resettling in Japan.

The YMCA language activities were continued for the sake of other foreigners living in the area. Monthly fellowship meals and intercultural sharing drew more foreigners and volunteers to the biweekly meetings. Local TV and newspaper coverage also increased publicity and membership grew to over 100 people.

SIVA is now an established international fellowship and support system for the Saitama community as well as friends from other cities. Begun by Christian volunteers and supported largely by area churches, it is open to all nationalities and faiths. Regular bazaars are held by volunteers to raise additional funds. The Nov. 25, 1984, bazaar proceeds were channeled to suffering people in Africa.

Recently SIVA became involved in offering relief and sponsorship to refugees from other lands such as Afghanistan and Iran. It is also hoped that activities will expand to helping the handicapped and elderly in our community. Present steering committee members are: Y. Inamine, chairman; H. Inamine, secretary; myself, treasurer; T. Hoshino, coordinator of Japanese volunteers; and A. Yoshitani, coordinator of foreign members.

The present membership is 111 people. Countries represented are Japan, Vietnam, the Philippines, Indonesia, Taiwan, Thailand, Iran, Afghanistan, Mexico, France, Canada, the United States, Great Britain, Colombia, Tanzania, Singapore and Brazil. Over 50 of the members are Japanese, while the rest are from various nations, many married to Japanese or exchange students or refugees residing in Japan.

Sandra Liechty, 2122 Mimuro, Urawa Shi, Saitama Ken 〒336, Japan, is a member of the SIVA steering committee and serves in Japan as a General Conference missionary.

Carl Liechty (left), COM missionary in Japan, visits with Mr. and Mrs. Hakimi, a refugee couple from Afghanistan who wanted to know more about life in Japan.

Neufeld is new CMBC president

Brenda Suderman

"I made myself two promises: I would never be a teacher or a preacher." Now, some 30 years later, on the occasion of his installation as president of Canadian Mennonite Bible College, John H. Neufeld can look back on a career of doing what he vowed never to do.

John enrolled at CMBC in 1953 after graduating from Mennonite Educational Institute, Clearbrook, B.C., with a high school diploma. He planned to attend CMBC for only one year, since studying there was second choice because "I couldn't get a job to earn money to go to university." He had intended to study engineering at university, and he didn't consider himself an arts-type person.

John liked his studies at CMBC. He gradually lost his shyness and became more of a people-oriented person. He graduated in 1956 with a bachelor's degree in Christian education.

His experience at CMBC also introduced him to family life.

A romance blossomed at CMBC. It started in a recreational setting. Anne Hiebert of Waldheim, Sask., beat him at a game of Ping-Pong and, according to John, still does. That competitive spirit intrigued John and led to marriage after his second year at college.

John laughingly admits that academic improvement also resulted from this romance. "My marks went up once we made the decision to get married." That final year at CMBC, their first child, Donna, who has made Anne and John the proud grandparents of Charles and Lise, was born during John's final exam on the Old Testament prophets. Three other children have since joined their family.

Anne has completed an education degree since marriage and is now completing a master's thesis on the role of the calculator in math education and teaches grade five.

After graduation from CMBC, John earned a teaching certificate from the University of British Columbia and taught in the public school system for a few years before accepting a position at Bethel Bible Institute in Abbotsford, B.C.

During the 1960-61 academic year, the Neufelds had their first cross-cultural experience when John taught at the Seminario Biblico Menonita in Montevideo, Uruguay. It led him to pursue further education. He completed a Bachelor of Arts degree in 1963 while teaching at BBI. He then decided to attend seminary and become a teacher or a preacher. In 1969 he completed the Master of Divinity degree at the Mennonite Biblical Seminary in Elkhart, Ind.

CMBC president John H. Neufeld enjoys his two grandchildren Lise and Charles.

The Neufelds returned to Winnipeg in 1969 to serve First Mennonite Church as associate and leading minister for 15 years. That provided a valuable opportunity of working with people within the whole range of life—from birth to death. He says the most difficult but most cherished experiences came from crisis situations where he was confronted with human suffering. With an average of 24 deaths a year at First Mennonite, John developed a special interest in its related processes and has been a resource person at hospital staff seminars on death, dying and grieving. He has also led many seminars and workshops on sexuality, dating and marriage, and has written on that subject for the Foundation Series for Youth.

After nine years at First Mennonite, the congregation granted him a sabbatical which he spent reading and teaching part time at CMBC. This encouraged him to enroll in the Doctor of Ministry program through Bethany Theological Seminary in Illinois. That program allowed him to remain in Winnipeg and fulfill the practical requirements while commuting to Illinois for short courses.

John Neufeld's varied experiences and his "conversion" to preaching and teaching give him a unique perspective on the role of CMBC. He sees CMBC as an important place in the life and work of the churches but recognizes the danger of students not being able to relate to their churches. "In a concentrated educational setting we learn a whole new language which ordinary people never hear . . . we have to translate our vocabulary to language which communicates."

John suggests we do this by referring to our common ground—the biblical message. "We need to find our meeting place in the Bible." From his experience in a pastoral setting, John is convinced that lay people are eager to learn, but those who are educated sometimes fail to communicate. He suggests that each party seek out the other's interests and use both formal education and life experiences to teach one another.

Brenda Suderman is the editorial assistant for the Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

MEDITATION

The ghosts of years passed

At the beginning of another new year I find myself thinking about the past. I suffer from what is frequently referred to as "rearview mirror syndrome." I drive along a country road and see a house that was once a *Better Homes and Gardens* dream now with broken windows, peeling paint and overgrown with weeds.

Another day I travel down a familiar city street. Traffic is light so I come to an almost complete stop as I near the factory site where I worked eight years of my life. A lump comes to my throat when I see a pile of debris through the gaping windows of an empty shell instead of a well-kept brick building.

As I continue on to my home I can't remove these scenes from my mind. The broken-down house in the country. The factory, a former landmark in the city which once employed several hundred people. Now it is reduced to a pile of rubble.

I retrace the years and recall some of the hours. I remember friends I made. A picture comes to mind of a lush, green, well-manicured lawn. I smile inside as I recall the Japanese gardener who tended the factory lawn and cared for the beautiful climbing red roses which adorned each entrance. I wonder what became of the ageless janitor who used his broom as a baton as he marched through our department at the end of the day.

I think about what once was. What happened to the home? The people who lived there? What became of the hopes of the factory management? What happened to their production and employment projections? What happened to the dreams of all these people?

Broken promises, unfulfilled dreams, faded flowers. Ghost promises and ghost memories. And I ponder. What about my dreams? What about my hopes? Has life failed me? Or have I failed life? Perhaps there has been no failure at all.

Should I feel regret or relief over wasted skills and talents? Should I weep over unfulfilled dreams? Something nags at my subconscious. I feel a restlessness of which I can't rid myself. I can't rationalize it away. I cannot rebuild factories and regain the hopes of dreams past.

But I can look to tomorrow's hopes beckoning with its unknowns. Sifting through the memories of yesterday and the dreams of tomorrow, I see a glitter of gold dust. The gold grows brighter as the past fades and the future focuses. Through personal experiences I gain insight into God's concern for his children. Faith in God helps me overlook and overcome past memories. I feel secure as I draw strength from God. "Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Psalm 146:5). This faith is the anchor with which I can hold firm. This faith is a rudder to guide me in the present and into the future.

The ghosts of times past are laid to rest as "I press on to take hold of that for which Christ Jesus took hold of me. I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining forward toward what is ahead, I press on towards the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:12-14).

Elfrieda Tiessen

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The Orwellian year has passed and we stand at the middle of the present decade. There is no doubt that the 1980s will stand out in history as a time of special self-examination and reconsideration of what the Christian faith and the Anabaptist/Mennonite faith are about. And we are being challenged at all levels of life—church, world, missions, evangelism, family, ethnicity, doctrines and personal life.

We pray that this New Year's issue will help us anchor our lives in Christ and, in his love, gladly reach out to the whole world.

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EDITORIAL

How can one be 'born again'?

Jesus' early ministry stirred up quite a fuss. People became excited at his first public utterances in the Nazareth synagogue (Luke 4:16-30). They were astonished at his teaching, for his word had authority (John 4:32). Healing by restoring health and by casting out demons—it filled people with amazement.

Many saw signs in Jesus' life and ministry that generated a response of ready and total commitment. They didn't know what all that might mean, but they dropped all and followed him.

Even the political and religious rulers couldn't escape his influence. It caused them frustration and anxiety. But then, as now, leaders did not easily confess their inadequacies.

But one Pharisee, Nicodemus, a ruler of the Jews, finally sought out Jesus under the cover of darkness. In private he told Jesus of how he too was impressed by Jesus' teachings and signs. Surely they were evidence that God was with Jesus.

Jesus startled Nicodemus with a strange statement: ". . .unless one is born anew, he cannot see the kingdom of God" (John 3:3). Just like any rational thinker of today, Nicodemus was confused by the imagery, the metaphor. How can a person be born a second time? Isn't it impossible to return to the mother's womb?

We can all relate to Nicodemus' dilemma.

But Jesus went on. He affirmed and even fixed his point more sharply: ". . . unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5).

Do you understand it? Jesus seems to suggest to Nicodemus that all teachers in Israel ought to understand this metaphor (John 3:10). And in his follow-up teaching Jesus comes to that touchstone verse which most Christians have memorized and recite confidently, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (3:16).

We know it and recite it. We believe it and are saved—born again.

Sounds simple. It is simple. True. It's also the most profound spiritual act any person can do.

New life can and will come to many people in this new year. They will be born anew through faith in the atoning work of Christ at Calvary.

Let's praise God for this mystery. Let's affirm the new believers and help them grow in Christ, both by teaching them and by learning from them. Let's tell others of the Good News that they can be born anew.

But let's also be a little more honest in 1985. Jesus says to Nicodemus that God sent his son because he "loved the world" (3:16) and "not to condemn the world, but that the world might be saved through him" (3:17).

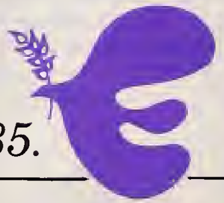
If I could wish a New Year's resolution for all Christians, it would revolve around both John 3:16 and 3:17. We Christians are still too ready to judge and condemn. Jesus comes to save and give eternal life.

We too readily draw the fences high and tight around the kingdom. To outsiders we seem like military guards rather than spiritual obstetricians.

While the population in 1985 will grow by roughly 100 million, only 65 million converts will be won for Jesus Christ. It is not because his saving power is any less than at the first Pentecost. It is because our sights are too narrow and too unimaginative. We are born anew but operate more on reason than on the Holy Spirit.

To be born anew requires an act of faith, a risk of opening ourselves to the divine holiness and love of God. It is an interior renewal project. An awakening to the glory and power of the cross. The new birth makes us part of the global family of God.

My wish for our resolutions: (1) to let the fulness of Christ fill us more fully with the abundant life he desires to give us (John 10:10), (2) to follow the biblical call to "declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9b), (3) to each set ourselves a personal goal to help at least one person come to be "born again" in 1985, (4) as congregations to much more freely share what God's Spirit is doing in our lives even now. We are family—holy family. *Bernie Wiebe*



Shalom to you in 1985.

The 1984 index of *The Mennonite* is available from our editorial office (see inside back cover for addresses).

THE MENNONITE
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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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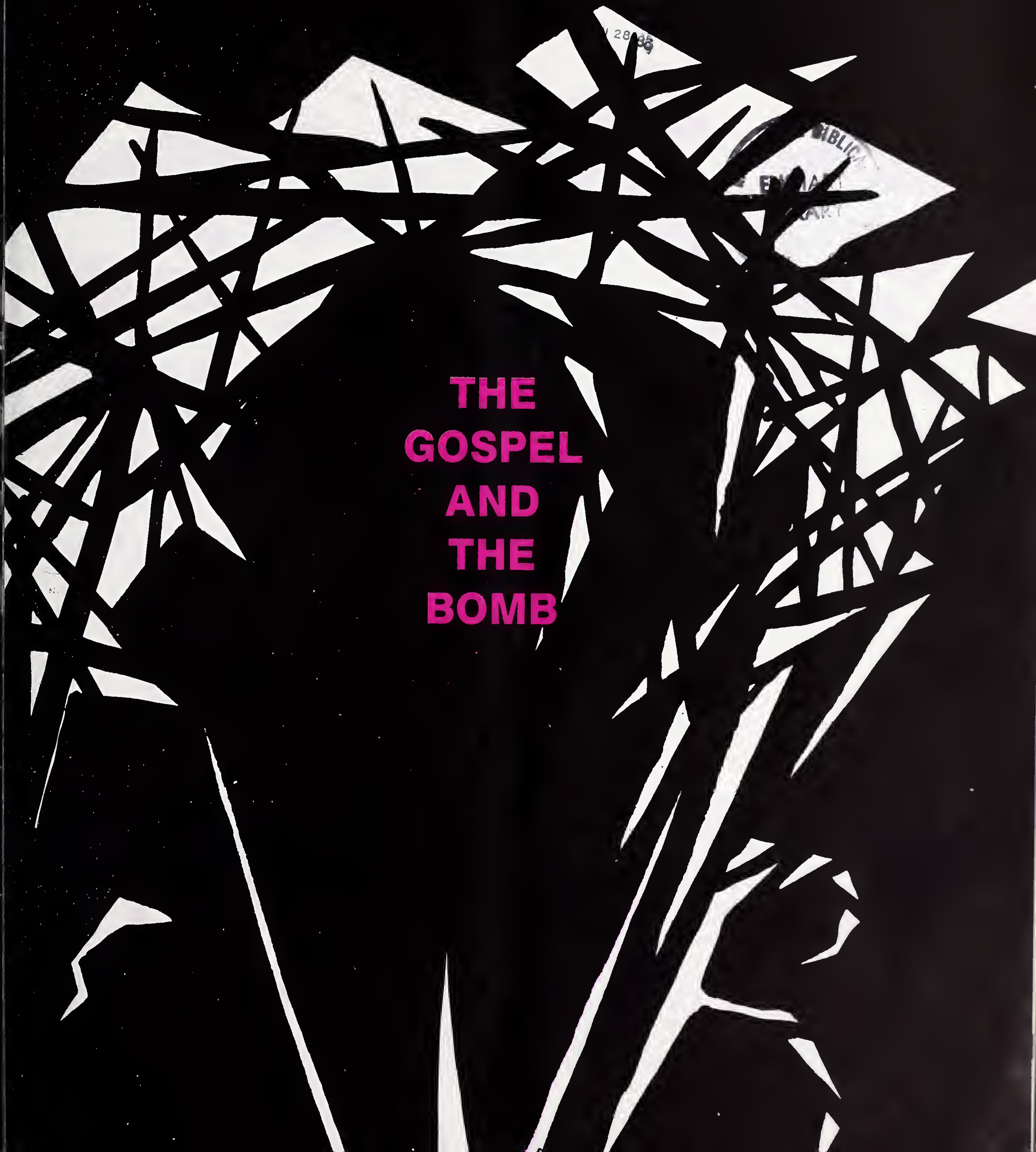


THE GOSPEL AND THE BOMB

28 '85

The gospel and the bomb

Kermit D. Johnson

(Kermit D. Johnson, retired chief of chaplains for the U.S. Army, is a graduate of West Point and served as a company commander during the Korean conflict. Following several years as an Army officer, he left to attend Princeton Theological Seminary. He was ordained a Presbyterian minister and returned to the Army as chaplain. For the last three years of his career he was chief of chaplains, having attained the rank of major general. He retired in 1982.

Johnson spoke at the Bethesda Covenant Church of New York City as a part of its peace emphasis program. His topic was "The Gospel and the Bomb," and he chose as his text 2 Corinthians 4:3-6. An edited copy of his sermon follows.)

Back in July 1945 at Alamogordo, N.M., as the blinding light from the first atomic explosion lit up the sky, a passage from the *Bhagavad Gita* came to Robert Oppenheimer's mind: "If the radiance of a thousand suns were to burst into the sky, that would be like the splendor of the Mighty One. . . ."

Shortly thereafter, another line came to him: "I am become Death, the shatterer of worlds."

Somehow in those few moments Robert Oppenheimer sensed not only the irresistible attraction, but also the idolatry of the Bomb.

Ever since we have been mesmerized and obsessed by death instead of life. And idolatry has taken place; darkness has been seen as light. In the struggle for human survival, the "god of this world has blinded" our minds "from seeing the light of the gospel of the glory of Christ, who is the likeness of God" (2 Corinthians 4:4).

This doesn't seem to bother a person like Phyllis Schlafly. She says, "The atomic bomb is a marvelous gift that was given to our country by a wise God." I'm not sure who she believes gave it to the Soviets.

Obviously, President Truman was a bit premature when he said, "We thank God that it has come to us instead of our enemies. May he guide us to use it in his ways and for his purposes." Small wonder some Japanese have called it "the Christian bomb."

A U.S. Army chaplain, witnessing for the first time the detonation of an atomic bomb with other soldiers in the Nevada desert, exclaimed, "One of the most beautiful sights ever seen."

Don't be too hard on him. We've *all* been dazzled by the Bomb. I mean Christians. It used to be that disciples of Jesus were awed and gripped by something like the Transfiguration—when Jesus' clothing became dazzling white and his face shone as the sun. And with it a voice said, "This is my Son, my chosen; listen to him." His disciples fell on their faces, filled with awe. "And when they lifted their eyes, they saw no one but Jesus only."

Disciples then were impressed by the light of Jesus Christ. Today, Christians, no different than any other people, are impressed by the light of the Bomb. An amazing thing has happened in the 20th century. We have literally rewritten the Bible.

Paul the apostle said that "the god of this world has blinded the minds of the unbelievers to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God."

Today we have revised the apostle's words. The god of this world has blinded the minds of believers in Jesus Christ as well. To be sure, we can still speak of the good news of Jesus Christ breaking in upon the hearts of individuals—call it faith, conversion, belief, being born again. The Spirit of God is always working, drawing people into his family. And this is indeed "good news."

But the good news of the gospel cannot be understood in some private, personal sense only. That is a narrow gospel and a peculiar heresy of our religion. The gospel is for all of life. Yet there are warning voices that we ought not think this. The word is that we should not "get mixed up in politics." Personal and public morality should be kept separate. One high-ranking Defense Department official complained to me about the Roman Catholic bishops' involvement in the nuclear issue. He said they were "tampering in the geopolitical area." I told him that whenever there is a possibility that human beings may be killed, we're in the moral area.

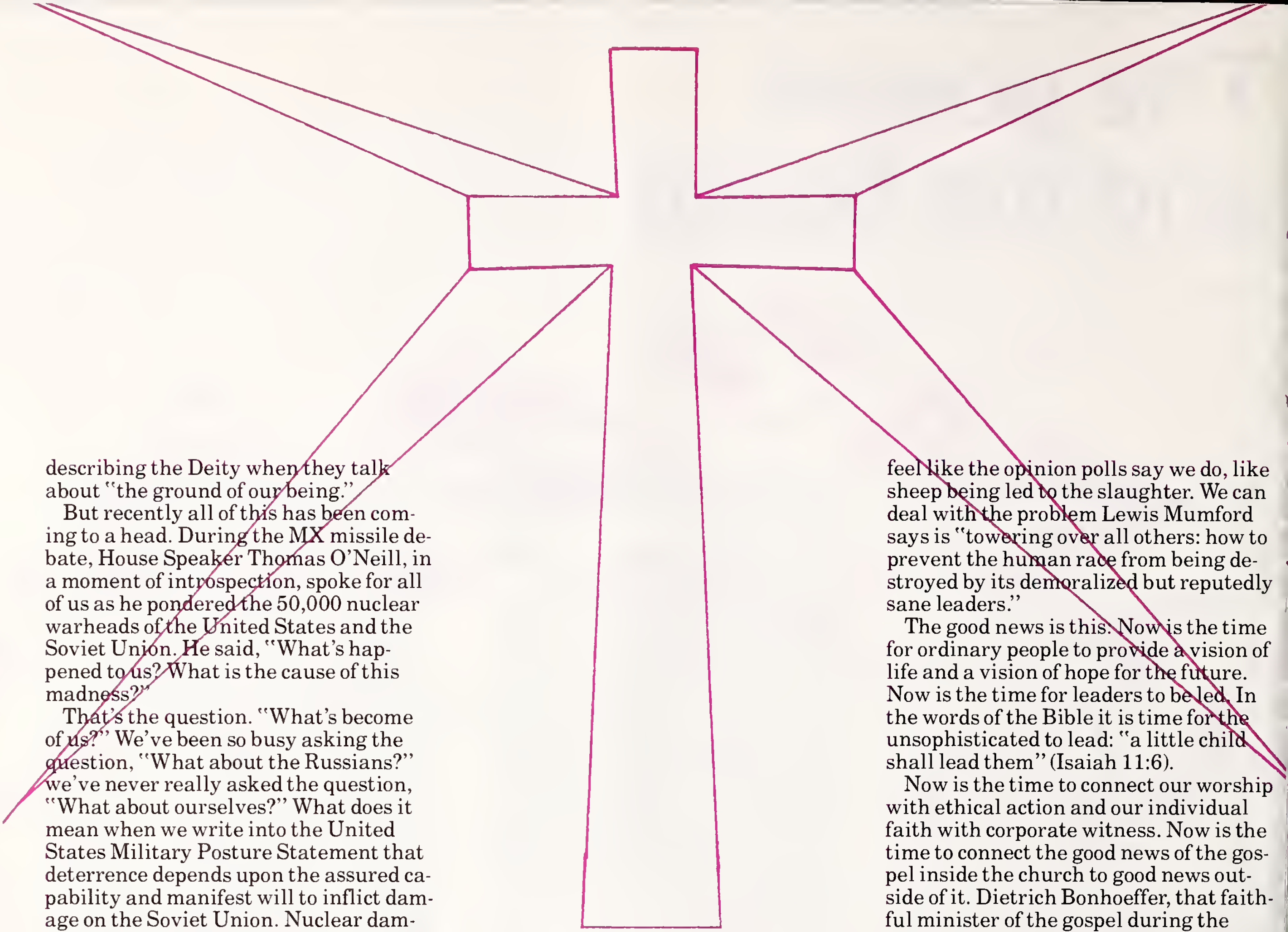
One thing is for sure: personal, privatized religion can coexist with structural evil. All it takes is for religious people to "stay in their place" and to heed the words of Hitler's minister of propaganda, Joseph Goebbels: "You are at liberty to seek your salvation as you understand it, provided you do nothing to change the social order."

As U.S. and Canadian Christians, we're slow to realize that we have allowed the "god of this world" to blind our minds "to keep us from seeing the light of the gospel" with respect to nuclear idolatry.

The "god of this world" has blinded the minds of both unbelievers and believers alike. That's the new version of the Bible we've all bought into from the year 1945 until this present moment.

At the end of World War II we had an opportunity to say, "That's it. That's all. Never again. The emergency is over." But no, the permanent war began in the Cold War, and ever since by this means we have rationalized and justified ever-increasing arsenals of nuclear destruction.

In September 1982, Elliott Abrams, assistant secretary of state for human rights and humanitarian affairs, gave a speech entitled "Nuclear Weapons: What Is the Moral Response?" The essence of the speech comes near the end in a three-word sentence: "Deterrence is moral." Some have attempted to make this the good news. But deterrence, of course, means to "frighten" or to "terrorize." This evil we have called good and we've institutionalized it in our defense policy. Again and again our leaders refer to it as "the absolute bedrock of our national security" in hallowed terms almost like theologians



describing the Deity when they talk about "the ground of our being."

But recently all of this has been coming to a head. During the MX missile debate, House Speaker Thomas O'Neill, in a moment of introspection, spoke for all of us as he pondered the 50,000 nuclear warheads of the United States and the Soviet Union. He said, "What's happened to us? What is the cause of this madness?"

That's the question. "What's become of us?" We've been so busy asking the question, "What about the Russians?" we've never really asked the question, "What about ourselves?" What does it mean when we write into the United States Military Posture Statement that deterrence depends upon the assured capability and manifest will to inflict damage on the Soviet Union. Nuclear damage, that is. In advance of any nuclear holocaust, we are saying that under certain unstated conditions we are willing to use genocidal weapons against an enemy. What does this say about us? What's happened to us?

Back in 1950, just after the development of the hydrogen bomb, Reinhold Niebuhr said that if this form of destruction were ever "used by our enemies against us," it "would mean our physical annihilation," but if it were "used by us against our enemies," it "would mean our moral annihilation." And then he added, "If we had to use this kind of destruction, would we find life worth living? Even nations can reach a point where the word of our Lord, 'Fear not them which are able to kill the body, but rather fear them that are able to destroy both body and soul in hell,' becomes relevant."

Are we not beginning to see that the main issue is God's judgment? The "god of the world" has kept us from seeing the light of the gospel. Since 1945 we have seen only the light of the Bomb. God said, "Let light shine *out* of darkness," but we have followed the light which has led us *into* darkness.

The "god of this world" has kept us from seeing the light of the gospel, from seeing any good news, from choosing another way. Almost as if we are part of a crazy Jonestown tragedy in slow motion and magnified a million times over, we have not been able to say no to the lure of mutual suicide.

But at the grass roots the winds of God's judgment are blowing. They are not just dark clouds but refreshing winds. God's people and even bishops are speaking out. They are discovering that we don't have to collaborate with the collective drive toward death.

We can choose life. "The time has come for judgment to begin with the household of God" (2 Peter 4:17). If Jesus Christ is Lord of all, Lord and ruler of history and of our lives as well, then there is no area of life exempt from his redeeming activity, including the field of national security. We don't have to feel like the opinion polls say we do, like sheep being led to the slaughter. We can deal with the problem Lewis Mumford says is "towering over all others: how to prevent the human race from being destroyed by its demoralized but reputedly sane leaders."

The good news is this: Now is the time for ordinary people to provide a vision of life and a vision of hope for the future. Now is the time for leaders to be led. In the words of the Bible it is time for the unsophisticated to lead: "a little child shall lead them" (Isaiah 11:6).

Now is the time to connect our worship with ethical action and our individual faith with corporate witness. Now is the time to connect the good news of the gospel inside the church to good news outside of it. Dietrich Bonhoeffer, that faithful minister of the gospel during the Nazi period who was martyred by Hitler, once said, "He who does not cry out for the Jews dare not permit himself to sing in Gregorian." There's no use in singing Gregorian chants or gospel hymns inside the church if you're not willing to bring the good news out into everyday life. The price of not doing so was a holocaust, the killing of 6 million Jews.

Today, the stakes of a nuclear holocaust are even higher. They are immeasurable and unimaginable. But if the light of the gospel still shines in our hearts, then by that marvelous light we shall be able to expose the darkness of nuclear idolatry and provide the hope for overcoming it. With the French theologian Jean Lassere we would say, "Even if we talk of the nuclear peril, it must also be with a smile of joy at Christ's victory."

"Be of good cheer," Jesus said, "for I have overcome the world." "I am the light of the world; whoever follows me shall not live in darkness, but shall have the light of Life." •

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Blessed are the peacemakers

Peter J. Dyck

Why do so many good people—educated and born again people—have problems with a total commitment to the way of peace? There are many reasons.

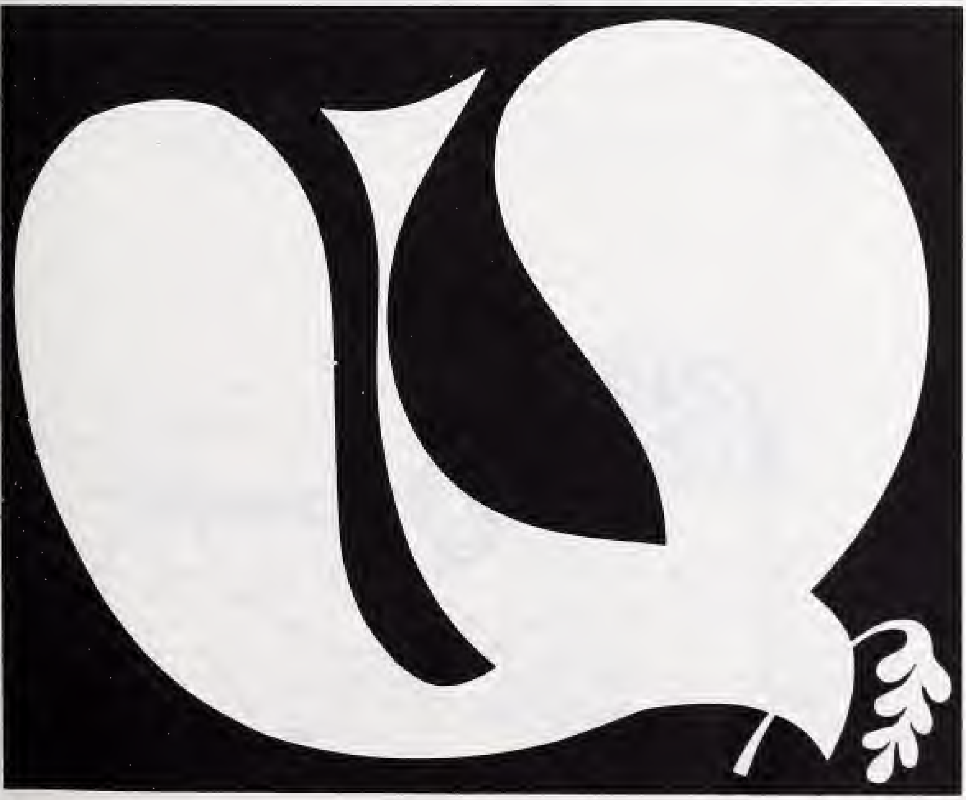
George Zabelka, former chaplain to the Hiroshima and Nagasaki bomb squadrons, says he was brainwashed. "I was brainwashed, not by force or torture but by my church's silence and wholehearted cooperation in thousands of little ways with the country's war machine."

The Old Testament is as much a stumbling block as any other single cause. It's such a bloody book. And God seems to support those ancient wars. Or does he? Look again.

In Israel's early history. I have been thrilled to discover that in the early history of Israel there were no wars (Lind, *Yahweh Is a Warrior*). Disputes were settled peacefully. For example, when Joseph's brothers treated him shamefully, sold him into slavery and the tables were turned so that they had to go to buy grain from him, he did not get even with them. He forgave them. He said, "You meant it for evil but God meant it for good." When Abraham and Lot had a land dispute, their tribes didn't fight it out. Abraham said, "If you want the land on the right, I'll take the land on the left," or vice versa. When Isaac dug his wells, only to have the Philistines come and take them away, instead of fighting for his water rights, Isaac kept on digging more wells until the enemy was satisfied. Ultimately Isaac even invited them to a feast. The record says, "And there was peace."

In Israel's later history. During the second period in Israel's history, God himself does the fighting for them. As slaves in Egypt they did not rise up in armed revolt, yet God through Moses led them out of bondage. All Moses had was a shepherd's staff. When Pharaoh changed his mind and pursued them, Yahweh provided a stunning victory as they safely crossed the Red Sea. Pharaoh's men drowned. Yahweh made the walls of Jericho fall down. It was Yahweh who through Gideon routed the vast armies of the Midianites and Amalekites when Gideon's mere 100 men sounded their trumpets and waved their torches.

It's an utterly fantastic record of Yahweh fighting Israel's battles for them time and again. In this period, from Moses to Judges, two things are of utmost importance: faith in Yahweh and absolute obedience to him.



It boggles the mind to think how different the history of the Middle East might have been if Israel had actually followed the instructions for a peaceful occupation of Canaan as recorded in Exodus 23. One: don't fight. Yahweh himself and in his own way will drive the inhabitants out. Two: don't be in a hurry. It takes time. Three: don't accept the heathen gods around you. Stick with Yahweh. But Israel wouldn't listen.

Third period in Israel's history. The third period of Israel's history begins with them saying, "We want to have a king like other nations." That was simply another way of saying they wanted an army and they wanted to fight their own battles. From then on soldiers and weapons became important.

This is the time when prophets arose who warned Israel not to take things into their own hands, but to "stand still and see this great thing, which the Lord will do before your eyes" (1 Samuel 12:16). Israel would not. The consequence was defeat and exile. This is also the time when Israel developed a theology of victory and defeat. It went something like this: Obey Yahweh and victory is sure; disobey Yahweh and you will be defeated; repent and Yahweh will forgive and give you victory once more.

Albert Einstein, who rejected modern Israel's nationalism, the flag and army, made some pithy comments about his Jewish people's recent behavior. He said, "Israel grew out of the rabid desire of many Jews to conform to gentile norms. I remember my grandfather telling us how ludicrously Zionist youth behaved at the start of the century: hobnailed shoes, rough speech, bulging muscles for all to see. Unbeknownst to themselves, of course, they were aping the gentiles" (*International Herald Tribune*, April 13, 1983).

It staggers the imagination to think how the new Israel, created in 1948, might have turned out if it had chosen to follow the way of its patriarchs or let Yahweh do its fighting. But no, once again it wanted to be like other nations with its own king, army, chariots, tanks and automatic weapons.

Jesus and violence. Jesus knew that Israel had not been faithful to Yahweh nor to the patriarchs when it had tried to accomplish its purposes by violence and war. He said, "Think not that I have

The ancient prophet Isaiah speaks of beating swords into plowshares. That is the challenge in a world where somehow we seem determined to turn satellites and computers into modern swords.

come to abolish the law ('Thou shalt not kill') and the prophets; I have come not to abolish them but to fulfill them" (Matthew 5:17). Bible scholars believe it is exegetically permitted to paraphrase his response to the Pharisees about divorce (Matthew 19:8) to read, "Because of the hardness of your heart Moses allowed you to wage war, but from the beginning it was not so."

Jesus and the New Testament teaching on violence and war is clear: ". . . love your enemies . . . turn the other cheek . . . let them have your cloak also . . . go with them two miles . . . overcome evil with good . . . follow in his steps . . . put up your sword . . . pray for those who abuse you . . . do good to those who hate you . . . whatsoever you wish that others would do to you, do so to them." And, "Blessed are the peacemakers, for they shall be called children of God."

To be peacemakers. How then can we be peacemakers? What can we do? Here are a few suggestions:

1. Make peace with God. That's number one. Accept his peace on his terms. Don't knock those who stress inner peace; you'll not go far as a peacemaker without it.

2. Reject the flat view of the Bible which says that the Old and New Testaments are of equal importance. If you want to justify violence and war on the basis of the Bible and go to the Old Testament for support, go ahead, but be honest enough to become a Jew, observe the Sabbath, refuse to eat pork and keep all the other Jewish laws. But don't say you are following Jesus when in fact you're following Moses. And remember, even in the Old Testament the faithful Jew was not the warrior.

3. Support the passing of the World Peace Tax Fund by joining the 1040 Club. Give $10 of your taxes to a life-affirming cause instead of the military and 40 hours a year to help pass the WPTF bill.

4. Be informed. Know that a million tons of TNT is known as one megaton, that the grand total of three megatons of nuclear explosives were used in World War II and that today the United States has more than 11,000 and the Soviet Union more than 9,000 strategic warheads poised ready for action with up to 20 megatons each. It only takes 27 minutes from us to them or them to us. Be informed by reading *Sojourners* magazine, the WPTF and MCC Peace Section newsletters, "Conscience and Military Tax Campaign" and others. There is no premium on ignorance.

5. Dare to make a beginning. Be concrete about rejecting violence and becoming a peacemaker. For me that moment came when I was on trial in Manchester, England, in 1942 for refusing military service. "Your Honor, the war is over," I told the judge. No. World War II was not over until 1945, but for me it was over. I had never before said it that way, but for me it was a new beginning, something as concrete as my baptism and marriage vows. Don't be vague. Start with a specific act to make peace. Perhaps you want to ask someone to forgive you. Do it. And then keep going.

6. Be innovative. Like the women in Harrow, Ont., who are making a peace quilt, with each woman contributing a 12-inch-square peace patch. When finished, it is to be sent or taken to a community of the same size as Harrow (pop. 2,300) in the Soviet Union. My friend Zachary Schwab, 8 years old, wondered why Mennonites couldn't do something symbolic in peacemaking with Russia. "Like what?" I asked. "Well, the French people gave the United States of America the Statue of Liberty. Couldn't Mennonites think of something too?" Why not? We were told at a recent ministers' conference that evangelism is caring, sharing and daring. We have emphasized caring and sharing but have not been very daring. Why not dare to be innovative? Why not dare to be a peacemaker?

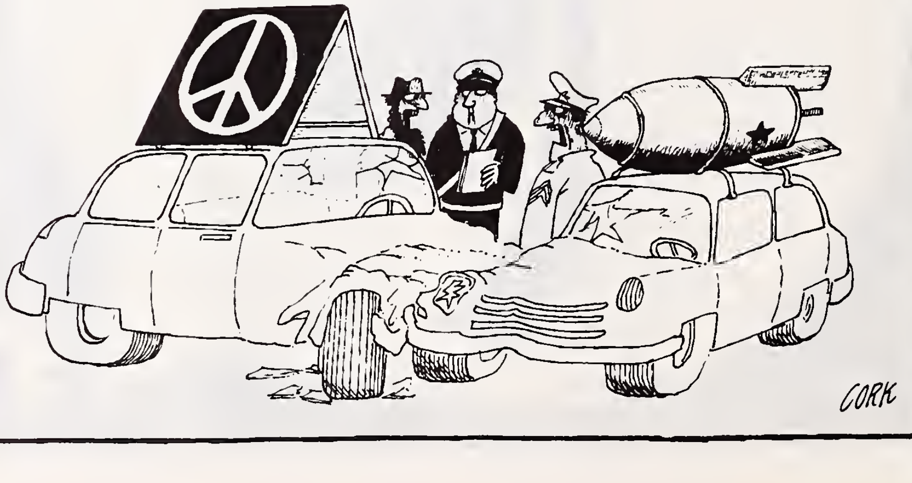
7. Write letters to ordinary citizens in the Soviet Union. More than 10,000 in the United States and Canada have done it. You might say you don't know Russian and you have no address. Just write to: *Letters for Peace, 59 Bluff Ave., Rowayton, CT 06853*. They will send you addresses and a letter in the Russian language.

8. Take a tour to the Soviet Union. But don't just go to Chortitza; go where the action is today.

9. Serious peacemaking should also take us to our own places where we try to contain violence—our prisons. There's a prison near you. Jesus said, "I was in prison and you came to me." Did you? Read Howard Zehr's *Who Is My Neighbor* and *Death As a Penalty* to get started.

10. Pray for peace. Pray for the Russians and ourselves. Pray for the mighty ones of the world and for the voiceless refugees in Central America and Southeast Asia. Pray and, having prayed, don't just stand there. Do something. Be a peacemaker. You will be blessed of God. •

The crunch comes in our human encounters. Neither missiles nor peace signs mean anything by themselves. We witness of our true selves in living relationships.



A family business

Calvin Redekop

Having a family business has been a dream for millions. Often it has brought bitter results. As a result of a business which foundered, an acquaintance's family fell apart. Most of us today may be spared that temptation. According to a U.S.-Canadian survey conducted by Kauffman and Harder in 1972, 69 percent of us are employed by others. Only 31 percent were self-employed business owners or managers. A minority 7.4 percent were business managers, while 23.4 percent were farmer owner-managers.

But the 30 percent who are self-employed and many who would like to be, if we conform to the national profile, may be subjecting ourselves to unusual stresses. Family businesses are prone to tension, conflict and even family breakup. Donald Jonovic, who has studied family businesses extensively, believes that "year after year, families in business tend to draw further apart. They watch in confusion as the primary blessings of business ownership seem to slip away into a fog of frustration and disagreement" ("Divorce-Family Business Style," *Distributor's Link*, Spring 1983).

Jonovic and others find many pitfalls in a family business—time constraints, differing degrees of involvement and differing expectations. Father-son (and increasingly mother-daughter) or husband-wife relations are often severely strained. Divorce is often directly related to family business pressures.

Is it then to be conceded that we should opt for employment in someone else's enterprise? Not necessarily. Family businesses do not *have* to create family tensions. Most of us grew up on family farms, and they are family businesses. From the time I could milk a cow or drive a tractor until I left for college, I was deeply involved in a family business. These businesses contributed to family stability and cooperation.

So the kind of business determines how it contributes to family solidarity. The more a business allows family member participation at all levels—planning, working, contributing and benefiting—the more it enhances family harmony. From a biblical perspective, the more a business supports total family cooperation and involvement, the more it supports respect for parents and for children, the more that business can be considered "Christian." Paul admonishes husbands to love their wives (Ephesians 5:28). He encourages parents and children to love and forgive each other (Ephesians 6:1-4). If a family business develops these relationships, it can be a Christian enterprise.

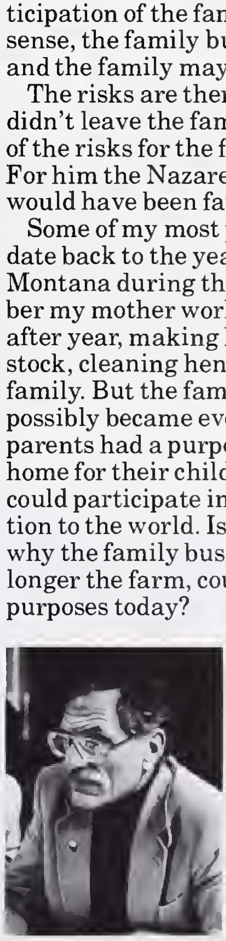
The key to any Christian family business depends on its purpose.

It has been claimed that Jesus was an entrepreneur, a member of a family carpenter-construction business—"Joseph and Sons Construction." He apparently forsook it when he went into church work "full time" at age 30. This in no way condemns the family business idea. There are few references to family business activities in the New Testament. Some people believe it was because the New Testament church believed that the kingdom of God was so near that there was little point in starting anything. Jesus preached that the kingdom of God was at hand. Note, however, that Paul admonished the Thessalonians that if they didn't want to work, they shouldn't eat (2 Thessalonians 3:10).

If a business activity is valid, such as producing food or clothing, then there is no reason the Christian family should not get involved in it. Further, just because business places burdens on the family is no reason it should be left to non-Christians. Crucial to the family business are the objectives for being in business. If the objectives are quick profit without energy and worry, the family (and the business) is bound to fail. If the objectives are service and participation of the family in the fullest sense, the family business may work and the family may prosper.

The risks are there. But then, Jesus didn't leave the family business because of the risks for the family or to himself. For him the Nazareth family business would have been far safer.

Some of my most profound memories date back to the years of adversity in Montana during the dust bowl. I remember my mother working beside Dad year after year, making hay, feeding livestock, cleaning hen barns *and* raising a family. But the family bonds held and possibly became even stronger. My parents had a purpose—providing a home for their children so that they could participate in making a contribution to the world. Is there any reason why the family business, although no longer the farm, could not serve these purposes today?


Calvin Redekop is professor of sociology at Conrad Grebel College, Waterloo, ON N2L 3G6.

God's grace in my life

Norma S. Goertzen

Last year, while preparing a sermon for the First Mennonite Church of Oak Park, Ill., I began to see the parallels between my spiritual pilgrimage and the biblical motifs of exodus and wilderness. These motifs help describe the mystery, power and grace of God in my life.

The exodus event of my life occurred at the Associated Mennonite Biblical Seminaries. That was not my conversion. Much had happened to me religiously before that time.

My parents, sister and I attended a local Baptist church. I have vivid memories of revival meetings and altar calls. The image of God portrayed there was of an all-powerful and all-watchful God who punished every wrong thought and deed. My response was one of fear.

It was the life of my father that enabled me to see a hint of the more loving and merciful side of God. My father's life was indeed a gift of God to me.

I found AMBS a wonderful and liberating place. Theologically I found people who believed and lived the love and mercy of God. I no longer felt I had to legitimize my existence by being good. There was concern about how one lived one's life, but it was not a condition of my being a part of the community. It was a great joy to be set free from fear in order that I could serve God in many new ways. Grace took on new meaning.

I had never been able to reconcile the love of God for all people with the idea of God being on the side of and in fact protecting America in a special way in the violence of war. The discovery of Mennonite pacifism was another gift.

Ardean and Norma Goertzen. Ardean is pastor of the Oak Park Mennonite Fellowship.

Like the Israelites, my exodus experience was soon followed by the wilderness. However, the quality of the exodus experience gave hope and courage for the struggle ahead.

Where am I, a married woman, to serve? Is there a congregation for me/us? At that time in the Mennonite world the answer was "no" in terms of parish ministry. It was one of the most painful things I have ever heard in my life. Those were indeed wilderness years.

Again, in due time, God provided. I began to pursue an education in librarianship. But where would I find a job as a theological librarian?

The providence of God is a term I use with extreme caution. In my childhood so many things had been called miracles that the term became meaningless. Yet providence is the only term I know of to explain my presence at North Park Theological Seminary.

I viewed my discovery of the library position at North Park and the initial process of becoming a part of the faculty as exciting events. That excitement is still present, but has taken on deeper significance as my experience at North Park has led to deeper relationships with colleagues, as I have experienced the family of the Evangelical Covenant Church and as I have witnessed a rich theological tradition that combines both liturgy and conventicle. Looking back, I can only say that the providence of God has been operative in my life. In light of such events one can only say praise be to God for his grace and love.

My post-exodus/wilderness story has its high and low points, much like the story of Israel. However, the exodus is always a crucial reference point, even if not the beginning point. For Israel the story begins with creation and the call of Abraham. For me it begins with my birth and my conversion as a youth. Life continues past watershed experiences as God continues to act on behalf of individuals and his people as a whole. Yet those formative experiences enable us to begin to understand God's love and care for us as his people so that we can respond to his call in new ways.

Norma S. Goertzen, 5218 N. Sawyer Ave., Chicago, IL 60625, is the director of the library and assistant professor of theological bibliography at North Park Theological Seminary. She is a member of the Oak Park Mennonite Fellowship.

Searching for peace

Fern Pankratz Ruth

I have groped for the hem of your garment, O Lord,
Through the mazes and mists of my mind.
I have searched for the promises hid in your Word,
But your secret is so hard to find.

I have suffered so much from so many, O Lord,
And I long for the comfort you gave.
Won't you drop just a crumb from your bountiful board?
Grant the healing and peace that I crave!

Singles too can celebrate life

William White

She was Spanish and spoke broken English. We began to talk about ways people can deal with loneliness. As I suggested that we need to give ourselves periodic gifts, her eyes lit up.

"Oh," she said, "I know what that means." She then told us of a time when she looked in the mirror one morning and said to herself, "I'm going to do something good for you today." After work that day, she went to an exclusive department store and bought a matching set of diamond earrings and necklace. That night she put them on and looked in the mirror. Then she said to herself, "I'm not going to be so good to you for a while."

Many singles have been discovering that one of the ways to deal with loneliness is to learn to enjoy one's own company. In other words, make friends with yourself. Now that's easier said than done.

We come to the task with a lot of past baggage, attitudes and set patterns. But one of the indicators that helps us know whether we've made friends with ourselves is whether or not we give ourselves periodic gifts (some of which don't cost anything).

In her book *Celebrate Yourself*, Dorothy Briggs has a chapter titled "A Friend for You." In it she lists a number of questions. If you answer them affirmatively it indicates you are learning to enjoy your own company or becoming a friend to yourself. Here they are.

1. Do you treat yourself as gently as you would a precious friend? If not, why not? (2) Are you being friendly to your body by giving it nutritious food, adequate sleep, exercise and physical checkups? If not, why not? (3) Do you let the natural child in you play for the pure fun and enjoyment of the activity without the pressure to compete, achieve or produce? If not, why not? (4) Do you practice staying in touch with all of your senses to savor the flavor of each moment in time? If not, why not? (5) Do you give yourself permission to venture into the new, to indulge your creativity and spontaneity? If not, why not? (6) Do you give yourself periodic gifts (a warm bath, a leisurely walk in the woods) that are gentle kindnesses to you? If not, why not?

Now there's an obvious danger in all this. We can become so bent on satisfying our needs and wants that we find ourselves becoming narcissistic, self-centered, totally governed by the what's-in-it-for-me syndrome.

We're not talking about that kind of lifestyle.

Instead we are suggesting balance. We are saying that when we learn to love and appreciate ourselves, then we are developing a healthy self-esteem that can lead us into more effective ministry with and to others. To "love your neighbor as yourself" (Matthew 22:39) suggests that we learn first how to love ourselves in order to be loving friends to others.

William White, 1815 E. Fourth, Anderson, IN 46012, serves as resource leader for Divorce Recovery Workshops and Creative Singles Workshops. This article is reprinted by permission from Vital Christianity *(Feb. 14, 1984), Box 2499, Anderson, IN 46018.*

Each of us needs a healthy self-esteem for effective ministry to others.

At the sentencing in Minneapolis of Barb Katt and John LaForge, who had damaged computers at Sperry Software designed for the guidance and control of Trident II missiles, Federal District Judge Miles Lord said, "Can it be that those of us who build weapons to kill are engaged in a more sanctified endeavor than those who would by their acts attempt to counsel moderation and mediation as an alternative method of settling international disputes? Why are we so fascinated by a power so great that we cannot comprehend its magnitude? What is so sacred about a bomb, so romantic about a missile? . . . The anomaly of this situation is that I am here called upon to punish two individuals who were charged with having caused damage to the property of a corporation in the amount of $33,000. It is the self-same corporation which only a few months ago was before me accused of having wrongfully embezzled from the U.S. government the sum of $3.6 million. . . . The most popular thing to do at this particular time would be to sentence them to a 10-year period of imprisonment, and some judges might be disposed to do just that." However, Judge Lord found them guilty but sentenced them to six months, sentence suspended.

NEWS

Major itineration the next step

Development Plan seeks to listen and discern

Newton, Kan. (GCMC)—The General Board executive committee has designated 1985 as a year of conference-wide dialogue and discernment. A number of events have been planned to carry out this theme.

The emphasis on dialogue and discernment actually began in October 1984 with the "Dialogue on Faith" at Camp Wonderland, Wis. Coming activities will build on that experience.

In March and April, General Conference development director Carol J. Suter and general secretary Vern Preheim will conduct a conference-wide itineration, meeting with clusters of congregations coast to coast. Their intent is to listen, discern emphasis and direction for the next 10 years and evaluate conference programs.

Format for each gathering will include worship, breaking into small groups (encouraging individual input), asking people what the General Conference should should be doing and getting answers in writing to allow for careful tabulation of responses. These responses will help decide the future direction of the conference. Suter explains, "We have not assumed that what the General Conference needs is expansion and new projects."

Planners have agreed that General Conference Mennonites in developing countries also need to be asked, "What is there about North American churches that has been on your heart that no one has asked you to share?" "What is the will of God for North American churches in regard to you?"

After this information has been gathered and processed, a second itineration will take place later this year and into 1986—this time to share with congregations what was heard the first time around. Again, a set of cluster meetings with congregations will be the setting in which constituents hear what others have said.

In November 1985, another conference-sponsored "dialogue on faith" will be held at Camp Wonderland. This year's gathering will focus more closely on specific issues of biblical interpretation.

Another step will be to answer "How do we get there from here?" For example, if work in a new mission field emerges as a direction, will enough people make themselves available to be missionaries? Implementation of conclusions are at this point a matter of faith.

The upcoming annual Council of Commissions (Feb. 28-March 5 in Newton, Kan.) will frame the whole idea of a Development Plan. Some people from among the five Canadian provinces and five U.S. districts have expressed commitments to modeling covenant behavior for constituent congregations, realizing that if indeed there is fasting and prayer about the Development Plan the leaders have to do it first. Meetings leading up to the Council of Commissions have revealed support for individual and corporate renewal and recommitment.

"We are learning to talk together," says Suter. "Through this process we hope to discern more clearly what God is calling us to in the 1980s and '90s. I hope that every member of the conference will be praying for renewed vision and commitment to God as we work through this process together."

Carol Suter and Vern Preheim

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When the 98th U.S. Congress adjourned in October 1984, the National Campaign for a World Peace Tax Fund could look back upon achievements of gaining 18 new co-sponsors in the House of Representatives (from 32 to 50) and two new co-sponsors in the Senate (from one to three). The Nov. 6 general election sent three new Democratic Senators to Washington who will likely be co-sponsors. Letters, and letters in response to the congressperson's reply letter, continue to be one crucial way by which citizens with this concern can encourage congressional attention to a world peace tax fund.

Weapons makers are using tax dollars, up to $500 million a year, to promote military spending, despite a law that says they may not bill the government for advertising costs, U.S. Representative Pete Stark (D-Calif.) charged recently. Stark also complained that contractors can make the public pay twice by deducting pro-weapons ad costs from their taxes. As a first step toward change, Stark said, he will ask Congress to ban tax deductions for military-related ads.

Homeless people in Los Angeles donated $175 in pennies, nickels, dimes and quarters to help feed starving Ethiopians. More than 450 street people who ate Thanksgiving dinner at United Rescue Mission there donated the money.

Friesen completes decade as pastor of GC pastors

Newton, Kan. (GCMC)—"Pastors are human beings. They have common, ordinary needs, and no one was calling attention to this in the middle 1970s," says Jacob T. Friesen, who retired from his most recent General Conference assignment Dec. 31, 1984. "My attention has been on the pastor as a person. I have been in personal conversation with nearly every pastor and spouse serving a General Conference congregation."

Completing 10 years at the helm of Ministerial Leadership Services, Friesen made "awareness" a watchword of his work. Churches and general leadership became aware of their pastors and their role as leaders.

Friesen shaped his office with guidance from Canadian and U.S. regional leadership and the Committee on the Ministry. He was the first full-time General Conference staff person for this service to ministers. A primary challenge was to develop the area conference ministers' role and advise the informal network that reaches out for assistance whenever a congregation experiences change in pastoral leadership. A gradual increase in the number of provincial (Canadian) and district (U.S.) conference ministers (two in 1975, a full staff of 10 in 1985), is now carrying out a pastor-to-pastor ministry resourced by MLS. Regional conference ministers are now able to tap into an information bank that facilitates pastoral search and selection. Also, every province and district now has an elected body to advise and assist the regional staff person.

"The call and care of ministers' emerged over the decade as MLS's central portfolio. Personal growth and professional (skill) development have become a priority. In time, Friesen urged that the pastor's spouse be included in annual pastors' retreats, in conversations about pastoral changes and in the now-yearly get-acquainted seminars for pastors new to the General Conference. Marriage Encounter and Marriage Enrichment began to be encouraged for families where one or both spouses are pastors.

A Pastor/Spouse Study Rotation, launched in 1981, now provides every pastor and spouse the opportunity to study for three weeks at Associated Mennonite Biblical Seminaries, Elkhart, Ind., in the January interterms with expenses shared. Pastor-peer partners were created for pastors to minister to each other. An annual Bible Land study/travel opportunity was first planned in 1984. Friesen will lead a second tour group of about 24 pastors and lay people to Israel and Egypt in February.

In addition, attention has been given to pastors' salaries, pension/retirement plans and health coverage.

The most dramatic development, says Friesen, has been the role of women in church leadership. Many pastors' wives and church women have always exercised pastoring gifts unofficially, but the official number of ordained/licensed women serving the General Conference in various roles has gone from zero in 1975 to 28 in 1985.

Jacob T. Friesen came to Ministerial Leadership Services from six years as conference minister in the Central District. Before that he pastored Mennonite congregations in Bluffton, Ohio, and in Beatrice, Neb., with interim assignments with Mennonite Central Committee in Germany and as director of admissions at Bluffton College.

Friesen's successor as director of MLS is John A. Esau of North Newton, Kan., former pastor of Bethel College Mennonite Church.

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Swift Current (Sask.) Bible Institute is planning a fund-raising banquet for March 24 in Saskatoon. J. Lawrence Burkholder will be the speaker. For more information contact John H. Loewen, 2406 Munroe Ave. S., Saskatoon, SK S7J 1S7.

Paul A. Adams, 87, is the latest person to make a contribution to the Bluffton (Ohio) College Scholarship 100 Challenge. He has established the Paul A. and Faery H. Adams Music Scholarship in memory of Harold B. and Julia A. Adams, who taught at the college from 1910 to 1936 and were active in music all their lives. Paul Adams is a retired pastor who attended Bluffton College and whose wife graduated from there in 1922.

The Lebanese people are a divided people, Mennonite Central Committee Middle East secretary Paul Myers reported after an October 1984 trip to the Middle East. The new government's attempts at reconciliation and constitutional reform appear to be crumbling as differences continue to divide the Cabinet and the countryside. MCC's program in Lebanon has been able to proceed well, considering the instability of the area, Myers said. MCC distributed 300,000 fruit, olive and forestry seedlings to farmers who are rebuilding orchards destroyed in earlier fighting. MCC also provides vocational training to young Palestinian women and men.

West German Christians hold ecumenical peace gathering

Siegen, West Germany (MCC)—Christians from diverse denominations met here at the "Ecumenical Gathering of Christians in the West Germany Peace Movement" Nov. 9-11, 1984, in the first such gathering of its kind. More than 1,000 people participated.

In the West Germany of the late 1970s, the emphasis among Christian peace activists was primarily political and ethical. Today there is an appeal to a deeper Christian faith. Is this because increasing numbers of pietists and evangelicals are recognizing peace as an important matter of faith? Is it because "veteran" peace activists are searching for a theological foundation? Or has the frustration after failure to block Pershing II and cruise missile deployment led more and more Christians to re-examine the basis of their faith?

"As a woman and as an elderly person," Marianne Dirks, Catholic lay leader from Munich, shared signs of Christian hope in an opening address. Drawing from the parable of the persistent widow, she illustrated the power of faith, encouraging perseverance and a constant questioning of government leaders.

Dirks emphasized that prayer is the true basis of peace. As the children of Israel depended on the hands of Moses lifted in prayer, so the peace movement depends on those who pray.

Christians live in hope despite fear, even fear of nuclear war, she said. In contrast to doomsayers, Dirks maintained that Christians are called "to celebrate, to make vows and commitments and to bear children. In the knowledge that God will strike the powerful from their throne, we may celebrate in the midst of a threatening situation."

After the pastoral encouragement of Marianne Dirks, Ulrich Duchrow said Christians know that their "fight is not against human foes, but . . . against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens."

Andre Gingerich, MCC worker in West Germany, delivers greetings to the peace conference in Siegen, West Germany. The poster behind him reads, "The time has come for a 'no' without any ifs, ands, or buts to weapons of mass destruction."

"We have exposed the idolatry, the insanity and the demonic power of weapons of mass destruction," he said. In the last years, God's Spirit has worked great conversion. Duchrow asked if Christians expected the powers that crucified Jesus Christ to sleep now.

In this crisis situation, Duchrow reminded participants that they must dismiss the naive notion that they only need to try harder to achieve success. He said that Christians must be the "authentic church."

On Saturday working groups met to discuss political, theological and economic issues. Broad themes were East-West conflict and the concept of "common security," arms export and the Third World, church/state relations, conscientious objection and civil disobedience under the theme "Thou shalt obey God rather than man," and the social costs of the arms race.

The gathered body celebrated an ecumenical worship service Saturday evening. Those present shared the cries of the Old Testament prophets and heard words of courage and hope from the Gospels and the writings of Paul. The sermon was based on the story of the healing of blind Bartimaeus.

Protestants and Catholics celebrated the Lord's Supper together, thus gently extending the normal ecumenical practice. This expression of unity among Christians seemed especially appropriate as they together faced the horror and responsibility of another war. Participants then wrote their confessions and laments to God on broken pieces of slate, gathered in a large pile to symbolize the failures and despair of those present.

Words of greetings from Christians in the Philippines, Great Britain, the United States and East Germany were a final high point of the Sunday meeting. Nonoi Hacbang, exiled Filipino priest, spoke of the parallels between the liberation struggles of the Third World and efforts of the European peace movement to block deployment of U.S. missiles.

Stephen Brown brought greetings from the British Council of Churches. Unfortunately, Joachim Garstecki of the Protestant Research Department in East Germany could only greet the gathering by letter.

Andre Gingerich of Harrisonburg, Va., Mennonite Central Committee volunteer with Church and Peace in Butzbach, West Germany, spoke on the Christian peace movement in the United States. He said that in the Sojourners Fellowship in Washington he learned the importance of a sharing and committed community for sustaining the work of peace. Gingerich closed with a word of greeting to the gathering from Jim Wallis of the Sojourners community.

At the end of the weekend participants were commissioned to talk with church leaders, politicians, judges and soldiers. As a tangible sign of support they carried with them a slate fragment with the cry of another Christian on it.

Wolfgang Krauss

"We are witnessing . . . an unprecedented shift in the theological and biblical views on war and peace. Mennonites have increasing opportunities to participate in interchurch discussions on war and peace," said Mennonite Central Committee Peace Section members in a "long-range planning paper" adopted at their annual meeting in Bluffton, Ohio, Nov. 16-17, 1984. As one way to give greater priority to interchurch peace discussions, the section agreed to encourage the development of two interchurch peace conferences in 1986, one in Canada and one in the United States.

New Beginnings, a group of singers and instrumentalists, held a benefit concert Nov. 25, 1984, in Saskatoon to help starving people in Ethiopia. Bill Ginther and Dave Ratzlaff initiated the idea. Over $13,000 was raised and sent to the Mennonite Central Committee Saskatchewan offices, which handed it over to the Canadian Foodgrains Bank, whose gifts are matched by the Canadian government with $3 for every $1 given.

New Beginnings performs at benefit concert.

Chinese Mennonite church formed in Houston

Newton, Kan. (GCMC)—"This is a special day," said Peter Lin, pastor of Houston Chinese Mennonite Church, before the worship service began on Dec. 16, 1984. Twenty-six people came forward during the service of covenanting to sign their names in English and Chinese in the new church record book, making them charter members.

Representing the Western District Conference of the General Conference, David Habegger, church planter, led the service of covenanting. He recounted the way the church began with the arrival of Peter Lin in Houston in the fall of 1982. After contact with the Western District, services began in February 1983 in the Houston Mennonite Church building. Peter's wife, Mei, and their three children arrived from Taiwan in time for the first worship service, adding a significant dimension to the work.

Peter and Mei Lin had worked and prayed for the covenanting event of Dec. 16, and they came to this service with great gratitude to God. When the people were asked, "As you unite to become this church, do you promise to worship, serve and share in its life and work?" it was with firm resolution that they responded with one voice in Mandarin, "We do." They pledged to support the church with their prayers, attendance, loyal service and faithful stewardship.

Dora Huang led the worship and Cindy Lai translated into Mandarin for those who addressed the group in English. Several guests participated in the service. John Heyerly, pastor of the Houston Mennonite Church, brought greetings from his congregation. Robert Hu, pastor of the Chinese Baptist Church, was asked to lead in prayer. Ching Hsin, chairman of the Taiwanese Fellowship Association in Houston, also brought greetings.

Mennonites participate in Urbana '84

Urbana, Ill.—"Urbana '84" for a campus recruiter was like a banquet for a starving person. In my work (for Mennonite Voluntary Service) I am pleased if a day at a school brings contact with five or six students who are planning on full-time Christian service. At Urbana I conversed with that many in less than 10 minutes, contacting hundreds more during the four days that our display was open.

The General Conference encouraged students to attend Inter-Varsity Christian Fellowship's 14th student missions conference by giving 33 scholarships. Held on the Urbana campus of the University of Illinois, Dec. 27-31, the event attracted almost 19,000 people, 400 of whom identified themselves as Mennonite. The Mennonite Urbana Planning Group invited Mennonite delegates for fellowship at Urbana Mennonite Church, and 85 came.

I attended Urbana to recruit Mennonite Voluntary Service workers for the Commission on Home Ministries. Commission on Overseas Mission sent personnel secretary John Sommer and Burkina Faso missionary Gail Wiebe. Commission on Education sent James L. Dunn, secretary for young adult and church school education.

Other Mennonite organizations were well represented: exhibits were present for Mennonite Central Committee, Mennonite Board of Missions, Mennonite Brethren Board of Missions and Services, Eastern Mennonite Board of Missions and Charities, and Africa Inter-Mennonite Mission. The interest evidenced by students in Mennonite work indicates that there are open doors on many North American campuses.

Billy Graham, best known of the many speakers, challenged delegates to accept the call to full-time Christian work and urged them to be concerned with issues such as hunger and world peace as well as evangelism. Two to three hundred delegates stood in response to his invitation to accept Christ or to rededicate their lives to God. Missionaries and Christians from the developing world were among those giving testimonies throughout the conference.

Urbana '84 ended with a communion service at midnight on Dec. 31. We brought in the new year with worship and prayer, and left the conference with a new sense of commitment to God's work and with enthusiasm for God's kingdom. *David Orr*

Music teachers needed

The Canadian Mennonite Bible College invites applications for two positions in church music. A minimum of master's degree or equivalent is expected. Teaching experience would be an asset. Applicants should be qualified to contribute to the CMBC music program in more than one area. Potential teaching areas include the following:

- music history, the intersection of music and fine arts with the faith of the church (possible courses: History of Music in Worship, Music and Fine Arts in the Church),
- basic conducting (especially children and youth choirs) and organ instruction.

The CMBC ensemble, a small choral group which does church visitation, will also need leadership. It is expected that applicants will be committed to the Christian faith and will support the goals of CMBC.

Submit applications and resumes by March 1 to:
The Dean
CMBC
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4.

Emmaus Mennonite Church, Wymark, Sask., held a baptismal service Nov. 25, 1984, during its Sunday morning worship. Stan Martens, pastor of the church, led the service and preached on Philippians 3:7-16. Those baptized were Philip and Esther Wall, Stan and Sadie Hiebert, and John and Sandie Fehr.

Emma Rudy, 94, was honored Oct. 21, 1984, for her work and dedication as one of the "founding mothers" of the Diamond Street Mennonite Church in Philadelphia. She and Alma Ruth began church work on Diamond Street in 1942. They organized a Sunday school and a summer Bible school. The Diamond Street choir and other congregation members traveled to Landis Homes Retirement Community to honor her. In response she said "to give God the glory for the work accomplished and to keep on because it's worth it."

Emma Rudy is wheeled in by Mattie Cooper Nikiema.

U.S. and Canadian pastoral staff chart next three years

Newton, Kan. (GCMC)—Leadership and authority was the subject at hand. However, ironically, "we're a voluntary organization. The most we can do is advise and persuade." These words of the outgoing director of Ministerial Leadership Services Jacob T. Friesen indicate the challenge to the binational group of conference ministers, ministerial committees and conference leaders who met in Leamington, Ont., near the end of 1984. It was, he said, a strategic coming together of people who will be working together for the next three years with local pastors in mind.

Two Canadian scholars spoke at the gathering. Rodney Sawatzky of Conrad Grebel College and University of Waterloo said that the church has shifted too far from the strong bishop system it had in the past to excessive congregationalism. Structures need to be developed which will bring about better recognition of accountability to each other rather than autonomy from each other, he said. Sawatzky's study of the subject has included a major paper entitled "Autonomy and Accountability: Church Polity within the Conference of Mennonites in Canada."

Helmut Harder of Canadian Mennonite Bible College is developing a study guide on authority and leadership to be tested in selected Canadian and U.S. congregations prior to general distribution later this year. Harder also tested his studies on the group gathered for this meeting.

One issue prompting the agenda is the stress and pain that pastors and congregations have experienced in recent years by involuntary terminations of pastoral assignments. Congregations and pastors need to share honestly and openly on concerns about which they feel deeply, said Friesen. "You have to be ahead of this, not just weep over it later."

Area conference ministers, one from each of the 10 General Conference provinces and districts, and Friesen's successor, John A. Esau, attended the consultation.

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1985

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Winnipeg, MB R3G 0N4
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Manitoba (toll free), 1-800-262-8893.

Positions available

Applications are invited for the following managerial positions in the international program of MEDA:

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Country manager: director of MEDA program
General manager: wood products manufacturing
Plant manager: wood products manufacturing

Haiti
Country manager: director of MEDA program
Cooperative adviser: cocoa production/marketing project

Experience in business and in international development or skills in appropriate areas will be an asset for these positions.

Inquiries should be initiated by Jan. 31, if possible. For further information or submission of resumes contact:
The President
Mennonite Economic Development Associates
400-280 Smith St.
Winnipeg, MB R3C 1K2
or,
Box M
Ephrata, PA 17522.

Career in business

Mennonite Economic Development Associates (MEDA) invites applications for a senior position in its U.S. office. Specifically, MEDA is in search of a person to provide major input to the development of its domestic division program. Qualified people will have business or related experience, solid managerial ability, an entrepreneurial spirit, communication skills and a commitment to the organization's mission. Inquiries should be initiated by Jan. 31, if possible.

For further information or submission of resume contact:
The President
Mennonite Economic Development Associates
400-280 Smith St.
Winnipeg, MB R3C 1K2
(204) 944-1995.

"Now Shall the Desert Bloom," a multi-image slide-sound production on abortion and the sacredness of life, will be shown across the United States in February and March. Cathy Passmore of Corvallis, Ore., produced the 32-minute program and will travel with the show. The tour is sponsored by the Commission on Education, Mennonite Central Committee U.S. Peace Section and the Family Life Education department of the Mennonite Board of Congregational Ministries. The tour will be in the central states Feb. 13-28, in the Great Lakes area March 2-9 and in the East Coast area March 20-April 9.

Canadian Mennonite Bible College, Winnipeg, and the Committee on Ministerial Leadership of the Conference of Mennonites in Canada are sponsoring a leadership conference at CMBC Feb. 7-9. It is designed for youth ministers, youth sponsors and people counseling youth in schools. The theme, "Preparing Youth for Pressures," will be developed through five presentations by CMBC faculty. For more information or to register, contact Leadership Conference, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

Canada had the last of their nuclear weapons removed last July. However, Canada is a member of NATO and NORAD, both of which have nuclear weapons. Also Canadian industries, supported by government grants, are making parts for U.S. nuclear weapons. One of the things that Doug Roche, Canada's new Ambassador for Disarmament, will work for is a Nuclear Test Ban Treaty.

RECORD

MINISTERS

Luis Adames was installed as pastor of the Cuerpo de Cristo congregation in New York City on Nov. 3, 1984.

Chris Campbell became pastor of Kempton (Pa.) Church on Nov. 18, 1984.

Walter Dick, interim pastor of East Swamp Church, Quakertown, Pa., has been asked to stay until the end of 1985.

Lorne Friesen has resigned effective June 30 as pastor of First Church, Sugarcreek, Ohio.

Walter Fry resigned as pastor at Eden Church, Schwenksville, Pa., in mid-October 1984 and began as interim pastor at West Swamp Church, Quakertown, Pa., the end of October.

Terry Holmes began serving as pastor at Smith Corner, East Freedom, Pa., the end of August 1984.

Monty Ledford accepted a call to pastor a church in Grand Rapids, Mich.

Bob Lengel began serving as assistant pastor on Jan. 6 at East Swamp Church, Quakertown, Pa.

Homer Lingenfelter is interim pastor at Napier Church, Bedford, Pa.

Nevin Miller will be terminating as interim pastor at Carlock (Ill.) and North Danvers (Ill.) churches on Jan. 30 and begin as interim pastor at Eden Church, Moundridge, Kan.

John Schrock resigned as co-pastor at Zion Church, Souderton, Pa.

WORKERS

Jan Albrecht, Maplewood Church, Fort Wayne, Ind., began a Mennonite Voluntary Service term at the Friendship Day-Care Center, Hutchinson, Kan. Her parents are Cecil and Doris Albrecht.

Albrecht

Buhler

Krehbiels

Pauls

John and *Tina Warkentin Bohn*, Grace Church, Pandora, Ohio, returned to Lesotho in November for another term as missionaries under Africa Inter-Mennonite Mission and Commission on Overseas Mission. They will work with African Independent Churches.

Bertha Buhler, Burns Lake (B.C.) Church, began a two-year MVS term at the Portland, Ore., YWCA. Her parents are Jacob and Elizabeth Buhler.

Debra Huebert, Spring Valley Church, Canton, Kan., completed a three-month term with COM as a mission volunteer in Mexico on Dec. 1. She worked as a nurse in Nuevo Namiquipa Clinic. She received her degree from Goshen (Ind.) College.

Herman and *Letha Krehbiel*, Eden Church, Moundridge, Kan., began a three-month MCC term at SELFHELP Crafts in Ephrata, Pa., as packers in the shipping department.

Mary Ann Krehbiel, First Church, Pretty Prairie, Kan., began a two-year MCC term in Akron, Pa., as administrative assistant in the personnel development and Central America departments. She received a bachelor's degree in business education from Bethel College, North Newton, Kan. Her parents are Robert and Helen Krehbiel, Pretty Prairie.

Betty Martens, Chortitzer Church, Mitchell, Man., began a two-year MCC term in Winnipeg as receptionist at the MCC Canada office. She has one daughter, Heidi Elaine. Her parents are John and Mary Rempel, Mitchell.

Ben and *Pat Pauls*, Altona (Man.) Church, returned in November from a four-year term at the Evangelical Mennonite Theological Center, Asunción, Paraguay, under COM. They taught music to German- and Spanish-speaking students. Paul and Linda Dueck, Leamington, Ont., will work at the center during their absence.

Randy and *Karen Penner*, Faith Church, Edmonton, began MVS terms in the Pilsen unit in Chicago. He is working in the Latino Youth Weatherization Program, and she is working

continued on next page

A.D., the 12-hour miniseries originally scheduled to begin Feb. 10, has been moved to Holy Week, beginning Sunday, March 31, and running through Thursday, April 4. The NBC miniseries dramatizes the birth and growth of the Christian church. It serves as a sequel to the 10-hour television drama *Jesus of Nazareth*, continuing the story to A.D. 68.

"The heart of the matter is to please God," said Elizabeth Achtemeier, guest speaker in the annual theological lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Oct. 28-29, 1984. She is professor of homiletics and Old Testament at Union Theological Seminary, Richmond, Va. The purpose of preaching, she said, is "to save those who believe." God saves from isolation, joylessness, helplessness and moral confusion. Reconciliation is poured out, she said. "We are called to proclaim God's triumph that cannot fail."

Rice and tea were the only items on the menu for 240 students at Goshen (Ind.) College during a hunger awareness meal in the college cafeteria Dec. 3, 1984. The "Third World eating area" represented the 65 percent of the earth's population in Asia, Africa and Latin America who might taste such a meal every day. Thirty percent of the 370 participants, representing the Second World (the Soviet Union and Soviet Bloc countries), ate soup, sandwiches and fruit. The remaining 5 percent, those of the earth's First World, was served salad, roast beef, potatoes and apple pie—North American style.

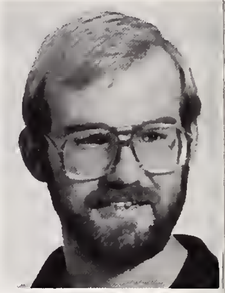
K. Penner

R. Penner

Stolifer

Suter

Swartzentruber


Tiessen

with children in El Hogar Del Nino. Karen received a bachelor's degree in elementary education from the University of Alberta. His parents are Don and Phyllis Penner, Saskatoon; hers are Cornelius and Esther Heinrichs, Winnipeg.

Evelyn Riediger, Peace Church, Richmond, B.C., left Jan. 1 for a three-year AIMM/COM term in Burkina Faso, working in the areas of public health and discipling new Christians.

Eddie Rodriquez, First Church, Brooklyn, N.Y., began a one-year MCC term as assistant printer at MCC's office in Akron, Pa. His parents are Aurelio and Maria Rodriguez, Puerto Rico.

Susan Shantz, Guelph (Ont.) Church, began a two-year voluntary service term with MCC in Kitchener, Ont., as warehouse and retail store manager with SELFHELP for MCC Ontario. She holds a bachelor's degree in home economics from the University of Guelph. Her parents are Alice Langton, St. Thomas, Ont., and the late Vic Langton. Shantz and her husband, Roger, have two children, Barbara and Brian.

Eugene and *Gladys Sprunger*, First Church, Berne, Ind., are beginning three-year MCC assignments in Zimbabwe. He will be working as an agriculturist, and Gladys will be involved in non-formal education. Eugene received master's and bachelor's degrees in agricultural education from Purdue University in Lafayette, Ind. She received a bachelor's degree in elementary education and Bible from Goshen (Ind.) College.

Lois Stolifer, Inman (Kan.) Church, began a two-year COM term at Mennonite Christian Hospital, Hwalien, Taiwan.

Peter and *Leticia Stucky*, Bogotá, Colombia, visited North America from September to December as representatives of the Mennonite church of Colombia. Beginning this month, Peter is the executive secretary of the Colombian conference of churches, succeeding Héctor Valencia.

James Suter, First Church, Bluffton, Ohio, began a three-month MCC term in Akron, Pa., as a chauffeur with MCC.

Elaine Swartzentruber, Wooster (Ohio) Church, began an MVS term as a staff member for the Denver Justice and Peace Committee and for Peacenet. Her parents are Ivan and Geneva Swartzentruber.

Glen and *Angela Thiessen*, Sommerfelder Church, Reinland, Man., began two-year MCC terms in Warburg, Alta. Glen is a counselor and Angela is a cook at the Youth Orientation Unit there. Their children are Travis and Clarissa. His parents are Cornie and Tina Thiessen, Winkler, Man., and hers are Jake and Nettie Klassen, Winkler.

John R. Tiessen, Bethany Church, Virgil, Ont., has begun a three-year MCC term teaching in Jos, Nigeria. He has a bachelor's degree in math and business administration from the University of Waterloo (Ont.). His parents are Nick J. and Iola V. Tiessen of Niagara-on-the-Lake, Ont.

Ilene Weinbrenner, Alexanderwohl Church, Goessel, Kan., began serving as office manager of MCC's U.S. Peace Section Washington office. It is a two-year term. She received a master's degree in psychology with a specialty in learning disabilities from Emporia (Kan.) State University and a bachelor's degree in elementary education from Bethel College, North Newton, Kan.

William C. Wood II, Faith Church, Minneapolis, has begun a two-year MCC term as the MCC Minneapolis program coordinator and at Infact, the Infant Formula Action Coalition. His parents are George L. and Sophia L. Wood of Ruston, La.

Howard Zehr was elected to serve as chairperson of the National Coalition Against the Death Penalty. He is director of the MCC U.S. Office of Criminal Justice.

When rural Mennonites face trouble

LaVonne Platt

"I found out why I'm going under and that it isn't just something I did wrong," Kenneth Hershey, a Lancaster County (Pa.) dairyman, told me at the close of the Faith and Farming Conference in November 1984 at Laurelville Mennonite Church Center in Pennsylvania.

He said he had quit blaming himself when, at the conference, he learned how his own situation fit into a historical process over which he had little control.

"Don Reeves (of Central City, Neb.) talked about the 1970s," Hershey went on, referring to the keynote speaker, "when the dollar was devalued, world markets for U.S. export crops expanded, inflation kept growing, interest rates were high. The bottom line was more important than the cash flow. Loans became less expensive. That's when I got caught up in what was happening."

He told me the story. Hershey went to his banker in 1972 for a loan to remodel the milking stalls in his dairy barn and was told that he could borrow the money only if he also built a new facility and more than doubled the size of his herd. "I had 40-45 cows on my 80-acre farm and I grew the hay and grain I needed," he explained to me just as he had to the banker. "It didn't seem like good management to borrow five times what I needed and then to increase my herd and have to buy feed." But the banker insisted on his terms for the loan. The balanced operation of Hershey's farm was upset, but he managed under the new system until 1980, when interest rates climbed from 12 percent to 19.5 percent, followed soon after by a drop in milk price supports. A drought in 1982 brought feed prices up and supply down. When he had to start buying forage at the beginning of 1983, Hershey could no longer make even the interest payments on his loan.

At the time of the Faith and Farming Conference, Hershey was anticipating filing for Chapter 11 Bankruptcy, an action that would allow six or seven years to recoup his losses. It is a move he was considering only after being assured that his creditors would not lose from his decision even if at the end of the five years he still faces foreclosure.

The story is told time and again. Other farms going bankrupt may not have been owned by the same family as long as many Pennsylvania farms, but otherwise variations of this story are repeated across the North American continent today. Mennonite farmers are no different from their non-Mennonite neighbors in facing a farm crisis of greater proportions than at any time since the dust bowl days 50 years ago.

In the 1930s nearly everyone faced the same problems in an overall depressed economy. Now polarization in almost every rural community increases the intensity of the problem. Many who borrowed capital in order to begin or to expand their farming operations in the 1970s are now facing potential liquidation. At the same time, established farmers who remained debt-free continue to make money. The polarization affects relationships within congregations, within communities and even within families.

Should the church get involved? Because our churches presently have no structure that focuses on rural life issues, problems are often allowed to grow to near a breaking point before intervention is sought. Can we find a vehicle within the church to sense members' needs? There are too many examples like that of a midwestern farmer facing bankruptcy whose pastor didn't know anyone in his church was in economic difficulty.

The attitude that faith and farming are two separate issues is easy to understand when one considers that church institutions receive farmland estates which generally are sold to the highest bidder without consideration as to whether the sale will lead to promoting family farms or contribute to their decline. Is it time to follow the lead of a few Mennonite conferences and foundations who are exploring ways to assist Mennonite farmers who face economic crisis?

Responses to the crisis are widely varied. In one town a banker resigned his position when he became burdened with guilt because farmers lost their land when they could not meet the loan agreements he had insisted on. Now he intercedes for farmers seeking loan extensions or legal assistance.

Support groups have formed in rural communities to respond with financial, legal and emotional counsel for those farm families in trouble.

Not all neighbors respond positively. Just as common is the attitude of a financially secure farmer who said of a fellow church member facing heavy debts, "He got himself into the situation; let him sell his farm."

Even when there is sympathy instead of derision, the compassion of Mennonites that historically has led to aiding human need in the developing world does not easily find expression locally.

The broader question: help in time of trouble. The Laurelville conference made clear that the problem is not just one of economic survival of some farms. It is a series of problems, and among them is the question of whether the unique system of North American family farms will survive.

Vision was also shared at the Faith and Farming Conference. Mennonite pastor Roy Kaufman's prophetic vision calls Mennonites to a covenant concept in our view of the land.

Another minister, Eugene Garber, acts out a pastoral vision by helping farm couples in his Mt. Pleasant, Iowa, community to support one another in meeting emotional and spiritual needs as they face foreclosures.

Bill Minter, a conservation forester, is looking toward the development of a Mennonite agricultural foundation built around a concept that would restructure farm ownership to keep land in agriculture, would facilitate passing the land on in the family and would assure stewardship of the land.

Mennonite Central Committee appointee Roger Claassen works with yet another vision: farmers can better understand and influence farm policy through contact with the Interfaith Council for Economic Justice. (Claassen helps prepare farm policy analyses.)

Finally, a vision is needed of a broad world view that helps Mennonite farmers see the connection between the way we farm in North America and the global issues of hunger, resource availability and environmental decline.

The Faith and Farming Conference moved toward the formation of a network of rural Mennonites, Brethren in Christ and Amish to help communities and congregations communicate their common concerns. If that network can be built on shared visions, it can affect the survival of family farms. It can help rural communities respond to neighbors in trouble.

CMBC ... is for married students

Why would married couples leave the security of their homes and jobs to study at CMBC? Two of our married couples share about their CMBC experiences.

Darrell and Shelley Bueckert
First year students

Bob and Irene Crosland
Third year students

VISION AND LIGHT

We have been grateful for the opportunities given us during our three years at CMBC. We felt God leading us out of established careers to explore a new avenue of ministry. At CMBC, we have found a place to become better equipped in both the music field (Irene) and in Biblical studies (Bob).

Living on campus has also allowed us to experience community dynamics and to make friendships with many future church workers. Informal discussions and sharing, both with single and married students, have helped us to solidify our faith while at CMBC.

Bob and Irene Crosland

As a young married couple, we felt a need to learn how we could become effective members of our church. We saw the direction and goals of CMBC to be those that would best meet our expectations. CMBC's reputation for excellent instruction and high academic standards was a definite factor in our decision. We were also attracted by the small community atmosphere that is associated with life at CMBC. We have certainly come to appreciate the staff, students, and the attitude of caring that has been demonstrated.

Darrell and Shelley Bueckert

CMBC has one, two and three bedroom apartments. Each suite has a complete kitchen and modest furnishings. Most are also equipped with a private bath.
For those with children there is an outdoor play area and an inside rumpus room.

If you have questions concerning CMBC, or would simply like our catalogue, just drop us a note.
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Excellent paper

The Mennonite is an excellent church paper, far better than most others that I know. I do not want to miss one single issue. *Ray Hilty, Route 1, Box 285, Ingleside, TX 78362*

Dec. 5

Issues in my daily walk

I recently completed a study on the book of James. Once again I stood convicted by my lifestyle and daily walk.

As I struggle to follow Jesus I am continuously confronted with the questions Am I putting my faith into action? Am I living what I confess? What would Jesus do?

Thank you for *The Mennonite*. I find it challenging, refreshing, encouraging and informative in this search to be faithful. *Susan Withers, 1535 Glenmont, East Cleveland, OH 44118*

Dec. 10

Please identify yourself

My letter to Noreen Case (Letters, Nov. 6, 1984, issue) was returned by the U.S. postal service with the indication "no such number." I would appreciate if Noreen Case would give her correct mailing address. *Orville Rutschman, Box 117, Hesston, KS 67062*

Dec. 13

Speaking against pluralism

The article by J. Denny Weaver on "Anabaptists and Ongoing Reformation" (Oct. 23, 1984, issue) distressed me. His examples of pluralism, "some wore coverings, more did not" to a "spine-tingling" feeling of oneness in the communion service, signify a confusing usage of language.

Timothy is circumcised while Titus is not. Pluralism or oneness for the sake of the truth of the gospel? Some worship on the Sabbath, others on Sunday. Pluralism? Not necessarily so. Some became disciples in Switzerland, others in South Germany and still others in the Netherlands. Polygenesis? Certainly with respect to place but monogenesis with respect to belief.

What is significant? Bender correctly emphasized the faith. The revisionists, on the basis of empirical scientific study, emphasize the place or external factors. Stayer rejects the classification on the basis of faith and thus of monogenesis as "doctrinaire historiography" (*Anabaptists and the Sword*, p. 9). "The Anabaptists I have investigated are necessarily united only by the *outer* sign which gave them their label" (p. 20).

Paul knows that "the true Jew is not he who is such in externals, neither is true circumcision the external mark in the flesh" (Romans 2:28). Menno knows that "it will not help a fig to be called Christians" and then to live a shameful life (*CWMS*, p. 110f). Menno also says that outward baptism does not save, but the inward baptism saves us (p. 124f). He repeats again and again that we do not become children of God by outward rites. He explicitly rejects the oneness of all Anabaptists: "If they should say that we are one church with the Münsterites because they and we are baptized with the same baptism externally. . ." (p. 548).

The most extreme formulation of the revisionist approach is represented by Hans-Jürgen Goertz in "History and Theology" (*MQR*, July 1979). Here he claims that "Anabaptist theology can only be approached by way of historical understanding" (p. 186). He goes on to state that "historical knowledge about a religious phenomenon has to emerge according to the rules of 'methodological atheism' " (p. 186). He probably meant to say that the theist and the atheist differ not in the facts which they have but in how they see those facts.

To Evangelical Anabaptists it might be apologetically of interest to point out what the Church Fathers or the Reformers said on a certain subject, but it was not normative for them. Normative was that which could be verified by Scripture.

The "Recovery of the Anabaptist Vision" was not the recovery of a closed and static thought system, as Weaver would have us believe. It was an open relationship, always ready to enter into dialogue with its opponents in the search of theological truth. But the spirits had to be tested by the Spirit of God, Scripture and the community of faith (1 John 4) and they faced the fact that in the final age of this world, "Men will love nothing but money and self; they will be arrogant, boastful and abusive. . ." (2 Timothy 3).

The past was not a finished product but a dynamic movement that we would do well to recover for our salvation and the salvation of the world. C. F. von Weizsäcker in *Die Geschichte der Natur* sees the self-destructive force in our world today in which knowledge without love leads to nihilism. Our hope is in knowledge founded on divine love as reflected in the Sermon on the Mount and which a false Christianity has never put into practice.

Just as there is only one true monogenesis in Jesus Christ from the divine side, there can be only one true type of monogenesis for the sons of God from the human side, "For through faith you are all sons of God in union with Christ Jesus" (Galatians 3:26), for "there is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation" (Acts 4:12). *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Dec. 17

Editor's note: David wrote at greater length and we encourage you to write him if you'd like to pursue his comments. We have edited for the sake of space.

Punitive damages

Recent Midwest and Kansas jury awards assessing multimillion-dollar punitive damage verdicts alarm many thoughtful and concerned Kansans. This alarm is especially significant in that actual damage jury verdicts appear to go beyond compensating one's injuries so much that they punish where no punishment was intended and are almost punitive because of their size.

The Kansas Association of Defense Counsel is suggesting an alternative to the present punitive damage system to the 1985 Kansas legislature. In cases where punitive damages are claimed, the trial would be conducted in two phases.

The first phase of a trial will decide the issue of whether punitive damages are to be assessed at all. Once that issue is resolved, a separate trial to the judge alone will be held to determine additional circumstances and the amounts of punitive damages.

The KADC welcomes support for the bill from members of the public and the medical and legal communities. The KADC believes its bill retains the concept of punitive damages as a protection for the public but also provides a number of safeguards that are needed in today's society. *John J. Jurcyk, Jr., 707 Minnesota Ave., Suite 400, Kansas City, KS 66101*

Dec. 21

Editor's note: John's longer letter has been edited. If interested, please write or call him at (913) 371-3838.

Whom can we believe about Central America?

J. R. Burkholder

Early last May I stood in a hotel lobby in Tegucigalpa, Honduras, watching President Reagan on live television delivering his address on Central America. I was part of a group of Mennonites on an intensive study seminar. We had arrived in Honduras after five long days of listening and learning in Nicaragua.

It was disconcerting to watch that familiar face speaking while hearing an instantaneous translation into Spanish. But even more disconcerting were the contradictions between what the president was saying about Central America and what I had seen and heard during several weeks of travel in that part of the world.

Some of us became angry as we listened to statements we knew to be either distortions or untruths.

(Whether Reagan was consciously using false data or whether he was simply quoting what others had told him is a judgment that I can't make.)

During the weeks since that event, I have spoken on Central America to dozens of audiences in several states and in Canada. Everywhere I have encountered the question "But whom can we believe?" The media and the administration give us one viewpoint, but many church workers (expatriates and nationals) present a different perspective.

Last October I listened to Jack Heacock, a prominent United Methodist minister in Austin, Texas, address this problem of differing versions of reality. After his return from Central America, he found that he had to deal with audiences who generally accepted the official view and thus were skeptical when presented with an opposing view.

Heacock boldly proposed that as Christians we must dare to challenge prevailing opinions that are dominated by the ideology of the cold war. Instead, we must develop an "alternative world view" that begins with human values instead of geopolitics.

We must learn to question assumptions that different people bring to a situation and the sources that they accept for their data. Does one look at the world from the top down (the position of power and privilege) or from the bottom up (from among the people)?

This youngster in El Salvador—who should be enjoying the adolescent period of being a child and becoming an adult—already carries the almost permanent fear-filled face of war.

My experience and study have confirmed the crucial importance of perspective and location. After 30 years of observing Latin American issues, I am much more inclined to believe what I learn from missionaries and service workers than what I hear from official sources.

All too often we ordinary citizens have assumed that the folks in Washington know more than we do about the issues and therefore we have to accept their analyses. But we forget that people in power may in fact have only limited access to a full range of information. And they are usually heavily influenced by the prevailing ideologies.

Let's look, for example, at the way the Kissinger Commission went about its work for the Reagan administration. Philip Berryman, former Catholic priest with years of experience in Central America, has prepared a careful critique of the commission's report. He writes, "The report offers an elite view of Central America. The all-male commission was made up of elites, and the 300 people contacted in Central America were almost all from local business and government elites. Of the 105 individuals who appeared before the Commission in the United States, few have had on-the-ground experience in Central America, and apparently none has had sustained grass-roots experience there."

Other experienced people have commented on the way in which the report is dominated by a cold war (East/West) mentality, to the neglect of the indigenous roots of revolution in poverty and oppression (the North/South perspective).

Early last June I attended a gathering of evangelical leaders discussing the Latin American situation. The special guest for one session was Jeane Kirkpatrick, U.S. ambassador to the United Nations. In her defense of the administration's policy of supporting armed opposition against the people of Nicaragua, she presented a lengthy account of alleged wrongdoings by the Sandinista government. A major part of her list consisted of violations of religious freedom.

When she was finished, an immediate challenge came from the floor. John Stam, a missionary in Costa Rica for 30 years who has spent much of the past three years in Nicaragua, began to refute point by point a number of her allegations. His argument was simply, "If you are mistaken about things that I know by experience and investigation, why should I believe anything you say?"

Others in the audience questioned the ambassador about the sources of her data. She mentioned Costa Rican journalists and government representatives. Acknowledging Stam's claim to on-the-ground experience in Nicaragua, she simply said, "You have other sources; I have mine."

Christine Wiebe, graduate of Goshen College and now a writer for the Knoxville (Tenn.) *News-Sentinel*, spent 10 days in El Salvador. She was able to travel with MCC workers and meet hundreds of people as the basis for her reporting.

Her reports, published last May, present a strikingly different picture of El Salvador from that found in most media. Listening to the voices of the poor, she discovered that they fear the army much more than the guerrillas. "If U.S. military aid to El Salvador dried up, the government would fall quickly," many Salvadorans said.

How does one account for the variations in reporting on El Salvador? Wiebe writes, "The press in El Salvador is more like a lapdog than a watchdog. . . . Many U.S. journalists live on the second floor of the Camino Real Hotel, which is just like a posh Hilton. . . . The journalists often gather at the bar to talk about their work, resulting in similar coverage. Some reporters do not speak Spanish. . . . Sometimes the questions that need to be asked require a different perspective than that held by many U.S. reporters."

Reporter Wiebe also wrote that her statements on human rights violations in El Salvador were totally reversed in the story that appeared in the local press after her visit.

Biblically informed people will not be surprised to learn that there is a theological explanation for all of this.

Walter Brueggemann speaks of the "royal ideology" that has characterized ruling regimes ever since the kings of the Old Testament. Their view of reality is shaped by the circumstances of the royal court with its trappings of power and privilege. Rulers by nature are inclined to listen more to the whines of the greedy than to the cries of the needy.

The prophets of God are called to speak out against injustice and oppression, to confront and unmask the royal ideology on behalf of God and the people. But the prophets are usually challenged and thrown out of the royal court. Their message is the last thing the regime wants to hear.

But it's not only the rulers who are caught up in the royal ideology. Brueggemann writes, "The prophets address a people so enmeshed in the royal ideology, so believing the dominant truth that was traded on, that they had lost touch with the elemental realities. Neither the holiness of God nor the hurt of the neighbor gained any attention anymore."

Whom then are we to believe? If we still care about "the holiness of God and the hurt of the neighbor," I'm convinced that the real truth is more likely to be found with the Berrymans, Stams and Wiebes than with the Reagans, Kirkpatricks and Kissingers.

J. R. Burkholder, professor of religion at Goshen (Ind.) College, wrote the above while on a short-term MCC assignment for Central American interpretation.

Resources on Central America

Two new resources on Central America have been released by MCC Peace Section.

The August 1984 issue of *Mennonite Quarterly Review* features papers from the MCC-sponsored Central American Symposium held in 1983. The publication costs $5 and can be ordered from *MCC Peace Section, Akron, PA 17501*; or *Provident Bookstores MQR Dept., 40 E. King St., Lancaster, PA 17602*, or *117 King St., W., Kitchener, ON N2G 4M5*.

Just published is a booklet by Arnold Snyder, *The Relevance of Anabaptist Nonviolence for Nicaragua Today*. The booklet was prepared as the 1983-84 C. Henry Smith Peace Lecture at Goshen (Ind.) and Bluffton (Ohio) colleges. It first appeared in the Spring 1984 issue of the *Conrad Grebel Review*.

Snyder, formerly associate professor of history at Bluffton College, is now coordinator of Witness for Peace in Nicaragua.

The booklet is available from MCC Peace Section for $1.

television

Family values and TV

Barth Hague

Three U.S. TV programs which promote positive family values

Family Ties (NBC) sets the new American family in a weekly situation comedy. The program tends not to revolve around any one character. Episodes deal with a wide range of topics, including drugs, relationships, working mothers and dating. The first episode, which treats the son's first sexual encounter must, however, be discounted as a feeble attempt to reach modern American values. In fact, the real comedy in the show is in this character's untraditional adolescence (the antithesis of *All in the Family*'s "Meathead" character of the 1970s).

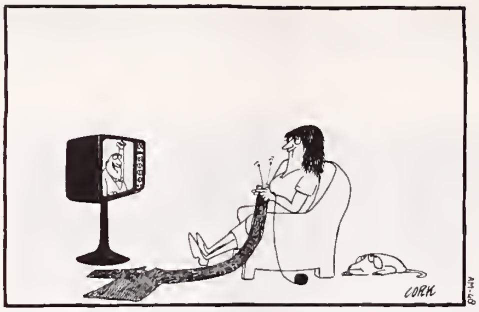
Cagney & Lacey (CBS) can be a magnificent show at times. All the other positive elements aside (like male/female roles, understanding victims of crime, etc.), the relationship portrayed between Detective Lacey (Tyne Daly) and her housekeeping husband, Harvey (John Karlen), is so thoroughly refreshing an approach to TV drama it nearly hides the fact that this is another formula police-against-crime series. I can't recall ever having seen this degree of love, tenderness and mutual support between husband and wife characters in an action drama.

Cosby Show (NBC) is long overdue. It's about time Bill Cosby, the comic Ph.D. of parent-child relationships, was given a half hour in prime time to remind us that kids are precious and that life's too short. The family portrayed in this comedy is certainly atypical, but we learn an awful lot of practical stuff about what it's like to grow up, to be a parent and to express love in a family relationship. The theme that rings true over and over again in this program is, "Children are people too."

Three programs which don't

Hill Street Blues (NBC), for all its fine drama and real-life action, tends to cast people in failing marriages, extramarital affairs and premarital relationships. Is this really what cops in big cities put up with in their personal lives? Perhaps.

Cheers (NBC) has proven to be a fine comedy which has moved creative television a few light years into the future. But its record on family values is abysmal. Anymore, the viewer is left wishing Diane (Shelley Long) and Sam (Ted Danson) would go for therapy.



St. Elsewhere (NBC) is another one of those real-life dramas. It's good, maybe great. But the characters all function in a vacuum where the only value, we're led to believe, is in saving lives in a big hospital. (Are all physicians really this committed?) The only positive relationship model developed between Dr. Jack Morrison (David Morse) and his wife and infant son. Ironically, the writers turned the young doctor into a widower last season and have now proceeded to add a live-in girlfriend.

I'd hate to give the impression that any of these three programs aren't worth watching. For what commercial TV has to offer, these are some of the best. But for those who are expecting a list of real losers, here are three programs worth every effort to avoid:

TV Bloopers and Practical Jokes (NBC). How much longer can these types of programs be entertaining?

Dynasty (ABC). I'm embarassed that this is the most popular program the United States has to export abroad. No wonder our foreign policy is in shambles.

The Love Boat (ABC). Pure drivel.

Happy viewing.

books

Wholistic health care

In the Land of the Living *by Karin Granberg-Michaelson (Zondervan Publishing House, 1984, 160 pages)*

Reviewed by Wanda Ream Schmidt, 504 W. 11th, Newton, KS 67114

"Wellness" is a contagious concept sweeping the nation. Physicians and hospitals capitalizing on people's desire for wellness and wholeness are developing health and wellness centers. "Comprehensive" wellness programs are popping up everywhere to help people control stress, lose weight, stop smoking and start exercising.

Karin Granberg-Michaelson's concept of whole-person health care outlined in *In the Land of the Living* surpasses our present health-care system's response to the cry for wholeness. A pastoral counselor, Granberg-Michaelson explores the elements constituting wellness/wholeness, introduces the theology of whole-person health care and challenges local churches to develop a wholistic health-care system.

Wholistic health care understands health as a result of emotions and spiritual orientation as well as physical condition and attempts to treat the client (not patient) as an inseparable unit—mind, spirit and body. In addition, the client is a vital part of the health-care team, assuming responsibility in negotiating a plan of care.

Wholeness is seen as "a dynamic process of working toward integration, toward harmony with oneself, with others and with the Creator." The terms wholeness and health are not synonymous, but there is an important link between them, each affecting the other.

Granberg-Michaelson points out that Jesus was sent by God to restore the wholeness God originally conferred upon the creation but which was shattered by the Fall. Jesus' healing miracles can be seen as some of the first signs of this restoration.

Historically the church has had a sense of its healing mission. This is evidenced by mission hospitals as well as local hospitals which trace their roots to the church. The concept of healing is expanding from an illness and disease orientation to include wellness and wholeness as churches develop ministries in whole-person health care. A health-care team composed of a physician, a nurse clinician/practitioner, a pastoral counselor and a social worker joins with clients to find shalom—the personal and corporate wholeness in God's original creation.

This book is a valuable resource for churches accepting the challenge to become true communities of healing.

MEDITATION

Life's swim

(The following was written by someone when she had just begun to come out of a lengthy depression.)

Lord, I need some quiet water to swim in for a while. I have so many strokes to learn. You know the kind of swimming I have done in these last years could not be called strokes. I was floundering. At times I was sure I was going under . . . what a tug of war with my feelings! I didn't care anymore, and at the same time it was so frightening. If I dared to take my eyes off my dilemma, all I saw around me was a sea of hopelessness. I saw others swim even strokes and enjoy it. Some of the waves that came their way looked just as high as those coming my way, yet they performed better. This fact was pointed out to me by fellow swimmers. I could not explain it, but somehow there were undercurrents tugging me downward all the time, even in the quieter waters. What a lonely swim it has been!

Things have not remained the same. Time has continued its forward pace. The swimmers with me have been influenced and molded as they swam along. Even if I was aware of them, I was too exhausted to let some of those changes become a part of me or my swimming.

Since I have come to know a few swimmers who understand my floudering and who have helped guide me away from those undercurrents, I realize I have a lot to learn. I don't know what strokes to work at first. The strokes I knew as a single swimmer weren't adequate as a married swimmer. We were just starting to learn some new strokes as married swimmers when I hit the undercurrents. Meanwhile, three young swimmers have joined the unit. I have never swum with them without the undercurrents. The swimmer closest to me is trying to change strokes as I am changing. How can this be done harmoniously? I cannot teach the young swimmers some strokes if I don't know them myself.

I look to other swimmers and wonder, How can I join them in my swim? I've been so lonely and I badly need the closeness of fellow swimmers. How can I let them know that I am finally in a position to learn new strokes? Maybe they can teach me.

I am full of questions. What was the purpose of these last years? To teach me something? Am I that hard to teach that it had to take so long? God, where have I failed so badly?

Could it not have been accomplished in half the time? I've been told God may have a special purpose for me. I find myself shivering because of the awesomeness and the feelings of inadequacy if this is a fact. I know that in spite of my flounderings, my vision to help fellow swimmers never faded completely.

I hope you don't expect me to say, "Thank you, God, for the great experience." Right now the nightmare is too vivid. As time goes on and I experience life as it was really meant to be—if I am able to alleviate the hurts in fellow-swimmers with a deeper sense of understanding and caring—I trust I may in honesty be able to say, "Thank you, God, for past experiences." I am thankful right now that you kept me from drowning. Along with that I have a request, "Help me not to depend too much on fellow-swimmers in my swim of life, but rather on you, the Great Teacher." *Written Sept. 25, 1984*

Anonymous by request

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There is a church commercial that says, "What it took God six days to create, it may take us six minutes to destroy." It is sad. God created us in his image and gave us a beautiful planet to steward. Today's world teeters on the brink of global holocaust.

But this is no time to feel helpless and hopeless. In Christ the "world" has been "overcome." We can choose the Light of the world and help it overcome the darkness that prevails among many. This issue is dedicated to help us walk in the light of Jesus Christ.

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EDITORIAL

Disturbing peace

The Hassidic rabbi Baal-Shem-Tov told this story. Two men were traveling through a forest. One was drunk, the other was sober. They were attacked by robbers, beaten, robbed of all they had, even their clothing. When they emerged, people asked them if they got through the woods without any trouble. The drunken man said, "Everything was fine; we had no trouble at all."

They said, "Why then are you naked and covered with blood?"

He had no answer.

The sober man said, "Do not believe him. He is drunk. It was a disaster. Robbers beat us and took everything we had. Be warned by what happened to us and look out for yourselves."

Have Christians become mesmerized by the Bomb? Kermit Johnson asks in our lead article. Let's probe further. Have Mennonites become drunk on their heritage, on their growing affluence, on their "flat view of the Bible" (explored by Peter Dyck in our second feature) or even on despair? Have we lost awareness of the heavily armed (nuclear-armed) robbers in our world or of the robbers and hatred within ourselves? Or have we lost awareness of the glorious victory over evil which Christ accomplished in his death on the cross?

Spiritual sobriety allows us to see both the evil that exists and the power of God's love.

The Gospel of Mark sums up Jesus' message thus: "The time has come. . . . The kingdom of God is near. Repent and believe the good news!" (Mark 1:15). The good news, as Johnson points out, is not just a matter of personal salvation. It is primarily the announcement of a new rule, a new reality. Later in the Gospels we learn that this turned out to be bad news for those who were then ruling.

The good news can be disturbing. How disturbing may depend on our ability to repent, to change our way of thinking about ourselves, about the world, about God. We may need to develop an "alternative world view," as J. R. Burkholder describes it in his article on Central America.

Have we made "peace" a cozy dream or something related only to military service? Is it irrelevant to our family life, to how we handle money, to our relationships in the church? Bible scholars tell us that shalom does not mean less conflict but a different means of settling it. Peace involves all our relationships—with ourselves, with others, with the earth and, most importantly, with God.

I'd like to believe that peace is a cessation of conflict, but I find instead that it usually brings more. Interestingly, the greatest disturbance is most often internal. How will I respond to this person who hurt me? How will I respond to that person in need?

Peace hurts. It's hard to forgive, to love.

Peace disturbs. God decries those who preach a false peace (Jeremiah 6:14, 8:11). God's reign will be resisted by those who wish to reign—from governments in the political sphere to each of us in the personal sphere. Confronting our own lack of love is painful yet necessary. Eberhard Arnold wrote, "Pain is the plow that tears up our hearts to make us open to truth."

Confronting the lack of love in our world is also painful and necessary. The drunkenness of affluence and of despair is tempting. But the awareness of God's reign, of Christ's victory, can make us participants in God's disturbing peace. *Gordon Houser*

THE MENNONITE
WM Edition

Window to Mission

FEBRUARY-MARCH 1985

THE OPEN WINDOW

A DISTINGUISHED EXPLORER made a forced march through the Amazon jungle. His party made extraordinary speed for the first two days, but on the third morning when it was time to start, the explorer found all the natives sitting at their places, looking very solemn about the whole thing and making no move to go. The native chief told the trouble, "They are waiting. They cannot move until their souls catch up with their bodies."

How wise! We too need to take time to be still, to give our souls a chance to catch up with our bodies. We need time to meditate. To pray. To reflect. To listen. To experience God's love and healing peace, and find his will and direction for our busy lives.

Our prayer is that the content of this issue of *Window to Mission* will help to challenge each of us, and hopefully encourage us to stop. Wait. Let our souls catch up with our bodies.

—Jeannie Zehr

COVER

"Be still, and know that I am God." (Ps. 46:10 RSV)

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WALKING WITH GOD

How has God led you into a closer daily walk with him? How has God opened the way and shown you his path?

—Carol J. Suter

The past year has brought great change in my life. I knew God had called me to be an attorney, and I thought my mission was to be the best Christian lawyer I could be. But God had other plans.

About a year ago I read *The Mustard Seed Conspiracy* by Tom Sine. That book made a tremendous impact on me. God was speaking directly to me through Sine's words.

The book opens with: "This book is an invitation to a celebration and an adventure. . . . You are invited to join in the unprecedented adventure of allowing God to use your life to change his world."

Like many other Christians, I had given up on the future. I saw no hope for change in the world and I assumed God had given up too. I didn't think my life could make a real difference. Sine's book and the Holy Spirit began working a change in my mind and heart.

I learned to celebrate faith by celebrating relationships, servanthood, the past, and God's future. I learned to celebrate the continuous change to which Christ calls us.

I reexamined my life and said yes to God's call for change. God called me from the practice of law to the work of the church. I *can* make a difference in God's world and I am celebrating!

—Pearl M. Janzen

Personal suffering has led me to a closer daily walk with God. Pain and suffering are as much a part of life as joy and happiness. There is a purpose for the struggle.

The most painful experience for me was estrangement from our two older children—a part of the '60s movement.

Katie Funk Wiebe, in her book *Alone* says, "There are two approaches to suffering, bitterness or acceptance. The pathway of acceptance, the one that leads to God, looks for a way to turn heartache and limitations into beauty and freedom. Life thus becomes an adventure of faith."

Changes came again in my life when my husband died in 1977. He might have wished to live longer, but together we faced death as a transition from this life into the next. Death is a part of life and not to be feared. God is in control.

Another quote from *Alone* that encouraged me is, "There comes a time when one must decide about one's dreams—to risk everything to achieve them or to sit the rest of one's life in the backyard."

—Jean Clemens

I keep a diary. Nothing earth shattering and very little in the way of global news, it contains daily jottings of personal happenings of my family and close friends. In it are happy and sad times, notes of special prayers and how God answered them, and many T.Y.L.'s (Thank You Lord).

Sometimes it is fun to look back to see what we were doing a year ago. Sometimes it even settles an argument! Sometimes it is a real eye-opener.

As Christian women we know what our priorities should be, and how important it is to manage our time accordingly, but a daily writing of one's actual schedule really reveals what is in our hearts. It exposes graphically our stewardship of the time we are given.

I wonder:

—Is the life I live bringing me closer to God?

—Am I glad to record what I did today?

—Did I realize I grew closer to God in times of struggle than in contentment?

—Have I kept the words of our God-loving pastor and pondered them in my heart?

—Was I there for someone today?

Without a closer walk with God I'll never know.

—Joyce Hostetler

How does a busy wife, mother, church elder, nurse, living in a big, noisy city find enough quiet time to communicate with God? I found many helpful answers to this when my small group studied *Noisy Contemplation* by William Callahan (Quixote Center, Box 5206, Hyattsville, MD 20782).

The author states that ordinary people can pray deeply. Jesus prayed throughout a busy, "activist" ministry. Jesus engaged in "noisy contemplation" and we can too.

I work with adolescent psychiatric patients. Instead of listening to the radio as I drive to work and starting to feel the stress of the coming day, I now ride in silence praising God for a new day, meditating, and praying.

I give the pains and needs of each person in my therapy group to God and ask him to fill me with his spirit and wisdom. I now find the unlikeable ones easier to accept and love.

Noisy Contemplation has helped me to communicate with God in the midst of my active, busy existence. I am now more able to sense God's presence and to experience and share his love.

—Ina Sutter

God has led me in various ways at

Continued on page 13

CONSIDER READING

CELEBRATION OF DISCIPLINE (Harper & Row, 1978) by Richard Foster is almost a classic by now and comes complete with a study guide for use in groups. Foster, a Quaker with a rich heritage of spirituality, helps us to explore the inward disciplines of meditation, prayer, fasting, and study; the outward disciplines of simplicity, solitude, submission, and service; and the corporate disciplines of confession, worship, guidance, and celebration.

Foster's treatment of spiritual disciplines is biblical and Christ-centered. The study guide provides further treatment of each topic and includes questions for discussion. The book is readable, practical, and one to read and reread.

INVOLVING ADULTS IN THE BIBLE (Brethren House, 1983) is a workbook written as a study guide for an adult class setting, but can be used effectively as a personal faith journey guide.

One is guided step-by-step in the process of hearing God speak through centering prayer, pondering Scriptures as God's personal message, visualizations based on Scripture passages, dialogue writing, journaling, and praying.

Directions are given for each step. Charts, grids, and examples are helpful. This is a highly recommended study book for exploring spiritual disciplines, as well as for learning to study the Bible using a "whole brained" approach. Order from Brethren House, 6301 56th Avenue North, Saint Petersburg, FL 33709.

OPENING TO GOD (Upper Room, 1977) by Carolyn Stahl is divided into two parts. The first chapters give background for guided imagery and religious experience. A section on how to use the meditations is also included.

The second part of the book is a collection of guided meditations based on Scripture that can be used individually or for leading a group in guided imagery. The assumption of the book is that growing spiritually includes more than reason and will, but much more of ourselves, namely, intuition, imagination, and emotion. Thirty meditations on a wide variety of topics are included.

DREAMS: A WAY TO LISTEN TO GOD (Paulist Press, 1978) by Morton Kelsey is one of several important books written by Kelsey for those interested in spirituality. Kelsey, an Episcopalian priest and psychologist trained under Jung, "shows us how to pay attention to the inner images and voices emerging from the depths of our beings."

His thesis is that dreams are a valid way of hearing God speak today as well as in biblical times. The book is a healthy approach to the subject from a biblical, Christian point of view.

—Dotty Janzen

THE COM CONNECTION

Mary Hope Stucky

Mary Hope Stucky, Colombia, South America, is a leader of weekly Bible study groups, serves as hostess for international visitors, has been a volunteer at the Cancer Hospital, is a committee member and volunteer at a home for the elderly and has had an extensive ministry to women and families. She and Gerald have served in Colombia from 1943 to 1966 and again since 1973. They are the parents of four married children.

RAQUEL HAS BEGUN to live again! It all started with a letter written by Rosario, the administrator of El Hogar Cristiano La Paz, the Mennonite home for the elderly in Bogota, Colombia, South America.

Raquel and her sister Amelia entered the home three years ago. Raquel cared tenderly and faithfully for her semi-invalid sister. Amelia had cared for Raquel since birth because their mother died when Raquel was born.

When the time came for feeble, sightless Amelia to die, Raquel knew that her sister was now with the Savior because her faith had been strong.

At first it seemed as if Raquel adjusted to the separation from her sister, but the moderately healthy, seventy-year-old Raquel became very lonely. She felt forgotten. Her sister was gone and no old friends came to visit.

Rosario realized what was happening to her, but what could she do? She knew that Raquel had taught in mission schools for twenty-eight years. Many of those children had grown up to take leadership roles in the church, while others were faithful members, but it seemed that no one thought to go see her. Even the support money from the churches arrived by mail rather than with a personal visit.

When the next check arrived, Rosario added a brief letter to her receipt mentioning to the pastor how lonely Raquel was. She asked if he would please bring the check the following month.

The Spirit spoke to the pastor as he realized that if it hadn't been for Raquel's teaching him as a young boy he might not be where he was today. He thought of the many others he knew in the church conference who also were Raquel's former students.

The pastor made copies of Rosario's letter and sent them to the churches. Then he gathered up a group from his own church to visit Raquel and also to have a little party with the other women at the home.

As a result of his letter, Raquel has received many letters and cards (one from outside of the country) and visits from those who remember her as one of their first teachers who not only taught them to read and write, but also to love Jesus. She started them in the "Way."

Raquel experienced love and appreciation from her former students and now she is like a new person. Life has taken on meaning.

PROGRAM 4

IN THE STILLNESS OF GOD'S LOVE

Mary Herr

AN OLD PEASANT was seen spending hours and hours sitting in a chapel motionless, doing nothing. Someone who observed him said, "What are you doing all these hours?" The peasant replied, "I look at him, he looks at me and we are happy."

This story both confronts and inspires me because it speaks of a quality of relationship which is important to the nurture and growth of our lives. This kind of relationship comes out of a listening, reflective stance where one is present to God who is present to us.

We begin where we are in our spiritual journey, taking the time, endeavoring to become what we profess to be. It sounds simple, and it is. It is also costly. It is out of that process that one discovers what one is to do.

One of the first steps toward this becoming is to slow down. This seems to bring conflict when the world around us invites us to more activity rather than less.

The voice we are invited to hear is "Be still, and know that I am God." It is out of that knowing relationship that we will be guided to any action that we are to do.

You may say you are already overloaded with responsibilities, overworked with good activities which no one else can or will do. I believe if we get our inner house in order, the flow of our lives will be deeper, more in tune with that uniqueness of who we are. This in turn frees us to carry on the work or respond to commitments that are ours to do.

A way I have worked at the goal of nurture and growth is to choose disciplines that will enable that nurture to happen. There has been a movement, almost a fad, toward spiritual disciplines. There is no virtue or value in keeping disciplines unless one sees these as a means to be drawn by God where *he* can do the nurturing and transforming.

The discipline of prayer

How does one learn to know God? You may say, "I have always known about God." To be able to say, "I know God and he knows me" is what happens in prayer.

Pray a prayer daily which you can say with all your mind, heart, and will. The Jesus prayer has been helpful to me: "Lord, Jesus Christ, have mercy on me, a sinner." This includes the elements of adoration, recognition of who the Lord is, what I desire, and confession. It moves me from my self center to recognize that God is the center of my being.

When time is given to being known by the Father, words cease, the clanging and clamoring of many things seem to fade. A fellowship takes place that brings clarity and perspective.

To be able to enter such listening, a process of emptying takes place. It is not denying what is present, but it is an openness to what may come from the Lord.

Mary, in Luke 1:26-38, illustrates this attitude. She brought to the surface her questions and fears and she was received. Then she was able to say yes to what was given and revealed to her. She moved from impossibility to believing hope that with God all things were possible.

A dialogue prayer form has been helpful to me when I bring a specific situation or a hurt I have experienced. This is illustrated in Luke 24 where two disciples were walking from Jerusalem to Emmaus, bent over, discouraged, and unable to see beyond themselves. When Jesus asked them what mattered to them, they told him about their hopes which had been shattered. Jesus responded with a promise of what was to be. They heard, listened, and were able to *see* Jesus. They allowed themselves to be moved by his loving response. They let go of their fears and doubts. Then they were able to move on to share the good news of Jesus' presence with them.

We begin where we are in our spiritual journey, taking the time, endeavoring to become what we profess to be. It sounds simple, and it is. It is also costly. It is out of that process that one discovers what one is to do.

This kind of prayer gives me experience in listening. It also keeps me in a dialogue relationship. Yes, there are times when not much talking goes on, but I find that kind of being together to be nurturing because it is an alive silence.

The discipline of meditation with Scripture

Daily reading the same Scripture passage for a week has been a way of soaking in the words where I hear what God wants to say to me. A simple format I suggest is this:

1) *Preparation*—Take time to enter into this time with God. If there are many thoughts going on in your mind, write them down for further work at another time. Choose and create a place that has few distractions where you meet the Lord regularly. Have in mind the passage you will use. Begin with the prayer of your heart which helps you focus on letting go so you can be drawn by God.

2) *Read*—Prayerfully read the Scripture. Bring yourself where you are to the readings. Approach the passage as though it is a personal message to you from the One who loves you and has called you by name. Read the passage several times. Pause, hear, and respond. If it is a story, be there.

Stay with the Scripture and hear its encouragement or confrontation. Come back to it as long as it feeds your faith, hope, and love. Pray the passage to affirm what God is doing or wants to do in your life.

An example: This week Psalm 23 was one of the lectionary Scriptures I was reading. I was confronted with the line: "The Lord is my Shepherd, I shall lack nothing." I was aware that I wanted many things. I brought to God all those things I thought I needed and recognized I was being met in my needs. I could then pray, "Lord, you are my Provider. In you, I will have my needs supplied."

The rest of the psalm gave me the awareness that God was leading me to inner stillness so that restoration could come. I affirmed God guiding me in steps where I feared to walk. I could image God walking with me through those fearsome places.

Even sitting at the table, loaded with magnificent food, I could eat with the unfinished business at hand, because God was extending that invitation to me. I moved on to thankfulness for what I had received and pledged anew my desire to let God live his life in me and through me.

3) *Summarize*—Reflect with thankfulness what has taken place. Write in your journal the promises given, the hope, comfort, and encouragement received.

The discipline of solitude

Richard Foster in *Celebration of Discipline* (Harper & Row, 1978) suggests that noise, hurry, and crowds are deterrents to a disciplined life. All of these give a sense of being surrounded by those things which detract from the listening quiet stance referred to in the other two disciplines. Choosing time for solitude is saying yes to the kind of relationship which fosters growth.

Solitude is not so much a specific place, though it can be enhanced by a setting. As illustrated by the story of the peasant, it is more a state of being. Solitude takes place in the mind and heart.

In solitude one can experience healing for what has become fragmented. It is in creative solitude that one recovers peace of mind and a renewed sense of one's purpose for living.

A brochure on silence, authored by John E. Southwall and published by Quaker Home Service Committee of England, depicts one person's experience with solitude.

"A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was called *True Peace*. It was a medieval message, and it had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if only I would get still enough to hear his voice.

"I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamouring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my prayers. Others were the suggestions of the tempter, and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought: and in every direction I was pushed and pulled, and greeted with noisy acclamations of unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, 'Be still, and know that I am God.' Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, 'Be still.' And as I listened, and slowly learned to obey, and shut my ears to every sound, I found, after awhile, that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened, it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that 'still, small voice' of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God Himself as my life and my all."

As a result of time spent in a directed retreat, a friend realized what she was to do for the next year. First, she resigned from a prominent administrative position in order to carry out what she had heard. She was misunderstood by colleagues as well as by members of her church. It was costly both in prestige and finances. But the process was invaluable. She was able to give attention to unfinished business of about ten years.

The result has been a clarity for new

and next steps which are yet to take shape. She exudes a peaceful knowledge that the future will be made clear as she is ready to hear about it.

Time in solitude may not be for everyone. I would not suggest this be done apart from a discerning companion.

I find that I need at least a twenty-four-hour block of time on a regular basis in a setting where I am away from my work and responsibilities. I seek guidance and direction with someone who is called and gifted as a spiritual guide. It is a time for reflecting on where I've been, where I am now, and what is to be.

Each time I go for this set-aside day, I am tempted to think that I don't have time. Usually I schedule these days just as I schedule time for shopping or any other appointments.

Most of these times of solitude have not been great emotional or spiritual highs. Instead there is a deepening and renewing of strength which frees me to see who I am to be and what it is that I am to be about.

In conclusion

I have listed three disciplines which are resources for spiritual growth. I would add a caution. Don't settle for fast or shortcut approaches. When one plants a tree, a slow steady trickle of water is better for the slow seeping into the roots. Don't fear to take the time to become what you want to be.

As you enter into this rootedness, I pray the reality of Philemon 6 for you: "I pray that everyone who meets you will catch your faith and learn from you how wonderful it is to live in Christ" (Laubach translation).

PROGRAM "HOW-TO" IDEAS

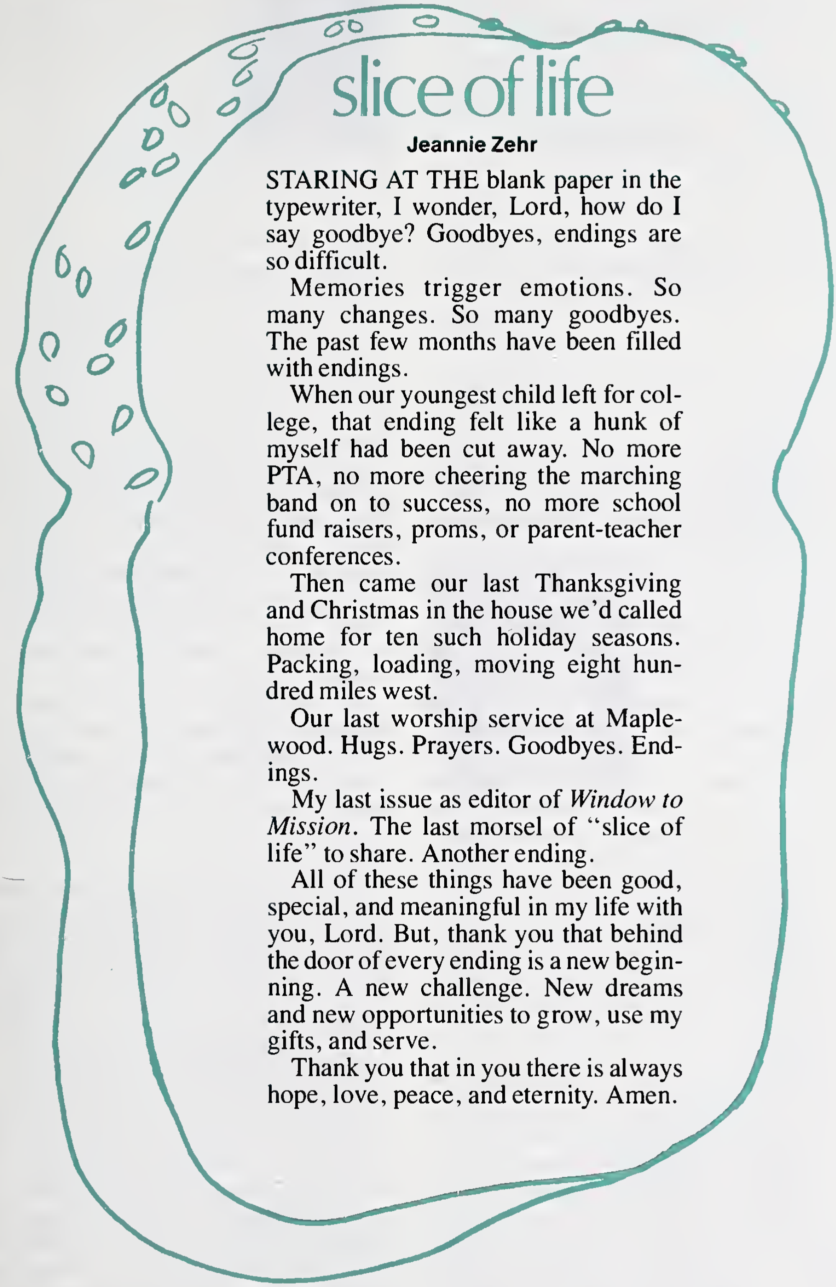
1. Reflect on who the Lord has been and now is to you. Draw a window with four squares (panes). This will give you a way to look at several stages of your life. I suggest these years: Childhood (1-12), teen years (13-20), young adult (21-30), now (present age). Draw symbols of who you perceived God to be in each stage. If your "now" is not what you want it to be, draw another symbol to represent that desire. Share these in groups of four persons.

2. A. W. Tozer in *The Pursuit of God* quotes von Hügel saying, "God is always previous." Make a list of the experiences or the ways God has drawn you to him. This may be a past and present list. To what is God drawing you now?

3. In a group situation, set aside an hour for a fasting of words. A mealtime could be used with a designated leader guiding with a theme as a focus. Allow for time to share out of that experience with each other.

4. Use Luke 24 as a method of prayer. Write this in dialogue form. Begin by telling Jesus what is going on in your life. Listen to what he says to you. Ask for direction for what you are to do. Reflect with Jesus about situations in Scripture where he met the kind of need you bring. Share with one other person what you have written. Thank Jesus together for the healing that has come, or for the reassurance of his love to you.

5. For your devotions use the material provided for Program 4 in the 1984-85 Devotional/Resource Packet which is available for two dollars from the WM Office, Box 347, Newton, KS 67114.



slice of life

Jeannie Zehr

STARING AT THE blank paper in the typewriter, I wonder, Lord, how do I say goodbye? Goodbyes, endings are so difficult.

Memories trigger emotions. So many changes. So many goodbyes. The past few months have been filled with endings.

When our youngest child left for college, that ending felt like a hunk of myself had been cut away. No more PTA, no more cheering the marching band on to success, no more school fund raisers, proms, or parent-teacher conferences.

Then came our last Thanksgiving and Christmas in the house we'd called home for ten such holiday seasons. Packing, loading, moving eight hundred miles west.

Our last worship service at Maplewood. Hugs. Prayers. Goodbyes. Endings.

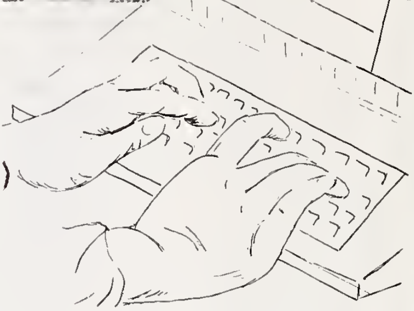
My last issue as editor of *Window to Mission*. The last morsel of "slice of life" to share. Another ending.

All of these things have been good, special, and meaningful in my life with you, Lord. But, thank you that behind the door of every ending is a new beginning. A new challenge. New dreams and new opportunities to grow, use my gifts, and serve.

Thank you that in you there is always hope, love, peace, and eternity. Amen.

A WOMAN IN MISSION:

Jeannette Schmidt



Lois Deckert

WHETHER IT BE creating rhythmic tap-tapping of typewriter keys or the flicker-flashing of letters on the screen of the word processor, there is a pair of hands in the Women in Mission office that has produced uncountable words, sentences, and paragraphs on uncountable letters and reports. About twenty years ago Jeannette Schmidt brought her able self and her able hands into the employ of Women in Mission.

Jeannette had her beginnings in Oklahoma. She and her husband, Paul, along with their sons, Vyron and Dennis, moved to Newton, Kansas, when the boys were quite young.

Jeannette and Paul's sons and their families are actively involved in church work; Dennis's as missionaries in Zaire, and Vyron's pastoring the Silverwood Mennonite Church in Goshen.

A job outside the home was only part of Jeannette's life. When her boys were young and Vyron was president of his 4-H club, Jeannette became active in 4-H. She was behind the scenes encouraging her son's efforts. A friend remarked that the boys always appeared to have a lot of respect for their mother. She in turn seemed to express very positive attitudes toward her sons.

She was a charter member of the Heart and Home Extension Homemaker's Unit and has been active for many years. She enjoys being involved with women from other churches through Church Women United. She is the current secretary of the Newton group.

As a member of First Mennonite Church in Newton, she became involved in the ministry of that congregation. For several years she taught a Sunday school class of eighth-grade girls. She is an active member of the Mission Study Circle.

One of Jeannette's friends, Edna Enz, describes her as a person who is always concerned about her friends whatever their problems might be. When there is something she can't change, she lets go of it. "She is a normal, jolly Christian," said Edna.

Being the WM office secretary for twenty years has given Jeannette the knowledge needed for continuity in the organization. Executives and council members come and go. Coordinators come and go, but Jeannette is there to help bridge the gaps and smooth the paths. Her hands move expressively as she explains past procedures and policies or lobbies for a change.

Dorothea Dyck, a past WM coordinator who worked with Jeannette for most of her years with WM, expressed appreciation for Jeannette's dependability and cooperative attitude.

Jeannette is a sympathetic person who once expressed her desire to serve rather than lead. She is an encourager, often initiating expressions of appreciation.

During her time with WM she helped to develop some new, more efficient ways of balloting at the General Conference WM sessions.

She works closely with the district advisors. She assisted in the formulation of an easier yet comprehensive questionnaire for WM groups to fill out. These questionnaires are then used by the advisors to compile the statistics for the annual report. Her most recent accomplishment has been learning to use the word processor to help WM in the world of modern office procedure.

Jeannette has the knack of caring for people. There is a motherly quality about her as she reminds a forgetful WM council member to fill out a travel voucher, or makes sure council members are fed, housed, and transported during commission meetings. Her wings are always ready to shelter a puzzled or frightened chick, but she also gives pointed instruction when that is needed.

Jeannette's caring attitude is seen as she takes time to be with her invalid mother and care for her needs in a loving, tender way.

Jeannette Schmidt is a "woman in mission" who has used the skill of her hands in serving others.

Walking with God

Continued from page 4

various times of my life.

Art McPhee's latest book *Have a Good Day Every Day* gave me a fresh concept of a disciplined devotional life for spiritual growth. He suggests help in developing positive habits and attitudes for daily prayer, study, and self-examination.

Studying the adult Foundation Series in Sunday school was a growth experience. I gained new insight into the gospel and salvation while studying Robert Ramseyer's book *Sharing the Gospel*.

Our pastor's sermon series on Jesus' Sermon on the Mount has given me a new awareness of a higher righteousness which comes in humility with love, hope, and justice for all.

Also, relating to persons in an intergenerational group within our church family has resulted in a closer relationship for me with God and the church.

For me a closer daily walk with God leads to growth. As I grow, God's love increases and overflows. This love grows into a need to serve. As I serve I am interacting with others and find I need to search the Bible and read Christian books. The more I learn, the greater becomes my need to communicate with God and others.

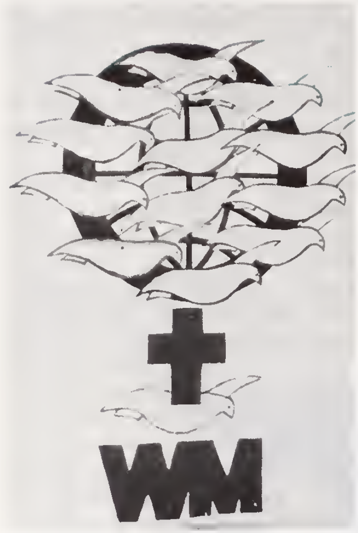
For me growth, service, and walking with the Lord form a circle. All areas of my Christian walk interact, all of them reaching up to the top of the circle for fuel only to be filled with God's love and become ready to begin the cycle of serving and searching all over again.

If I want to love as Jesus did and taught us to love, I will have to act and love on impulse, whenever I see the opportunity.

For me, to serve is to grow.

—Hilda Martens

WM office jottings from Joan



The Women in Mission logo almost took flight at the Canadian conference last summer when Irene Klassen, General Conference Canadian vice-president creatively demonstrated in her report how to "cover the world with peace." Using each dove to symbolically represent various WM endeavors, conferees were made aware of the peace and love that can spread as we faithfully engage in the work which God has entrusted to us.

Are you looking for a new handle on peace education for children? Three new videotapes are now available to help teachers/leaders to present peace issues to children in enjoyable ways. "Puppets for Peace" teaches interpersonal conflict resolution skills and ways in which children can promote world peace. "Global Family Puppets" focuses on global and hunger awareness. Both are comprised of about thirty minutes of skits and charts with about fifteen additional minutes of instruction.

The third videotape is a two-hour expanded tape of a 1983 Phil Donahue television program in which three families interact with a lively audience about peace and justice issues.

These videotapes are available from the Audio Visual Library, Box 347, Newton, KS 67114, in one-half-inch VHS for a rental fee of $10 each.

WM giving continues to provide for various avenues of work in Africa. Some of the following projects benefited directly: a scholarship for Mme. Kelendende at the Institute of Theology in Kinshasa; Women's Seminars which instruct in Bible, health, and the home arts; the Lycee Miodi Girls' School; visual aids for African Independent Churches (AIC's); audiovisual equipment; items for guest houses in Kananga, Burkina Faso (formerly Upper Volta); Bible teaching materials; food rations for children of women enrolled in the midwifery courses.

Support for these projects and the material aid (bandages, hospital linens, gowns, etc.) provided by WM are greatly appreciated. The WM budget for AIMM cash needs is $7,000.

Canadian groups should send contributions to: Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. U.S. groups should send contributions to: Women in Mission, Box 347, Newton, KS 67114. Be sure to include the name of your group.

contributors

Carol Suter (Walking with God), an attorney from Pandora, Ohio, is development director for the General Conference and is the first woman to be a member of the conference executive staff. She and her husband, Eugene, are busy raising two daughters on the family farm.

Pearl M. Janzen (Walking with God) is a Mennonite Voluntary Service worker with the Hopi Church on the Hopi reservation in Arizona. She is a member of First Mennonite Church, Reedley, California.

Jean Clemens (Walking with God) lives in Harleysville, Pennsylvania. She is the secretary of the Eastern District Women in Mission organization.

Joyce Hostetler (Walking with God) and her husband, Jep, and their three teenage daughters are actively involved in the Neil Avenue Mennonite Church in Columbus, Ohio. She and Jep do workshops on alcohol—drug abuse and wholeness and wellness.

Ina Sutter (Walking with God) is a member of the Mennonite Church of Normal, Illinois, where she is active in the Women's Fellowship which supports and works with WM and the Women's Missionary and Service Commission of the Mennonite Church.

Hilda Martens (Walking with God) and her husband, Arthur, are the parents of three sons. She serves as coordinator of women's groups in the North Leamington United Mennonite Church, Leamington, Ontario.

Dotty Janzen (Consider Reading) co-pastors Trinity Mennonite Church, Hillsboro, Kansas, with her husband, Heinz. She serves as a member of the Board of Trustees of Mennonite Biblical Seminary.

Mary Herr (Program 4: In the Stillness of God's Love) and her husband, Gene, live in Elkhart, Indiana. They head up The Hermitage where they lead directed retreats and spiritual direction/companioning for interested persons. She is a member of Prairie Street Mennonite Church.

Jeannie Zehr (Slice of Life) has edited *Window to Mission* for the past ten years. When this issue is published she will have changed jobs. She now works for the Commission on Overseas Mission as secretary of Mission Communication. She now lives in Wichita, Kansas.

Lois Deckert (A Woman in Mission) as of December became the new editor of *Window to Mission*. The April-May issue will be her first issue. She was born in India to missionary parents, J.R. and Christena Duerksen. She lives in North Newton, Kansas, with her husband, Marion, who is academic dean at Bethel College. She has been involved with WM for many years.

Joan Wiebe (WM Office Jottings) is coordinator for General Conference WM with an office at 722 Main, Newton, Kansas. She is actively involved in Faith Mennonite Church where her husband, Len, is pastor.

PHOTOS: Cover, Kenneth Rupp.

Dotty
Janzen

Mary
Herr

Jeannie
Zehr

Lois
Deckert

forecast

"Declaring God's Love to the Hurting" will be the topic for the April-May issue of *Window to Mission*. We will explore what people around our conference are doing to relate to and help the hurting among us.

Printed in U.S.A.

bright ideas

ONE OF THE PLEASURES the editor of *Window to Mission* has had over the past ten years has been to visit several district/provincial Women in Mission groups. It is always exciting to hear women share the many program ideas they have tried and experiences they have had through WM.

From a recent excursion in the Northern District my notebook scratchings reflect ideas for Christian growth and concern for our world. That makes me feel good about where we as women are going. Too often we get caught up in the secular world of crafts, exercise groups, and recreation. These are not bad, but should be kept in the proper perspective.

There is so much need in our world; there are so many who have not experienced the love of God, that we women have a special call to expand our horizons of caring and sharing. We need to look beyond our own needs to the needs of our sisters and brothers near and far.

As you plan programs for your group, why not stop and take stock of where you as women are and where you need to stretch a bit. Maybe it means bringing brown-bag lunches along to a meeting to view a film on Mother Teresa's work in India. Maybe it means adopting a missionary or really getting serious about learning more about the work being done around the world through the Commission on Overseas Mission, Commission on Home Ministries, and the Mennonite Central Committee. It may mean giving more of our money to be used in places where we do not directly benefit.

It's exciting to be a woman in 1985. As I look back to the fifties and sixties I realize how much more we are able to use our God-given gifts, stretch our God-given minds, to live and work for his kingdom.

How can you grow and help?

The Berne, Indiana, WM group emphasized missionaries each month of the year. As members gathered for the meetings, they projected slides of missionaries and their work on a screen. They suggested that members pray for these missionaries as they waited for the meeting to begin.

Sometimes, instead of using slides, they wrote names of missionaries on a poster. Names of missionaries who would have birthdays during the next month were passed out with addressed envelopes to encourage special birthday letters.

New Call to Peacemaking, Box 1245, Elkhart, IN 46515, has posters on peacemaking available which would be excellent for display in your church, or for a student's room. The three-color poster shows praying hands midst barbed wire, with the words "Fervent prayer for our enemies is a great obstacle to war and the feelings that lead to it."

The poster costs one dollar. Poster and a packet of materials on prayer and peace is two dollars.

THE MENNONITE

centennial

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST 100:03 FEBRUARY 12, 1985

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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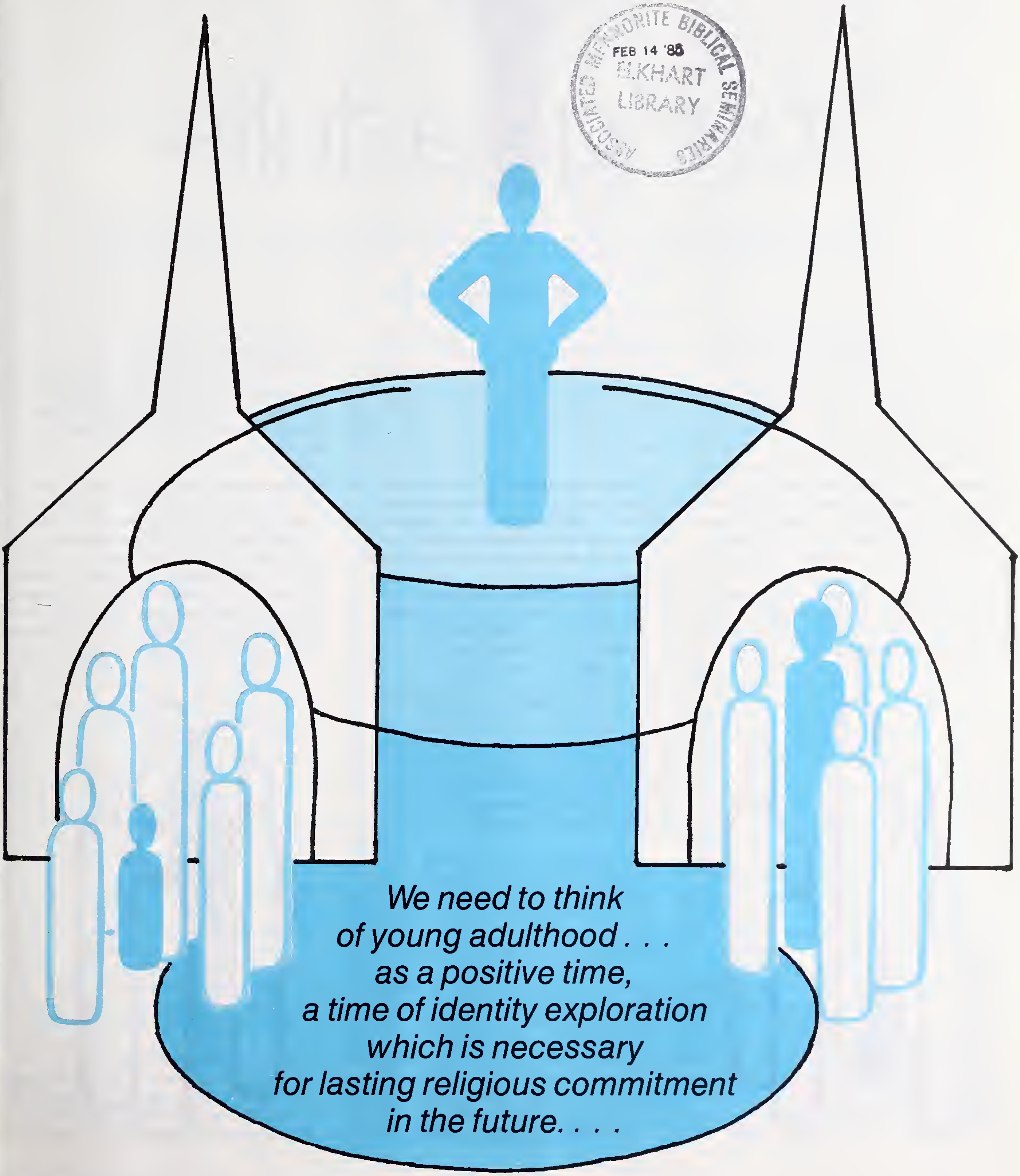


We need to think of young adulthood . . . as a positive time, a time of identity exploration which is necessary for lasting religious commitment in the future. . . .

Young adults-

breaking away and becoming

Mike Klassen

"We've got two kids in their 20s, and they won't have anything to do with the church. Is there anything we can do?"

"Our daughter is 27 years old and still living at home. How can we ask her to leave without making her feel like we're rejecting her?"

"We probably interfere too much in our son's life, but he's our last child. It's so lonesome when it's just the two of us."

Similar concerns by parents and other adults are often heard by people working with students and other young adults. Because the transition from adolescence to adulthood is one of the more unsettling periods in a family's life, parents and their children approach and experience this time with varying degrees of pain, fear and bewilderment, as well as happiness, relief and even joy.

As members of churches that include young adults and their parents, it is important to discuss and understand the unique pressures families experience at this time.

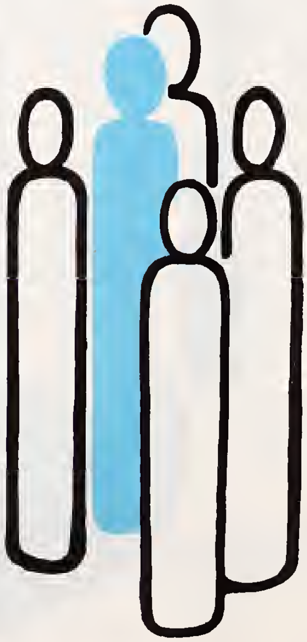
Who are young adults? In general terms, young adults are between the ages of 18 and 30. Many are students; others may be employed full time. In our congregations we may find a variety of young adults: a young man away at a university nine months of the year; a young married couple employed full time and having no children; a young woman who lives at home and commutes to school and work.

The parents may be as young as 38 and as old as 78. Whatever their age, many find themselves in the midst of personal and marital reintegration as they lose control of their children, bring to an end the prolonged economic responsibility they assumed when their children were born, and possibly face life together without the presence of children in their homes.

We will examine some of the tasks, fears and obstacles that young adults and their parents face particularly as these relate to establishing independence.

Independence and the family. For both young adults and their parents a major goal during this particular time in their family's life is the attainment of more personal freedom and control. From the children's viewpoint, personal autonomy is achieved as they learn to "break away" from parental homes. From the parents' perspective, freedom is realized as they learn to "let go" of

Because Mennonites value such things as community, mutual support and group process, an individualistic approach to faith is often particularly disturbing.



their children.

Leaving home would seem a natural, progressive stage for grown children and their parents. Yet there is considerable evidence in both the physical and psychological senses that breaking away and letting go are two of the more formidable tasks families face. Sometimes this is due to factors over which families have little or no control. For example, while many young adults and their parents desire to be socially and psychologically independent, economic pressures frequently force a financial interdependence long after other ties have been cut.

Leaving home can also be emotionally devastating. Reading through journals assigned to college freshmen, I discovered that many of the problems reported by students during the first semester of college related to the anxiety felt about separating from family members and becoming independent adults. One student wrote, "I felt so awkward when I went home for Thanksgiving. Just two months away from home and everything has changed. I keep thinking, What if I fail in school? Where do I go then? Not home, that's for sure!" Another student summed up his feelings, "I love being 18 and independent, but sometimes I wish I was still four and being taken care of by my parents."

Leaving home can pose a major threat to the entire family. Family therapist Jay Haley writes that the times of greatest change and crisis in families occur when someone enters or leaves. Much of Haley's work has been with families with troubled adolescents and young adults. Haley has found that many children's problems—whether drug abuse, criminality or psychotic disorders—represent their attempts to preserve family stability. An example is children who fail to leave home at the appropriate time. By staying home and involving parents in personal problems primarily their own responsibility, the children may keep the parents from confronting issues in *their* relationship. In other words, by focusing on the "kids' problems," attention is shifted away from the parents' problems. In such family systems children are caught in a double bind: if they don't leave home and become independent adults, they are perceived by society as failures. On the other hand, if they actually succeed at making the break, they may do so at the cost of their parents' marriage or their family stability.

Not all families experience the problems Haley encounters. But all families face the task of launching their children away from the parental home. Haley's work seems to indicate that when this is not done successfully, entire families experience it as *their* failure.

Independence and religious faith. Childhood beliefs about God often seem outdated in the late teen years, and a common pattern for many young adults is to drop out of church. In the Mennonite community where I grew up we referred to such people as rebellious, and the thought of having rebellious children sent shivers down the backs of most moms and dads.

During this time it is not uncommon for people to explore and experiment with new ideas about God and religious faith even if religious commitments have been made in the past. Parents frequently become upset with such exploration and some try to deny their children's accountability. This is reflected in statements like, "What's that college teaching my child?" or, "It's those friends of hers who put those ideas into her head."

While each person's experience of faith is unique, researchers find most people progress through predictable and identifiable stages of religious growth or faith.

Dependence, beginning at birth until approximately age 18, sees children dependent on their parents for material needs and for definitions of religious faith. Sometimes referred to as an "affiliative" faith, young children essentially affiliate with or adopt their parents' faith.

Independence, which for many begins with children leaving home for college at age 18, is a stage when religious expression is characterized by freedom, change and experimentation. Often referred to as a "searching" faith, young adults may sever ties with their churches to explore other expressions of faith, or they may drop out completely. Because Mennonites value such things as community, mutual support and group process, this individualistic approach to faith is often particularly disturbing.

Interdependence. After a time of exploration, many young adults desire interdependent relationships with other adults which include a degree of commitment and accountability, and sometimes the church offers them just what they're looking for. (The old saying, "They'll be back when they're 30," has a measure of truth to it.) Referred to as an "owned" faith, the individual's personal expression of faith now is the product of previous exploration. Although the owned faith may contain many elements of their parents' faith, it is now experienced and seen by young adults as their own faith. This is the third and final or mature stage of faith development at this point.

Observations. We can begin to understand that religious exploration and the striving for separation from parental homes is a natural part of most people's development and need not be negative. Many human development researchers view the establishment of independence as vital and necessary for people's growth and maturation. Anna Freud has proposed that a successful transition from adolescence to adulthood demands rejection of parental definitions of identity. Developmental psychologist Erik Erikson maintains that a time of experimentation is good and healthy. By experimenting, people begin to develop a sense of self separate from their childhood. This, according to Erickson, is a critical step to success in other tasks of development such as forming intimate relationships with the opposite sex or succeeding in careers and becoming financially independent.

As church members, hopefully we will begin to understand the period of independence more positively than we have in the past. It is a natural part of most young people's lives. We need to think of young adulthood as a positive time of identity exploration that is necessary for lasting religious commitments in the future. It is more than a negative time of rebellion. We can begin to respond with thoughtful concern rather than shock, reprimand or shame.

Ministry to young adults. What can your church do for young adults and their families?

First. The characteristics of independence, questioning, searching and experimentation are common to almost all young adults at some point in their transition to adulthood. It is a development we need to expect and affirm.

Second. Some young adults may retain and never really question the faith they have "inherited." This kind of faith is all right for some and not for others. In neither case should the people be judged as "good" or "bad" Christians.

Third. The church may want to engage in a ministry that is otherwise not provided to young adults. Do it out of genuine concern for young adults, not just to "get them in" to the church.

If you would like to learn more about young adults, you may want to purchase the following materials for your church's library: *Pulling Up Roots* by Quentin and Emmy Lou Schenck, *Will Our Children Have Faith?* by John Westerhoff and "Young Adult Ministry Kit" (which can be ordered from *General Conference Student Services, Box 347, Newton, KS 67114).* •

soul music or sole music?

Darryl Crocker

Today's music is a challenge. In today's society being a Christian and being a youth at the same time is not easy. The peer pressure, availability of any type of entertainment and the freedom one receives seem to slowly weaken our faithfulness to God.

Music is one of the biggest issues in a young person's life, whether you like listening to Michael Jackson's "Thriller" or Twisted Sister's "Stay Hungry," Kenny Rogers' "Greatest Hits" or Steve Camp's "Fire and Ice."

Music is just a tool to carry a message. But today's popular music has a great influence on society—especially on youth. "Rock music cannot take you anywhere you do not want to go. What it can do is make it easy for you to go somewhere you do want to go but know you shouldn't" (Lawhead, *Rock Reconsidered*, p. 70).

I survived my teen years with a basic eight-track deck and two speakers in my room, a set of headphones my parents bought me and a used tape deck for my '70 Pontiac. To escape from reality or to just feel good, my solution was to crank up "Nazareth's Greatest Hits" or BTO's "Not Fragile" or a little bit of "April Wine Live." As I look back, I think the volume I played this music at in my car gained me an extra mile to the gallon, not to mention a few near-miss-accidents.

I lived my Christian life, never thinking that my music had an effect on my Christian walk or vice versa. When I went on to Bible school I was introduced to "Christian Rock." For the first time I realized there was good listening music geared for the Christian. As I grew closer to the Lord I knew I had to decide what I wanted to fill my mind with, how I wanted to set the atmosphere around me and what kind of witness I wanted to be with my entertainment. At that point I turned my back on my former music (I threw it out or taped over it) and slowly started to build up my music library with what I classify as "Christian Contemporary Music."

Now, as a full-time youth pastor, I see how important music is and the influence it has on each individual and on youth as a whole. I am no expert in this area, but I like to study it, talk about it, question it and challenge young people even as God is challenging me. No one can sit back and say, "I don't let my music influence me." Whatever you fill your mind with, consciously or subconsciously, will sooner or later come out (Proverbs 23:7).

All people must decide what they want to fill their minds with and whether it will draw them closer to their Lord and Savior, Jesus Christ. No way would I say that rock-n-roll is 100 percent bad and Christian rock is 100 percent "right on." The onus is on you to decide for yourself. I still enjoy rock music, but I know there is better and more meaningful music for the growing Christian.

Music is a message. The top selling Canadian album in 1984 was Bruce Springsteen's "Born in the U.S.A." According to one of the top radio stations in Vancouver, Bruce's song "Dancing in the Dark" was the hit of the year. As I listened to this album, I began to understand why it became number one. It's easy listening music and he's relating to where most people—especially young adults—are today. They are searching for direction in life. In his eyes he has done something with his life and has become a success. His fans call him "the Boss." But how long will this last as he cruises down "Highway 9 searching for a richer life" (in "Born to Run")?

Steve Lawhead writes, "Rock music is an active proponent of two of this century's most ruthless and damaging philosophies, secular humanism and nihilism. Briefly stated, secular humanism is that branch of thought which asserts the dignity and worth of humanity and its capacity for self-realization through reason alone, rejecting any supernatural or spiritual considerations. Nihilism asserts the dismal view that traditional values, morals and beliefs are unfounded, that society's present condition is so irredeemably hopeless that annihilation may be preferable to any positive attempt to save it. After all, existence is meaningless anyway" (Ibid, p. 80).

If these two philosophies are at the root of popular rock, no wonder issues of rebellion, sex and drugs arise. Secular humanism leads to nihilism. After denying spiritual needs and never admitting

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God's presence, where do the answers to life's situations and problems come from? When was the last time you watched a movie or TV show where the hero found the answer in or through God?

In 1980 Bruce Springsteen stated, "Life is a struggle. That's what the songs are about. It's a fight everyone goes through every day" (*Vancouver Sun*, Sept. 29, 1980). How do we win, Bruce? Or is it that some can and the rest can't?

Mike Reno (Loverboy) and Ann Wilson (Heart) sing, in the love song from *Footloose*: "All my life I only needed you . . . Almost Paradise . . . How could we ask for more . . . Almost Paradise . . . We're knocking on heaven's door . . . Almost Paradise . . . And in your arms salvation's not so far away . . . Almost Paradise . . . We're getting closer, closer every day" (Epic Records, *Footloose* Soundtrack). This is a beautiful love tune, but is it telling us that an intimate mate can give a fulfilling feeling or the best you'll get because it's "almost paradise"?

My main thought here is that the music may be good, but it's giving false hopes to life's situations (Isaiah 26:3, 4).

Let's take a few examples where the music and message is more blatant. AC/DC in "Guns for Hire" sings, ". . . sweet-talking lover of sin . . . look out woman . . . I've got guns for hire . . . shoot you with desire" (Larson, *Rock Research* files). Def Leppard's song "Photograph" is "a song about sexual frustration which the band illustrates with footage of caged women, flashing switchblades and deceased movie starlets . . ." (Ibid). Duran Duran take their name from Milo O'Shea's character in the film *Barbarella*—a criminal who makes a machine called an orgasmatron which you put girls into and it gives them orgasms (Ibid). Billy Idol sings, "Face to face and back to back you see and feel my sex attack" ("Flesh for Fantasy"). Prince's third album contains the songs "Head" (which glorifies oral sex), "Sister" (incest) and "When You Were Mine" (infidelity). David Lee Roth (Van Halen) says, "I admire and respect women. They know their place—under me. Women are my hobby. Every man needs something to keep his hands busy."

These are just some examples of what is on the market influencing our youth and young adults. I apologize for being blunt and straightforward, but these are the top-selling heroes many young people look up to.

One of the most popular rock heroes today is Michael Jackson. In Vancouver 6-year-old children stood in line to buy $40 tickets to the Jackson Victory tour. A devout Jehovah's Witness and faced with the threat of disfellowship for "worldly" activities, Michael denounced his 14-minute "Thriller" video (from which he profited $50 million in 1983). According to a story in the *New York Times*, however, an "MJ Cult" has developed within the Witnesses, rushing to Jackson's defense. The cult believes Jackson is the archangel Michael, who, as described in Daniel 12:1, will deliver the people.

Music is part of our witness. One concern to me is that this kind of music or knowledge doesn't seem to bother young

Microphones and open mouths are symbols that go well with today's popular music. It is almost invariably loud and amplified from a series of separate channels. This loudness and mass amplification are not easily adapted to churches of people known as the "quiet in the land."

people who call themselves Christians. Matthew 5:6 says, "Blessed are those who hunger and thirst for righteousness, for they shall be filled." Colossians 3:1-10 tells us to put away the old self—sexual impurity, evil desires, anger, filthy language, etc.—and put on the new self which is being renewed in the knowledge of its Creator.

Bob Larson, whom the Peters brothers (*Why Knock Rock*) classify as "the granddaddy of rock music seminars," states in his book *Rock* that God is the source of music. Ezekiel 28:13 tells us Satan was the first musician. Since the day of Satan's rebellion, he's had the world dancing to his tune. "But though entire nations could be deceived into bowing before Satan's sounds, God always found men whose ears were tuned to the Lord's melody" (*Rock*, p. 99). Shadrach, Meshach and Abednego stood up for what they believed, even if it meant going against peer pressure.

It is tough to choose one adequate way to set priorities in the music you should cultivate. The final decision comes down to you. Brent Bill writes in *Rock and Roll*, "Decisions are not always easy and many times we would just as soon someone else made them for us. But if we let others decide how we will live, we may not be too happy with what they decide" (p. 82). You have to make the choices God wants you to make. You can decide not to listen at all—a commendable choice if you can do it. You can decide to listen to everything. But to some extent, you are what you hear. You can decide to be selective. Would God's standards wipe out most of your music library?

Are you a Christian? Do you believe God's Word is to be acted upon? If you can say yes to both, I challenge you to read the Scriptures and pray that God would open your mind and will to his Spirit. Then act on what you find.

Somehow we need to bring the message of our music together with our confession of faith in Jesus Christ.

In 1981 Briercrest Bible College published "Principles from God's Word as Guidance for Music Listening." The following may give you an idea of God's standards: (1) The words should describe things acceptable to the Christian mode of life (Philippians 4:8; Galatians 5:16-26). (2) Music should offer a lifestyle that evidences the deeds of the Spirit (Romans 12:1, 2; 2 Corinthians 7:1; Proverbs 13:20; 1 Corinthians 15:33; Matthew 12:34). (3) Music should be appropriate to the gospel of peace (John 14:27; Colossians 3:15-17). (4) Music should not have a detrimental effect on our bodies (1 Corinthians 6:19-20). (5) Since God is a God of harmony, Christian music should be of the same (Colossians 1:17; Nehemiah 9:6; Genesis 1:14). (6) There should be a consideration for others in one's choice of music and volume (Romans 15:2; Ephesians 4:32; Romans 14:13, 21).

Summary. You may be asking the same questions I did when I was 18. What does all this have to do with me now? What does Jesus have to do with rock and my listening to it? Just as Jesus asked Peter, he asks you, "Who do you say that I am?" God loves you and gave his Son Jesus Christ as a sacrifice so that you could enjoy life (John 3:16; 10:10).

Does Jesus demand too much? "Jesus simply asks that we confess that we are not the final authority . . . and that we need his help in running our lives" (Ibid, p. 136).

Jesus is interested in rock because it is part of our lives. Since he wants the best for us and rock isn't always the best, he may want you to change some of your music choices. To get the permanent thrill out of life, hang on to the Solid Rock.

If you want to cut back on your secular music library and build up your Christian music library, get hold of J. Brent Bill's book *Rock and Roll.* In the back he has a "Comparison Chart" stating which Christian groups could fill your taste by comparing them to the popular secular groups. For parents and teens who want to be able to share in making decisions about rock music, Bob Larson's book *Rock*—"practical help for those who listen to the words and don't like what they hear"—is excellent.

I was helped most through *Rock Reconsidered* by Steve Lawhead and Keith Green's *Last Days Newsletter*, March 1982 ("Can God Use Rock Music?").

It is possible to be a growing Christian and a teenager at the same time. Remember that the more you give over to God, the more he turns around and gives you what you need and what you'll enjoy. God promises you this: "Seek ye first his kingdom and his righteousness, and all these things shall be added to you" (Matthew 6:33 KJV). •

Farmers or food manufacturers

Calvin Redekop

For many generations farming has been a way of life. Today only 3 percent in the United States and 4 percent in Canada can be classified as farmers. But most Mennonites, regardless of how urbanized we have become, have roots in the soil.

In 1913, when he immigrated from the Ukraine, my father plowed with horses in southern Saskatchewan. When I turned 21, I left the farm for college and never really got back.

We still consider our orientation rural and believe we exhibit the traits—simplicity, honesty, frugality, hard work, integrity and trust in God.

What of those who have stayed on the farm? We like to believe there are still reservoirs of solid communities to which we can always "repair" if things get too rough in the modern world. However, the traditional family farm and the cohesive community are quickly disappearing.

There are still vestiges of the old, but the family farm is becoming a business enterprise like others. And though farm families may not want to admit it, deep down they know they are in a competitive business world.

Food manufacturing has become a high-tech business. Farmers need to join all who are concerned about what it means to follow Christ in our modern world.

Financing family farms is a massive credit operation, where a percentage point change in interest can bankrupt the business. Mechanization enables one or two people to handle an extensive operation which once required a half dozen sons and a few daughters (not to mention the mother who somehow found time to help with the haying and chores while raising 10 kids). Technological practices in plant varieties, animal husbandry, pest and weed chemicals and control practices have moved the farmer into the space age. Marketing practices make the farmer look more to the stock and commodities market than to following the land or rotating crops as was once done by father, grandfather and great-grandfather.

Farm families among us are caught in a status no-man's land. They are no longer of modest economic status and are as informed and worldly wise as anyone. Just ask one of your farmer neighbors what part of the world they visited on their last trip abroad. Or ask the housewife about the debate about the status of women.

The old farm family image no longer fits. But they do not consider themselves part of the modern business-industrial society; nor do others.

Farm families have always been independent and individualistic. They have adhered to a quiet but determined commitment to be close to the soil and to follow God's special occupation—tilling the soil. But that metaphor is no longer adequate. The soil is a business resource and the products subject to international markets.

Scientific farming of the land, using the soil as productive capital, selling land for other uses when the price is right and many other evidences indicate that farmers are in the mainstream. Farm families are part of the modern business community. But there are uneasy stirrings indicating that not everyone likes what is happening. The Swan Lake statement on stewardship of land (Nov. 13, 1983) is one such indication. The convention of farmers held at Laurelville in November 1984 was another. The farmer membership in Mennonite Economic Development Associates is growing.

It would be wonderful if putting on a pair of overalls and mounting a tractor hitched to a two-bottom plow would equal the retention of the traditional farming world. There are a few of these farms around, but they are run by farmers who are really searching for a childhood utopia and who are secretly despised by genuine farmers who know they are playing a futile game.

From farmers to food manufacturers. Where can the contemporary food manufacturers go for advice? Is the local congregation, often situated in the midst of these factories, able to help? Not too much, for it is so deeply involved in the modernization process that it lacks objectivity. Can the denominational structures help? Not really, for people who have left the farm for the city are likely to be of no more help to farmers than they are to other business sectors. (This is not to disparage church workers.)

It is often said that no one can help members of a particular group as much as their own people. Food manufacturers will need to look themselves

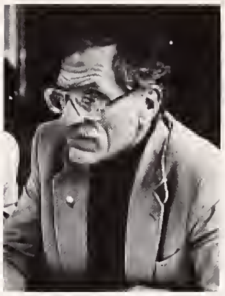
continued on next page

straight in the eye, decide who they are and what their role shall be in the future. Is manufacturing food a way of life, or is it a high-tech business? I believe it is the latter. Food manufacturers need to join all who are concerned about what it means to follow Christ in the modern world.

It may mean joining Christian business and professional people and adopting a status like the rest of us urbanites. All of us have nostalgic fits when we would like to retreat back to the Eden of the family farm. None of us will ever find utopia again.

The Greek definition of utopia is "nowhere." The best biblical image I can come up with of utopia is that of a pilgrim people, seeking a land that God will show them.

What does farming have to do with biblical teaching? Nothing and everything. In one sense the land and food is a central element in biblical material. On the other hand, farming as an elect occupation finds little if any support in the New Testament. It is how land and food relate to the neighbor that is central to biblical concern. That confronts the food manufacturer and all the rest of us today.



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PERSONAL

A retreat for dreamers

Marion Keeney Preheim

"People have different meanings for symbols in dreams," says Sylvia Winterscheidt. "God speaks to people with symbols tailor-made to the dreamer."

Winterscheidt gave five lectures on dreams at a retreat for dreamers of all ages at the Manna House of Prayer in Concordia, Kan. The theme was "Dreams: a Way to Listen to God."

She contends that every part of a dream represents a part of ourselves, whether it be a person, animal or object. One symbol of the dreamer's self might be a timid boy, representing shyness; another an open door, meaning openness and exploring.

Taking material from author Ann Faraday, Winterscheidt said that every dream has three layers: (1) something you need to do, (2) something for the outer world and (3) entirely an inner memory.

"Watch for the puns in dreams," she said. A man on a diet dreamed about an anteater, spelling it anti-eater in the dream.

We know that all people dream whether they remember them or not. If we suppress things in our conscious life, we also suppress them in dreams.

Winterscheidt feels that God speaks to us through dreams. "There are deep and mysterious realities alive in me that I need to understand and accept," she said. "Our dreams speak to us to make us better persons, to build up the body of Christ."

In her second talk, "Dreams in Christian Tradition," Winterscheidt covered biblical dreams from Abraham through Peter. Going on through church history, she especially noted Thomas Aquinas and present-day authors. Dreams, she says, do not mainly deal with past memories, but they help us discover our gifts. She sees a close bonding between wisdom and a sense of humor.

"But one does discover painful memories," she said. "The Spirit allows us to project the painful parts of our personalities so we can see them. Often in the dream it may be in the form of another person."

She said one also discovers blocks to interpretation as when the symbol is a thing rather than a person. But even when the meaning of a wall in a dream is not clear, one can dialogue with it or any other symbol.

In dreams Winterscheidt feels one "can contact Inner Wisdom (Jesus), who (1) knows who I am, (2) knows my mission in life and (3) knows what I need to get there. Jesus is the way."

She counsels that in praying with people in pain we should allow them to feel it and then let Jesus lead them.

Dreams never come to diminish us. They are sent to build us up. The key to dream interpretation is to do it. It takes a decision of the will and the help of the Holy Spirit.

She offered some dream analysis guidelines: (1) Examine a dream for effective truth. (2) Look for its symbolic meaning. (3) Look for common dream themes, such as falling, nudity, examination, losing teeth, losing or finding money, and sexuality. (4) Look for puns. (5) Look for recurring themes. (6) Look for meaning only the dreamer can know.

"Jesus is the one who can facilitate this process," Winterscheidt concluded. "The balancing of opposites brings a spirit of peace and harmony within myself and between people. Prepare the way of the Lord."

The dream lectures were a large part of the retreat, but equally important were the guided meditations. In the first guided experience Winterscheidt helped participants imagine a mountain meadow.

She then guided us up a rocky slope to a pinnacle where Jesus was. She asked us to think of what we needed from him and to pick a symbol of that need. We were then asked to return to our imaginary meadow.

After the meditation she suggested we journal about our experience. Following is my account: "I went to a mountain meadow. I saw a shadowy, wispy form, but it drifted away. I felt some of the grasses, which were rough, but some of the others were not and were flowering.

"Then I knew I was to climb over the round rocks to the peak of the mountain, but I hung back, not wanting to exert myself that much.

"I asked him for a symbol and received a cross. I knew that I would need to bear the burdens I now have. I took the cross, went to the meadow and said goodbye to Jesus."

Later Winterscheidt gave some points on how to journal. Anyone serious about spiritual growth should keep a journal and include feelings, facts, inspirations, dreams and dialogues.

In the second imaging session Winterscheidt added a second meadow to the first one we had experienced. My journal says, "It passed through my mind that the second meadow must be my son's,

A retreat *continued*

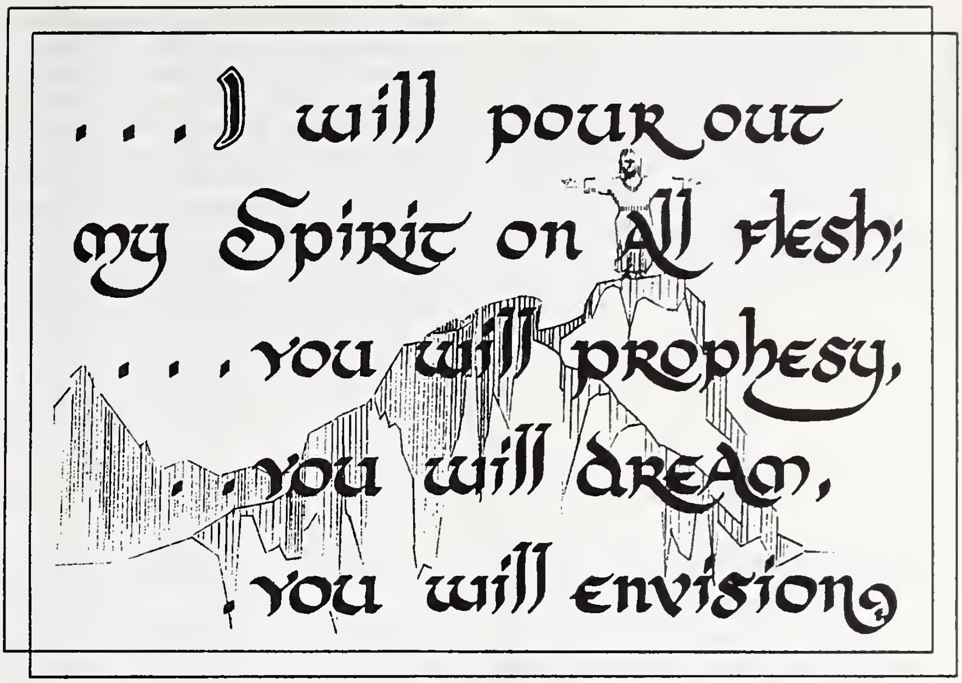
but suddenly I was asked to imagine the Son of God being there.

"I almost left the scene. However, I became alert at the suggestion of a gift for me. I had a hard time thinking of a gift. A trunk kept intruding in my imagining. It broke the spell of prayer in thinking about it."

The third imaging journey was on children. My entry reads: "I see myself as a shy, sensitive child. I stand back from doing some things, but I do love playing in mud and rain water.

"Jesus is here. I tell him of myself as a child. I ask him to help me get rid of anything that hampers my personality and to keep that which is good."

Several other imagery sessions were held, but I felt I had had so much material thrown at me that I took the suggestion of the leader that we could choose to pray alone if we wanted to. That time alone refreshed me and helped me process what had gone on during the weekend.



Dreaming, imaging and journaling were all part of the retreat, the impact of which keeps going on in my life. Perhaps some of the input will fade or newer truths will replace some facets. But the renewal felt then continues now and will probably carry on into the future in distinct ways.

Marion Keeney Preheim, 1112 Lorna Lane, Newton, KS 67114, a free-lance writer, was still working part time as volunteer for General Conference News Service when she went on this retreat just over a year ago.

film

Visual echoes

A Passage to India, *a David Lean film directed and written by David Lean, produced by John Brabourne and Richard Goodwin*

Reviewed by Gordon Houser, assistant editor

British-ruled India has been the drawing card for several recent forays into film, two based on older literary works. There was *Gandhi*, the academy award winner a few years ago. PBS has been showing *The Jewel in the Crown*, a 14-part adaptation of Paul Scott's tetralogy *The Raj Quartet.* And now E. M. Forster's classic novel has been brought to the screen by David Lean, director of movies like *The Bridge on the River Kwai, Lawrence of Arabia* and *Doctor Zhivago. A Passage to India* is the 76-year-old Lean's first film in 14 years.

The story is relatively simple and of minor importance. It involves a trip to India in the early 1920s by a Mrs. Moore (Peggy Ashcroft) to visit her son (Nigel Havers), who is the local magistrate. Traveling with her is Adela Quested (Judy Davis), her son's fiancée. Both women want to see "the real India," but they soon discover that the British disdain contact with Indians.

The exception is Mr. Fielding (James Fox), principal of the local school, who has friends among the Indian locals. At a tea he introduces the two visitors to Dr. Aziz (Victor Banerjee), a young Moslem doctor, and a Hindu sage, Professor Godbole (Alec Guinness, who is miscast).

Dr. Aziz invites the women to visit the Marabar Caves. The caves seem unremarkable except that, once inside them, one hears powerful, haunting echoes. Mrs. Moore, who serves as a kind of seer, flees from a cave having confronted her own mortality. Adela and Aziz go on ahead to other caves. In one, something happens to Adela (we never learn exactly what), and she runs down the hill, giving the impression that she has been assaulted.

Aziz is brought to trial, and crowds threaten to riot. By this time the movie (two hours, 43 minutes in length) is two-thirds over. Following the climactic courtroom scene, the film winds down a bit confusedly, lacking the intensity and thematic unity that's gone before.

Passage is a visual feast. Lean is a master at putting together images that carry powerful symbolic weight. The film moves at a slower pace than most viewers are used to, but one quickly accepts this rhythm, wanting to absorb every scene. We soon realize that more is going on than a story about an alleged crime or even about the conflict of two civilizations.

Like the caves, the film is filled with echoes, but they are visual echoes that reverberate endlessly. Forster said his book was about "the difficulty of living in the universe." Such universal themes are evident here.

The cinematography and the superb acting (especially by Banerjee and Ashcroft) make this a great movie, in spite of some weak dialogue and a hurried ending.

Although the themes may be boring to children, there are no objectionable scenes.

Amnesty International began a worldwide campaign Dec. 1, 1984, on "disappearances" to help the thousands who are picked up by the police or the army and are not seen again for years, and sometimes never. AI has decided to single out for special attention the disappearance and the torture of children. Children in AI's day-to-day work are usually not a special concern. But it believes the way a government treats its children indicates in a fairly direct way the nature of that government.

"Atrocious working conditions reminiscent of England in the 1800s still exist in Thailand," reports Jake Buhler, a Mennonite Central Committee worker in Bangkok. "Noisy, unventilated factories with unshielded moving machines are the workplaces of people who are sometimes paid less than the minimum daily wage of $2.65 U.S." With a surplus of cheap labor in the city, many employers breach Thai labor laws as they attempt to maximize their profits in fiercely competitive markets. A Church of Christ in Thailand project supported by MCC attempts to help factory workers improve their working conditions within their legal rights.

NEWS

Consultation updates 1971 agreement

AIMM reps meet with church leaders in Zaire

Tshikapa, Zaire—A delegation of five Africa Inter-Mennonite Mission representatives—Jim Bertsche, executive secretary of AIMM; Art Jantz, associate executive secretary of AIMM; board members Henry Klassen and Erwin Rempel; and Elmer Neufeld—met Dec. 10-12, 1984, with 10 Zairians and three missionaries—Rick Derksen, Leona Schrag and Herman Buller—on the administrative committee of the Mennonite Church of Zaire (CMZ). Although the delegation visited churches, missionaries and schools in Zaire and Burkina Faso, the main purpose of the visit was a consultation to review the goals, principles and guidelines of the collaboration of AIMM and the CMZ. A 1971 consultation between the two groups had resulted in a document with 22 articles which served as a framework within which to collaborate.

Early in the discussions Zairian leaders underscored their desire that the autonomy of the church be recognized and affirmed by AIMM, thus freeing them to open dialogue and fraternal relations with other churches and philanthropic organizations as they had need and opportunity. They also underscored the harsh impact of a wildly inflationary economy coupled with drastic devaluation of their currency.

Another theme emphasized by Zairian leaders was the crucial importance of leadership training at various levels. It was explained that the steady growth of the church has far surpassed the trained leadership available. AIMM reaffirmed its commitment to fund the expansion of the Kalonda Bible Institute.

While affirming the autonomy of the Zaire Mennonite Church, the AIMM representatives pointed out that they also represented an autonomous organization with an ongoing sense of mandate for Christian mission in Africa. They said that this need not militate against continuing partnership with CMZ in the work of Christ but should open new horizons for collaboration in efforts of common interest and concern in Zaire.

The delegation emphasized that if the Zaire Church desires continued help of expatriate personnel, the procedure of invitation, assignment, provision of housing and eventual termination of service must be clearly stated. This was included in the final draft of the document of agreement.

Both the CMZ leaders and the AIMM delegation affirmed that evangelism and spiritual nurture must continue to receive high priority. The Zairian administrators said that evangelism must be defined in broad terms which allow all departments of the church to be seen as contributing to evangelism. The delegation agreed that there are many avenues and means for bringing people to Christ but that evangelism does not happen automatically.

Erwin Rempel, executive secretary of the Commission on Overseas Mission, called the discussions "frank but friendly." One of the tension points that arose related to communication problems. CMZ leaders felt that AIMM shared information about vehicles, funds, intentions and missionary placements "through the window" rather than "through the front door," that CMZ administrators sometimes gained information from missionaries instead of directly from the AIMM office. On the other hand, the AIMM delegation claimed that a serious "cut off" of correspondence from the CMZ since 1980 has made it even more necessary to find means of coping with this gap in the information flow. Both sides renewed their commitment to improve communication channels.

The economic difficulties Zairians face formed a backdrop to the discussions. Although the CMZ leaders said that AIMM's cutting back on administrative subsidies (15 percent per year since 1980) was a good step, it came at a bad time.

The final document of agreement was signed by all 18 participants on Dec. 12. While this marked an important step in AIMM's collaboration with the CMZ, Rempel said, he and others were disappointed that there wasn't time to chart mission priorities and strategies. *Gordon Houser, based on reports by AIMM and Erwin Rempel*

The quality of treatment of recognized refugees has deteriorated, according to the World Refugee Survey released by the U.S. Committee for Refugees. The survey reports "savage acts of piracy, armed attacks on refugee camps, acts of forcible return or rejection at the frontier, unjustifiable detention and manifestations of xenophobia toward refugees." It also points to an increase in the number of refugees worldwide, from 7.8 million in 1983 to 9.1 million in 1984, who are in need of protection and assistance from the international community. The increase is associated with a number of situations worldwide and does not result from one or two refugee flows.

Several nuclear "whistleblowers"—who were fired from their jobs for revealing health and safety violations in the nuclear industry—were honored in November 1984 at the first national Karen Silkwood Awards ceremony. Silkwood, who exposed falsification of safety records at the plutonium processing plant where she worked, died Nov. 13, 1974. Among the recipients was Charles Atchison, a quality control inspector at the Commanche Peak Nuclear Plant near Dallas. He was fired after he filed reports warning that restraints designed to prevent broken pipes from whipping back and forth were defective.

Sisters & Brothers, Inc., has received a CINE Golden Eagle award for *The Weight*, a 63-minute dramatic film that demonstrates viable examples of peacemaking and challenges people to live out their peace beliefs in interpersonal relationships. Professional juries selected *The Weight* as an excellent production in the religion category, deeming it eligible to represent the United States in future international film/video festivals.

Sommer named COM secretary for Asia

Newton, Kan. (GCMC)—The Commission on Overseas Mission has announced the appointment of John Sommer, Newton, to the position of secretary for Asia, succeeding Peter Kehler, who is moving to British Columbia this spring. Sommer accepted the invitation to a three-year term with these words: "I accept this new position realizing that it will call for personal and spiritual growth as well as a commitment to study and learn more about the challenge of Asia and the context in which our workers serve."

Sommer, overseas personnel secretary for the past 10 years, last fall with his wife, Sharon, completed a five-week fraternal visit to Hong Kong, Japan, Korea and Taiwan. He is a graduate of Biola College, La Mirada, Calif., and has studied at California State University, Fullerton, Mennonite Biblical Seminary and Fuller's School of World Mission.

John and Sharon Sommer worked for the Commission on Overseas Mission in Japan from 1970-1973.

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Mennonite
Mutual Aid

Several begin assignments at GC central offices

Newton, Kan. (GCMC)—Three people began assignments in January here at the central offices of the General Conference Mennonite Church. Two of the positions are in the Commission on Overseas Mission office and one is in the communications office.

Jeannie Hughes Zehr has begun as secretary of mission communication for COM. Succeeding Meribeth Sprunger Kraybill, she is responsible for missionary itineration, editing *COMments* (a commission publication), preparing informational materials such as the Overseas Prayer Directory, participating in staff decision making, facilitating the creation of audiovisuals, being a liaison with Women in Mission and being an advocate for women missionaries and missionary children.

A 1959 graduate of Bluffton (Ohio) College, Zehr edited *Window to Mission* for the past 10 years while involved in three congregations where her husband, Marvin, has had pastoral assignments: Berne, Ind., Moundridge, Kan., Fort Wayne, Ind., and now Wichita, Kan.

Lorraine ("Holly") Hollenbach Keller has joined the COM staff as secretary, handling the portfolios of Erwin Rempel, COM executive secretary, and Glendon Klaassen, secretary for Latin America. She worked most recently as administrative assistant for the Commission on Education.

Originally from Souderton, Pa., Keller has served as secretary for Zion Mennonite Church there and for Hoffnungsau Mennonite Church near Inman, Kan.

Beth Hartman Boettger is the new communications office secretary. She works half time providing clerical assistance to the conference's communications director and news editor.

A 1977 graduate of Hesston (Kan.) College, Boettger worked most recently as secretary in the COM office.

A Friendship Evangelism and Congregational Outreach Seminar is being planned for April 26-27 at Hively Avenue Mennonite Church, Elkhart, Ind. Other General Conference and Mennonite Church congregations in northern Indiana are welcome to participate.

Wood is a scarce commodity in Sahalien countries like Burkina Faso, says Mary Soule, Mennonite Central Committee worker. Yet women who depend on wood as their only fuel continue to cut down the few remaining trees for cooking and heating water. Soule says that a small step in helping conserve trees is the construction of wood-conserving stoves made of mud, manure and straw. She teaches village women in Burkina Faso how to make these stoves.

Faith Mennonite Church, Newton, Kan., featured the Commission on Education at its annual Mission Festival Nov. 17-18, 1984. "After all," said committee chair Eileen Janzen, "our missionaries, present and future, are shaped by church school curriculum and the hymns we sing." Randy and Myrna Krehbiel, COE secretaries for family life education, stressed "Understanding Us" and evoked responses about what "family" means. James Dunn, COE secretary for young adult and church school education, spoke on "Why Go to School?" "The Great Commission" of Jesus was COE executive secretary J. W. Sprunger's Sunday morning topic.

MCC reports outpouring of gifts for famine victims

Akron, Pa. (MCC)—Relief workers in Ethiopia warned that over Christmas North Americans would forget about the tragedy in that country. But Mennonite Central Committee staff both here and in Canada report that giving in December and January has been up dramatically over last year's year-end giving. Many of the donations are designated for Africa famine relief.

"The increase in giving is from a wide base. It's been a lot of people giving a few dollars as well as larger gifts. It's been from all geographical locations and from all the different conferences," Reg Toews, executive secretary for MCC, says. "We are deeply grateful for the concern and support from our North American people."

Eight children from Lititz, Pa., signed over their Christmas checks on Christmas Day from their grandparents and wrote, "We want to share a part of our Christmas gifts with other children who have little or nothing this year, not even food."

The Caribbean community in Winnipeg, themselves recent immigrants to Canada, held several public functions to raise public awareness of the famine in Ethiopia as well as funds to send aid there.

Two boys in Iowa collected 240 pop and beer cans from the roadside and cashed them in for $12 that their father sent along with a larger check to MCC for "some place in Africa during this time of famine and starvation there."

A new Mennonite congregation on Palermo, Sicily, after hearing of the famine in Africa, gave a generous offering for MCC work.

In Archbold, Ohio, an auctioneer stopped a farm implement auction to ask for donations from bidders for the Africa Famine Relief Fund. Over $12,000 was raised, which the auctioneer matched in a donation for MCC.

Other donations included were a 108-acre farm donated to MCC by an Ontario man, a $3,000 gift from the Air Force Chaplains' fund and many gifts that came with letters that spoke of deep concern.

Staff in MCC Canada report that giving for Ethiopia and African famine relief has reached more than $1.5 million (Canadian) in the last few months. MCC staff in Akron, Pa., report that U.S. contributors have given $1.4 million for Ethiopia, wider Africa famine relief and Harvest Against Hunger.

A Christmas shipment of 5,000 MCC-purchased blankets were aboard Air Canada cargo planes that also delivered food, medicine and other supplies to Ethiopia. CIDA, the Canadian International Development Agency, donated the air freight. These blankets are part of MCC's commitment to send 80,000 blankets to that country.

The airlifted blankets are in addition to December shipments of 13,400 adult and 8,000 children's blankets that left by sea from the United States. Another 25,000 children's blankets were scheduled to leave Jan. 21 from Baltimore for Ethiopia. MCC is asking for more blankets to be shipped in February.

Four thousand metric tons of Canadian wheat left in January and were scheduled to arrive at Port Sudan in early February. This grain was originally scheduled to leave in November, but logistical problems delayed the shipment.

Several smaller shipments, including milk and egg powder, baby food and medical supplies, have left for Ethiopia.

Although Ethiopia has received the most press coverage, MCC workers in other African countries report that widespread drought and war has resulted in hunger, especially in Mozambique, Chad and Sudan.

MCC is working at longer-range responses to the Ethiopian crisis. MCC is investigating the possibility of working with the Baptist and Ethiopian Orthodox Church in operating a feeding center in northern Shoa province. MCC and Eastern Mennonite Board of Missions, Salunga, Pa., are considering the possibility of sending volunteers to work in the feeding center.

MCC also plans to send Eric Rempel, former MCC country representative in Ethiopia, to that country in late spring to look at the possibility for a long-term program in agriculture, forestation and food production. *Joy Hofer*

Production of a major motion picture dramatizing the origins of Anabaptism will begin this spring in Europe and North America, Myron Augsburger has announced. Augsburger is serving as consultant for the 55-minute film that will explore the beginnings of Anabaptism through Michael Sattler, one of the early leaders. Sisters & Brothers, a non-profit, independent, Mennonite film group based in Harrisonburg, Va., will produce the film in cooperation with Gateway Films, one of the leading Christian film distributors. Joel Kauffman, screenwriter and author, is writing the screenplay, based on Augsburger's book *Pilgrim Aflame*.

Another use for The Mennonite? In Bolivia, Mennonite Central Committee worker Dolores Stucky reports that a local school board made a chalkboard in a unique fashion: "They collected about 30 eggs and lots of trash to burn to make carbon ashes. I donated about a dozen old issues of *The Mennonite*, which burned the best. . . . When the ashes were cool, they mixed the eggs in and smeared this paste onto the board with their hands. It works at no cost to the community."

The General Conference has used part of its grant of $24,000 from Mennonite Mutual Aid Association's fraternal funds to help support a communications director and to subsidize the "Dialogue on Faith" conference last October. Other projects sharing in the grant were a volume to supplement the *Mennonite Encyclopedia* and an effort to help immigrants start churches.

GC congregations offer sanctuary, face risks

Newton, Kan.—Involvement in the work of aiding Central American refugees has come gradually to several General Conference Mennonite congregations. They have faced the hard question of civil disobedience, since these refugees are "illegal aliens." These congregations also look seriously at the needed commitment of time and money as the refugees need help now rather than later. It is estimated that there are 60-70,000 such refugees in the United States.

Members of the Hyattsville (Md.) Mennonite Church began with a concern that they have a voice in the U.S. State Department, which maintained that the refugees are here illegally, for economic rather than political reasons. Mennonites knew this to be untrue because they were aware of people who were arrested and sometimes killed when they went back to their country. A Christmas Eve candlelight service in 1983 marked this congregation's beginning as an official sanctuary for refugees.

Faith Mennonite Church, Minneapolis, began by giving money and collecting clothing for Central American refugees in their city. "We are now part of the Overground Railroad," says the pastor, "assisting refugees to go to Canada. There is nothing illegal with that. They come up from Chicago and then go on. We're a halfway point for them, providing housing and/or transportation."

First Mennonite Church, Bluffton, Ohio, sent a press release to the local newspaper and letters to government representatives when it became a sanctuary church. "Nothing earthshaking happened," they report, and several people from non-Mennonite background joined the church because of it. When the first Central American family came, Sunday school groups supplied finances. They had to be discreet in asking for money because they were sheltering people illegally. This congregation is fortunate in having several people who can converse in Spanish, but all of their refugees so far have spoken some English.

In 1981 a Quaker woman asked some Mennonites in Texas if they could help bail out some Central American refugees from prison. The pastor subsequently became involved in helping refugees get visas, medical exams and other things required by the Canadian Consulate for permission to go to Canada. An organization was begun, Mennonite International Refugee Assistance. MIRA workers go through the 24 steps necessary for a refugee to get a Canadian visa. They fill the quota allotted by the Canadian government but are always fighting for those not accepted, such as a couple with too many children or those who don't know English. In 1984 Canada's quota was 100, but volunteers went on working with others, and eventually Canada decided that 100 more could come. Through Mennonite Central Committee Canada, MIRA has a connection to look for churches and individuals who will sponsor refugees. The local congregation takes people into its homes for one week to two months. "We are," they say, "obeying God's law in giving hospitality to people in dire need."

Joining the 200 public sanctuaries in all denominations, Markham (Ill.) Community Church has had 80 people come through who were there from one week to several months. The church has a residence adjoining their parking lot where the refugees stay. In 1983 the congregation invited a full-time volunteer who is a Spanish speaker. They also sell Central American crafts, Nicaraguan coffee and literature on the issue. One member of the church says that the impact on the community has been truly remarkable. "If people are allowed to touch people, they have much more compassion for them. Hearing the refugees' stories changes opinions."

The indictment of sanctuary workers in Arizona on Jan. 14 prompted Arvada (Colo.) Mennonite Church to hold a press conference. "It is a sign," the church declared, "that not only does our Statue of Liberty need a face-lift, but our statutes of liberty need a lifting of the soul. . . . Denying a haven, denying asylum to those for whom not only liberty but life itself is at stake—prosecuting those offering such sanctuary—is a sign of disease in this administration. Let freedom ring as the Sanctuary Movement continues loving God in the loving of neighbor." *Marion Keeney Preheim*

Positions available

Applications are invited for the following managerial positions in the international program of MEDA:

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General manager: wood products manufacturing
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Country manager: director of MEDA program
Cooperative adviser: cocoa production/marketing project
Experience in business and in international development or skills in appropriate areas will be an asset for these positions.

Inquiries should be initiated by Jan. 31, if possible. For further information or submission of resumes contact:
The President
Mennonite Economic Development Associates
400-280 Smith St.
Winnipeg, MB R3C 1K2
or,
Box M
Ephrata, PA 17522.

An ecumenical translation of the Bible into Japanese is to be published soon, after 15 years of work. Among the problems the translators faced was the use of "honorific language" ("keigo"). They decided to use it with reference to God and Christ. In translating biblical names, it was decided to give greater weight to popular Japanese forms of the more well-known names but to make more exact transliterations from the Hebrew and Greek of less common ones.

Sadowara, Japan—In July 1984 a small Mennonite congregation here pounded a cross into the ground at the point where the pulpit would stand. "This," they said, "rather than a shovel, designated our desire that Christ be the center of all activities and that his name be glorified." On Nov. 4, 1984, the new and almost-finished sanctuary was packed in a dedication service. Peter Voran, missionary to Japan under the Commission on Overseas Mission, preached the sermon. The church's membership is about 10, while 20-30 attend.

Mennonites in Sadowara, Japan, gather in their new church building. Upstairs is space for an apartment, now inhabited by missionary Anna Dyck.

Mennonite volunteer answers 'Star Wars' proponents

Newton, Kan. (GCMC)—Victoria Metcalf, an attorney and member of Mennonite Voluntary Service in Colorado Springs, Colo., is working for the Pikes Peak Justice and Peace Commission. In that capacity she and four others, including representatives of Union of Concerned Scientists and Physicians for Social Responsibility, sent a four-page response to the first annual space symposium sponsored by the U.S. Space Foundation held in Denver last November. They received considerable coverage in the local press.

"We issue this statement," said the signatories, "to help expose the fraud that lies behind the Strategic Defense Initiative (SDI). In effect, we are here to say, 'The emperor has no clothes' " (alluding to the famous story in which a child is the only one guileless enough to tell the truth).

The statement goes on to say that rather than "a new moral alternative to the doctrine of 'Mutual Assured Destruction (MAD),' in fact SDI is simply an extension of deterrent theory which relies ultimately upon the same threat of nuclear retaliation which is the basis of MAD." Rather than SDI being a new vision of defense, taking the place of the threat of nuclear retaliation, "this is just another attempt to 'fix' the nuclear dilemma with technology. We expect it to suffer the same fate as all the technological 'fixes' of the past—the Soviet Union will simply increase the ante in the arms race. SDI will have disastrous results for arms control. It will lead to abrogation of the ABM treaty, prevent negotiations to ban anti-satellite weapons and prevent meaningful negotiations to freeze and reduce offensive weapons. . . . Space weapons will, in fact, undermine deterrence. We must first recognize that technological 'fixes' cannot solve political problems. The United States and the Soviet Union should pursue, in good faith, arms control negotiations to ban space weapons, halt the offensive arms race and substantially reduce nuclear weapons. Kenneth Adelman has stated that the United States may consider national restraint in development of anti-satellite weapons after the arms talks begin with the Soviet Union in January. We strongly encourage such restraint. . . . We encourage international cooperation in the peaceful uses of space, including U.S.-U.S.S.R. cooperation in the development of a space station. Such cooperation reduces incentive for aggression and promotes understanding and peace."

At the Shultz-Gromyko talks in January, "Star Wars" did, in fact, emerge as a major point of discussion. Its role in future negotiations remains to be seen.

Principal needed

Hopi Mission School, located on the Hopi Indian Reservation, requires a full-time principal.

Qualifications: Applicant should have degree(s) in educational administration, education or education-related fields and five years experience in educational leadership. MA desired. Applicant should be a dedicated Christian, preferably Native American, have good communication skills, both written and oral, be able to promote fund raising and have a sense of humor. Should have three- to five-year commitment. Strong candidates may be considered even though they may not have all the desired qualifications.

Salary: negotiable.

Job description available on request.

Contact:
Loretta Ramsel, chairperson
Hopi Mission School board
Box 39
Kykotsmovi, AZ 86039
(602) 737-2527.

Deadline: March 1.

Camping director needed

An executive director is needed by the **Conference of Mennonites in Manitoba** for its camping program, which encompasses three sites. The person will be responsible to the Committee on Camping Ministries and will coordinate the efforts of the staff team. Specific duties include summer staff recruiting and promotion of the three camps.

Qualifications: a strong background in Christian camping, theological training, an understanding of the Mennonite church, management skills.

Position will be vacant **Sept. 1.** Applications accepted until **March 30.**

For more information, contact:
Clayton Loewen
24 Laurent Drive
Winnipeg, MB R3V 1T1
(204) 475-3550.

Administrative position

Overseas personnel secretary

Commission on Overseas Mission
General Conference Mennonite Church

Position available: May 1

Person needs administrative and relational skills.

Responsible for recruitment of candidates for overseas service, their orientation and placement.

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COM
Box 347
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A "journey of faith" has led Adele Kirsten of Transvaal, South Africa, to work with conscientious objectors in South Africa and to travel across the world to work alongside peacemakers in North America. In 1980 she began to study the life of Christ and what it means in South Africa. She joined a Christian conscientious objectors support group for Bible study. As part of that study she and others visited North American Mennonites in 1982. Two years later she has returned to North America for one year through the International Visitor Exchange Program and is worshiping and working in Jubilee Fellowship programs in Philadelphia.

Union Biblical Seminary in Pune, India, supported by 14 Christian denominations and attended this year by 215 students from 35 denominations, is beginning a new degree program emphasizing missions and evangelism. This new two-year graduate degree course, Master of Arts in Religion, will train many more people to be missionaries and teachers of missionaries. General Conference personnel currently working at UBS are Ted and Marietta Frazer (mission partners) from Sioux Falls, S.D., and Helen Kornelsen (missionary to India since 1948) from Watrous, Sask.

The most widely used modern English translation of the Bible, the Revised Standard Version, is being revised, with publication set for 1990, under the auspices of the RSV Bible Committee, part of the National Council of Churches. Among features of the 1990 version will be use of "you" instead of "thee" and "thou" to address God, and use of inclusive language rather than masculine-oriented language for people where the original text allows.

Alive '85 to be a 'spontaneous expression'

On April 11-14 several hundred U.S. and Canadian representatives from a half dozen denominations of the Anabaptist-pietistic tradition will gather in Denver for a major evangelism event called "Alive '85." Laban Peachey of Goshen, Ind., is working part time as coordinator of this cooperative venture. In the following interview with Don Ratzlaff, representing Meetinghouse, a group of Mennonite and Brethren in Christ editors, Peachey outlines some of the things that will take place in Denver.

Alive '85 planning committee

Q. What exactly is Alive '85 and why should Mennonites, Brethren, Brethren in Christ and Church of the Brethren be interested in it?

A. I think this event is a spontaneous expression of who we are as we practice our faith from the soul. We in the Anabaptist-pietistic orientation have a tradition in evangelism that goes back 300-400 years. More recently, I'm told, Mennonites in Third World countries have said to us, "What's happened to your evangelistic heritage? You've told us that's what you are." Many of our Latin, Southeast Asian and other international ethnic churches are thriving.

The purpose of this event would be to celebrate the good news of the gospel, to underscore the evangelistic mission of the church, to inspire and call ourselves to renewed commitment to Jesus Christ and to instruct and equip believers for the ministry of evangelism.

As I see it, it's sort of a counteraction to the self-depreciating feeling that Mennonites and Brethren in Christ have had, that we've not done very well in evangelism. The fact is, we have done very well in a lot of places. Considering our numbers, our church is thriving and growing.

Q. What do planners hope Alive '85 will accomplish?

A. The Council of Moderators and Secretaries uses three words when they talk about Alive '85: inspiration, instruction and implementation. So we're emphasizing several things. One, that witness and evangelism will move from low priority to become a central emphasis in our church life. Two, that telling the good news to neighbors and friends is a vital part of our worship and our normal church life, not a tacked-on emphasis. Three, that new and creative ways to share the gospel will emerge from the discussions. . . .

Q. Who should attend Alive '85?

A. The emphasis is on a team of people—two to five—from each congregation. I don't want to make it sound as if ministers shouldn't come, but it should not be a ministers' meeting. It should include church leaders, but people who are "nobodies" also should come. They will hear how other congregations are working at church growth and have the opportunity to talk with trained helpers and specialists from our Anabaptist-pietistic tradition.

Q. What kind of program can people expect?

A. Through our speakers we will hear a call to biblical faithfulness in witness as an expression of who we are, of what our congregations believe and practice. There will be workshops on "how-to" tools. It's an opportunity for the ordinary church member who's interested

continued on next page

Young adult weekend

A "Young Adult Get-Away Weekend" is being held for young adults in the General Conference and the Mennonite Church. The weekend will be March 2-3 at the Hopedale Mennonite Church, Hopedale, Ill. The weekend will be centered around two themes: "Faithfulness in the Community" and "Singleness as a Lifestyle." Some of the topical group sessions and speakers are: Faith Development—Jim Derstine; Spiritual Disciplines—Thelma Groff; Young Adults in Tension with the Community of Believers—Larry Augsburger; Communication—Mary Lehman Yoder; Loneliness—Myrna Burkholder; Self-Identity and Esteem—Conrad Wetzel. The weekend starts Saturday, March 2, at noon with registration and ends Sunday around 2:30 p.m. with a closing session. Overnight lodging and meals will be provided. Preregistration cost is $12, registration at the door is $15.

Send preregistration to:
Tracey Werner
Box 815
Metamora, IL 61548.
Include your name, address, phone, female/male, plus any special needs.

Youth worker needed

The Conference of Mennonites in British Columbia is looking for a half-time youth worker. Duties include: functioning as a resource person, working closely with the BCMYO executive planning retreats, rallies and coordinating youth events within the province.

Send inquiries or resumes (stating salary expectations) to:
Charlotte Siemens
119 E. 58th Ave.
Vancouver, BC V5X 1V7
(605) 321-5801
before March 31.

Two $50,000 loans have been granted by Church Extension Services, one to Sung Chiang Mennonite Church in Taipei, Taiwan, and the other to First Mennonite Church in Burns Lake, B.C. CES, a part of the General Conference Division of Administration, was to gear up for another major loan, to newly formed Boulder (Colo.) Mennonite Church for a building near the University of Colorado campus.

Over 200 delegates of the Columbia Bible Institute Society representing Mennonite Brethren and General Conference churches in British Columbia met Nov. 24, 1984, at the CBI chapel in Clearbrook, B.C. The society approved accreditation procedures with the American Association of Bible Colleges, made a constitutional change providing authority to offer accredited courses and grant theological degrees, and broadened the third year curriculum and granted the bachelor of religious education degree upon its successful completion.

The Namiki Christian Church in Miyakonojo, Japan, celebrated its 30th anniversary recently. Verney Unruh, Commission on Overseas Mission missionary in Taiwan, was invited as founder of the congregation to speak at the special worship service. It all began when W. C. Voth visited Kyushu Island, Japan, on his way home from China in 1950. Leonore Friesen was the first missionary to be sent, in January 1951. She was followed by W. C. and Matilda Voth, Verney and Belva Unruh, Peter and Lois Voran, Esther Paetkau, and Paul and Laverne Boschman. Sixty-five people have been baptized in the Namiki Church over its 30-year history.

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continued from previous page

in outreach and evangelism to spend time with pastors, leaders, teachers, mission board staff—people who have had a special concern for, made a study of and practiced evangelism. They'll hear the stories and testimonies of people who have been saved by our evangelism, and attend an array of 75-80 workshops (four blocks of 25 workshops at a time, with repeats). They'll get a lot of good, practical stuff from people who have lived and experienced it.

Q. Who are the speakers and what will be their focus?

A. We have several of the "high-profile" people from the various denominations who are known for their work in this area: Owen H. Alderfer from the Brethren in Christ, Jacob Tilitzky from the General Conference Mennonite Church, Henry Schmidt from the Mennonite Brethren Church, Myron Augsburger from the Mennonite Church and Robert W. Neff from the Church of the Brethren. We made a decision that this meeting is for us, that we have people among us who are experts and have the necessary experience. It's going to be our celebration with inspiration from our theological perspective.

There is one non-Mennonite speaker: Frank Tillapaugh, author of *The Church Unleashed.* Tillapaugh is from Denver and it was thought he could bring in what is happening on the local scene.

Q. How many people are you expecting to come?

A. The main auditorium of Denver's Regency Hotel is packed at 2,500 people, so we have to draw the line at that.

Q. How much will it cost to come?

A. We've tried to keep the registration fee as low as possible: $25 for an individual, $40 for a married couple and $15 for young adults and college students. This event is a faith venture. Speakers are being asked to finance their own travel and there are no honorariums for them.

As for lodging, compatible groups, such as families or groups of three or four men or women, can stack up in one motel room with sleeping bags if they want to. We also encourage people to contact their friends in the Denver area and stay with them. Meals will be moderately priced with several inexpensive restaurants and coffeehouses in the area.

Because participants will be representing their congregations, we encourage the local church to help with transportation costs.

Q. Is there a scholarship or aid fund for small or low-income congregations?

A. Yes, $10,000 has been set aside for that reason. Interested congregations should contact their denominational office for more information.

Q. How can other individuals or churches get more information about Alive '85?

A. Again, they can contact their denominational headquarters, or they can call ChloAnn Stalter or me at our toll-free number (800-348-7468) or write to us at Box 911, Goshen, IN 46526. We should have detailed program books in the hands of the denominations by early March, but interested people should send in their registration forms as soon as possible to make sure they get in.

Composer's Competition

Vocal - Choral - Instrumental Music

based on traditional Mennonite tunes and themes

Closing Date: May 15, 1985

For more information and entry forms, write:

Doreen Klassen, chairperson
Composer's Competition
Manitoba Mennonite Historical Society
P.O. Box 1420
Steinbach, Man.
R0A 2A0

or Phone (204) 326-6451

COM invites summer volunteers

Newton, Kan.—"It was well worth my time and money," says Ron Kehler of Winnipeg about his weeks in Taiwan during the summer of 1984. He counseled missionary children at a retreat, took Kung fu and Taiwanese language lessons, taught Bible classes, attended an island-wide retreat (and wished for more recreation) and worked on a water tower in Hualien.

Commission on Overseas Mission places 7-10 young volunteers per summer (8-10 weeks), thereby introducing them to overseas missions, with missionaries serving as mentors. Candidates must be committed Christians participating in a local congregation and must have completed at least one year of education beyond high school. Volunteers identify with and participate in the church where assigned and are responsible for all travel and personal expenses. Arrangements for academic credit are possible.

Personnel secretary John Sommer is excited about summer 1985. "Already we have a medical student," he says, "assigned to work with Dr. Gary Groot in Kalonda, Zaire. We find that these are valuable working and learning experiences for North American young people that may lead to future service."

Choice IX is the name of the new series of one-minute radio spots focusing on conflict resolution, now available to local radio stations. A local congregation can give its name, location and phone number at the end of each spot so that listeners can seek immediate assistance. Created by Media Division of the Commission on Home Ministries with the Mennonite Board of Missions, the 65 new radio messages are based on David Augsburger's book *When Caring Is Not Enough.* For more information about how to get the messages onto local stations, contact Lois Hertzler, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801, (703) 434-2026.

The Network of Biblical Storytellers is sponsoring "Telling the Stories of Peace: a Biblical Storytelling Festival," to be held July 23-26 at the University of New England in Biddeford Pool, Maine. Daily times of prayer will be followed by major morning presentations, workshops, free time for sharing and recreation, and an evening of sharing through biblical storytelling. The festival is limited to 250 participants. To register, write to Network of Biblical Storytellers, c/o New York Theological Seminary, 5 W. 29th St., New York, NY 10001.

The Michiana Committee for the World Peace Tax Fund is looking for a part-time coordinator to organize, lobby and promote the World Peace Tax Fund in northern Indiana and southern Michigan. The job requires travel throughout the area. A subsistence salary and expenses are available. Contact John Shonk, 1312 S. 23rd St., Lafayette, IN 47905, telephone (317) 429-9668.

RECORD

CALENDAR

March 1-5—Council of Commissions, Newton, Kan.

March 10—World Mission Sunday

March 15-17—Mennonite Marriage Encounter, South Bend, Ind.

March 22-24—Mennonite Marriage Encounter, Hyde Park, Ont.

April 11-14—Alive . . . '85, Inter-Mennonite evangelism event, Denver

June 2—General Conference 125th anniversary Sunday

Canada

Feb. 22-23—Conference of Mennonites in Manitoba, Brandon

Feb. 22-23—Conference of Mennonites in Saskatchewan, Saskatoon

Feb. 22-24—Conference of Mennonites in British Columbia, Vancouver

Feb. 22-24—Conference of Mennonites in Ontario, Waterloo

March 8-9—Conference of Mennonites in Alberta

DEATHS

Adah G. Wenger, career missionary under the General Conference, died Jan. 4 in Goshen, Ind., at the age of 95. In 1919 she and her husband, Noah L. Burkhalter, joined the small group of missionaries who had begun work in the Champa area of Central Provinces, India. In 1920, Noah contracted typhoid fever and died. Following an extended furlough in the United States, Adah returned to India in 1925. In 1926 she married Paul A. Wenger of the Champa area mission. They served in the India mission field until 1952. A published poet, Adah is survived by a sister, Minnie, Bluffton, Ohio; her son Laurence Burkhalter, Ames, Iowa, and his family.

Barrett

King

Shelly

Voran

Chupp

Enns

MINISTERS

Lois Barrett was ordained Jan. 20 at Mennonite Church of the Servant, Wichita, Kan., where she is the pastor.

Michael A. King was ordained Jan. 13. He is pastor of Germantown Mennonite Church, Philadelphia.

WORKERS

Kris Chupp, Jubilee Church, North Newton, Kan., began an MVS term as office coordinator for Synapses, Inc., a social justice organization in Chicago. She has a bachelor's degree in social service from Bethel College, North Newton. Her parents are Sam and Pat Chupp, Phoenix, Ariz.

Gwen Enns, Charleswood Church, Winnipeg, began a one-year MVS term as a child-care worker at the Beatrice (Neb.) Day-Care Center.

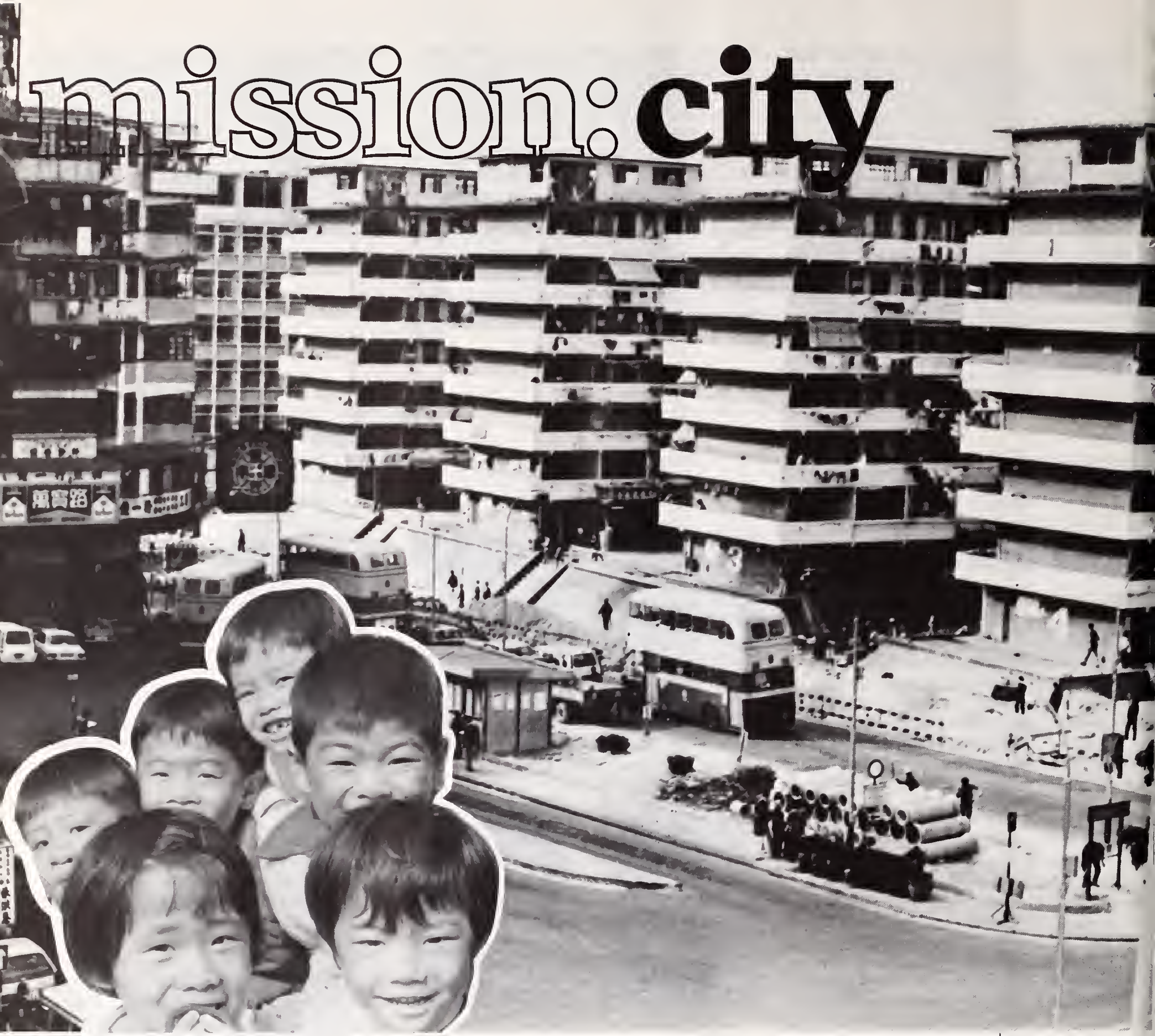
Jonathan and *Mary Kay Burkhalter Larson*, Faith Church, Minneapolis, returned to Botswana as missionaries for AIMM/COM. He organizes and teaches Bible studies with leadership of African Independent Churches. She is a public health worker under the Botswana government. They have three daughters.

James and *Lois Nickel* are camp coordinators for the Conference of Mennonites in Saskatchewan's three camps. His parents are Jake and Hilda Nickel, Portage la Prairie, Man. Hers are Peter and Sadie Klassen, Port Rowan, Ont.

Patricia Shelly, Denver, has been appointed assistant professor of Bible and religion at Bethel College. She will assume the position in August.

Jon Voran, Kingman (Kan.) Church, began a two-year MVS term in Portland as a home repair worker. His parents are Paul and Benetta Voran.

Verna Wieler, Reinland Evangelical Mennonite Mission Church, Winkler, Man., began an MVS term at the Sunshine Day-Care Center, Liberal, Kan. Her parents are Jacob and Margaret Wieler.



mission: city

Bulging at the seams.

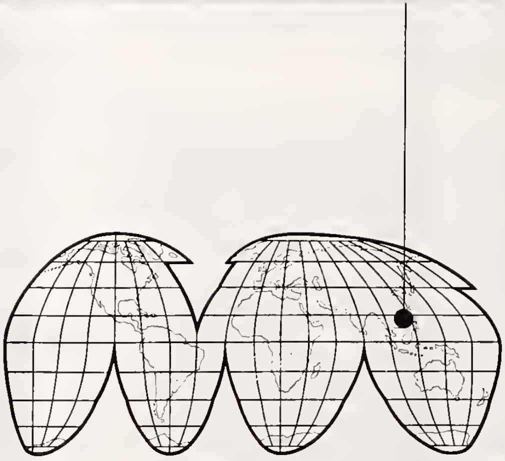
Asia's cities are bulging at the seams. Young people, both the educated and the landless, are streaming into the cities looking for a better life.

In India, more than 50 percent of the population is under 20 years of age. The cities are teeming with youth, many of whom are unemployed.

In Tokyo, the largest city in Asia, more than 24 percent of the population is under 15 years of age. Hong Kong's youth under 15 account for 31 percent of the population. In Taiwan, they number 35 percent.

The church can offer hope to Asian youth. Through COM, Christian groups have been established in Tokyo, Fukuoka, Taipei, Hong Kong, Korba and Raipur. More witnesses are needed.

Join the mission to the city. Support COM.



Commission on Overseas Mission
General Conference Mennonite Church
722 Main Street, P.O. Box 347
Newton, Kansas 67114

600 Shaftesbury Blvd.
Winnipeg, Manitoba R3P 0M4

LETTERS

Where is security?

Calvin Redekop's article "Life and Limb Are Insured" (Dec. 18, 1984, issue), was thought provoking. It would be interesting to hear from those who have experienced life during the times of the Waisenamt, the Brandversicherung and the burial aid. Was the community more supportive back then? Do they feel more or less secure now with the various private and governmental "safety nets" that we have?

The four objections to insurance Redekop raises are valid concerns. Three of the objections (pyramiding percentage structures, high pressure sales techniques and a get-all-you-can-get-from-them ethos) can probably be leveled at most of the corporate structures in our society. But are we indeed more reliant on just ourselves and less willing to trust others to help us in bad times than before? Are the poor, who lose their insurance benefits upon becoming unemployed, truly blessed in some way? *Susan Unruh, 245 N. Gordon, Wichita, KS 67203* Dec. 27

What about our memory?

It has recently come to my attention that the heritage committee of the General Conference has been discontinued. I would like to know the reasons for this change.

While this is not a major change in conference structure, it is highly inappropriate that it was done without informing the constituency or allowing for discussion of alternative suggestions.

I can see no reasonable justification for abolishing the heritage committee. It can hardly have been for budgetary reasons since the committee has had few expenditures in recent years. There are a small but adequate number of people in the conference who would be willing to serve on the committee, so lack of committee members also seems to not explain the change.

When an individual loses his or her memory, he or she is classified as mentally or physically ill. When an institution loses its memory, the results are less immediately noticeable but perhaps just as damaging. *John D. Thiesen, 112 SE 8th, Newton, KS 67114* Jan. 10

The Commission on Education agrees that an informed past is a helpful ingredient for the possibility of a faithful future. We must learn from our history more than the fact that we often do not learn the lessons of history. The work of the former heritage committee is being continued by individuals who have agreed to carry the projects through. While the heritage committee is not continuing following COE's restructuring, the commission continues its interest in heritage matters, especially as they are able to help us anticipate the future's challenges from the vantage point of an informed past. J. W. Sprunger, COE executive secretary

Growing in knowing God

Recently an adult Sunday school class was discussing the identity of God. All the traditional words and phrases were given. There didn't seem to be any originality of thought or any desire to go beyond the boundaries of what we have been taught since childhood. When I attempted to introduce some non-traditional perspectives of God, there was an uncomfortable silence, then attempts to discredit other views, and finally we moved to the next point.

Later I was admonished that caution should be used in opening our minds to other ideas, because Satan's powers are strong. While recognizing the intention of the admonition, I felt let down and frustrated.

Why are Mennonites so frightened of examining any idea that exists outside the confines of the box labeled "Christian"?

Why isn't our motto," . . . Believe not every spirit but *try the spirits* whether they are of God . . ." (1 John 4:1)? Or, ". . . but he that is begotten of God keepeth himself and that wicked one toucheth him not" (1 John 5:18)? Or, "If God be for us, who can be against us?"

Adult Christians who have been taught about God from childhood have reached a certain level of spiritual maturity and faith in God's omnipotence. Why then is Satan's strength so revered over God's?

I feel this view keeps us in a stagnating mire with no chance for spiritual growth. Can God never again reveal any new spiritual leaders such as Paul, Martin Luther or Menno Simons? Is it possible that God could be using the writings and experiences of mystical teachings other than Christ's to expand the understandings of Christ's teachings? To deny the possibility of further expansion of sacred scriptures seems to be a denial of God's omnipotence and an acknowledgement that God is static and limited in creating ongoing revelation. Does 1 Corinthians 2:9ff not teach that truth will be revealed to us by the Spirit if we are ready to receive it? We should open our minds and hearts. There are truths all around us—in the least expected places.

* * * * *

"The devil and his friend once went for a walk. They saw a man ahead of them stoop down and pick up something from the ground.

" 'What did that man find?' asked the friend.

" 'A piece of truth,' said the devil.

" 'Doesn't that disturb you?' asked the friend.

" 'No,' said the devil, 'I shall let him make a belief out of it.'

"A religious belief is a signpost pointing the way to truth. When you cling to the signpost you are prevented from moving toward the truth because you think you have it already" (*The Song of the Bird* by Anthony de Mello, p. 39). *Karen Barkman, 984 McMillan Ave., Winnipeg, MB R3M 0V7* Jan. 11

Thanks for New Year's wish

I just read the editorial (Jan. 8 issue) and express my gratitude to you for your words of truth as given to you by our heavenly Father.

I hope and pray that your wish for 1985 comes true for me and for all other readers.

Thanks again for the blessing that your article has given me. May we be faithful to this challenge. *Harvey Klassen, Box 1808, Winkler, MB R0G 2X0* Jan. 14

Career in business

Mennonite Economic Development Associates (MEDA) invites applications for a senior position in its U.S. office. Specifically, MEDA is in search of a person to provide major input to the development of its domestic division program. Qualified people will have business or related experience, solid managerial ability, an entrepreneurial spirit, communication skills and a commitment to the organization's mission. Inquiries should be initiated by Jan. 31, if possible.

For further information or submission of resume contact:

The President
Mennonite Economic Development Associates
400-280 Smith St.
Winnipeg, MB R3C 1K2
(204) 944-1995.

Olympics outreach touched thousands

Millions of television viewers witnessed the medal presentation ceremony held at the conclusion of each event during last summer's Olympic Games in Los Angeles. Winners of the gold, silver and bronze medals mounted a podium, and the flags of their respective nations were raised above the platform. Then the national anthem of the gold medallist's nation was played.

While those stirring public ceremonies and the exciting events were taking place, other unheralded drama was unfolding across the region. During the Olympic trials, for instance, 78 athletes professed faith in Jesus Christ. They were among the many thousands who registered decisions during an imaginative '84 Outreach, which took place at the world games.

The '84 Outreach contingent included 11,000 full-time Christian volunteers from 77 nations and 73 denominations. The volunteers had been recruited by 18 Christian agencies, including Youth with a Mission, Campus Crusade and Mennonites on the West Coast.

Nearly 2,000 churches and others in the Greater Los Angeles area provided local support during the extensive operation and follow-up.

Following a week of intensive training on knowing God and making him known, '84 Outreach officially began on July 27 in El Camino Stadium with an International Praise Celebration attended by 16,000 people.

Then on the opening day of the Olympics the witness teams fanned out into nine regions and 40 locations spread over a radius of 80 miles. The athlete's villages and the various Olympic events were special targets for Christian witness. In addition, the teams participated in a spiritual assault upon the sprawling Los Angeles metropolitan region.

The scope of that coverage can be better comprehended with the realization that more than 3 million pieces of literature in many languages were distributed by '84 Outreach workers. The literature was provided by the Bible Society and other Christian agencies (including Mennonite Central Committee).

Three thousand internationals were among the 7,000 involved in the street teams. The Christian witnesses were able to relate to those of most nations or languages—or have access to others who could communicate with them. That ethnic diversity was not new to cosmopolitan Los Angeles, which is virtually a microcosm of the world.

Carl Lewis won four gold medals in track and field events. He was one of many U.S. athletes who witnessed openly to others about their faith in Jesus Christ.

The teams reported many thrilling encounters during the outreach.

One volunteer spoke to a young man who had been involved in a street fight in which his friend had been killed. During the conversation the man casually opened his hand and showed him several bullets which he said he was going to use on those responsible for the killing. Instead the young street fighter listened to the witness and received Christ as his Savior. On the following night, the would-be-murderer—now a new Christian—helped to lead another gang member to Christ.

Another Christian volunteer from France encountered the mayor of Paris and gave him a French language edition of the Gospel of John. The mayor, one of a half-dozen contenders in the race to be the next president of France, expressed surprise at the number of Christians he had seen evangelizing on the streets of Los Angeles.

Team members from Egypt concentrated on finding Muslims among the visiting athletes and among the many Middle Eastern expatriates who have settled in Southern California. They discovered surprising receptivity to the Arabic Christian literature that they offered and later learned that some had eagerly read it and wanted to know more.

Residents in the metropolitan region soon became aware of the presence and activity of the Christian witnessing teams. On a day of rest from the arduous schedule, one young man found team members in their trailer. He approached them to ask, "Is this the place where I can get saved?"

The outreach was not restricted to conventional personal witnessing. Music and dramatic performances at 1,000 sites, involving 150 groups and individual artists, made an impact. Internationally known Christian artists participated. Three different troupes of King's Kids International, involving 150 children, performed in parks, shopping malls and, on occasion, in nightclubs. They presented the gospel through music, action and gymnastics.

In addition to the witnessing forays at Olympic sites and across the city, the outreach provided two crisis intervention centers, 24-hour hotlines, drop-in shelters and five soup kitchens.

OLYMPICS
where men & women of all nations engage in peaceful competition

LOS ANGELES MEMORIAL COLISEUM

While the volunteers were at work on the streets and around competition areas, a number of dedicated Christian athletes among the Olympic competitors were witnessing to their fellow athletes. On the U.S. track and field team alone, 60 percent of the 120 competitors were professing Christians. They and Christians from other teams considered themselves missionaries within the heavily guarded athletes' villages. The testimonies of the Christian athletes obviously made an impact on their fellow competitors generally and especially on the 78 who professed faith in Christ.

A strong, representative local committee is coordinating follow-up of those who professed faith in Christ in the door-to-door witnessing and during the street encounters.

Those who participated in '84 Outreach received invaluable training in cross-cultural witnessing. Hundreds were exposed for the first time to the challenge of world evangelization.

This article was excerpted from World Evangelization, *December 1984, pp. 16-17.*

Youth year in our churches

Alf Idland

The United Nations has declared 1985 **International Youth Year.** *Alf Idland is youth coordinator at the Geneva-based Lutheran World Federation. He gives all of us something to think about.*

Some people question whether there is a need for an International Youth Year. Is it necessary to take it up as a special concern within the church? Isn't it just another evidence that young people will never consider their situation as satisfactory, that they always tend to complain and cling to their self-pity?

I have witnessed more than enough to contend it is important for the church to have a year of the youth, giving itself a belated opportunity to focus on the role and task of young people in its life and work.

There are encouraging signs: churches where youth are actively involved, accepted fully as part of the community. However, these are exceptions. The picture is too often the opposite: young people deeply frustrated and in despair because the churches and church leadership are not serious in involving them as equal, active parts of the Christian community.

The commitment—sometimes taking bold forms—of youth leaders reaching out to other young people and trying to speak a language which communicates is often not understood by leaders who cling to rituals and ways of the past. New approaches are perceived as threats.

How can a church that talks about its sacred mission of reaching out to more people with the good news be credible while at the same time reacting against an expanding youth work, trying to contain it, simply because it becomes a threat to the power structure of the church?

An adolescent's morning ritual

Bernie Wiebe

James (he detests even when Grandma calls him Jimmy) hustles from his bedroom at the first "This is rock CITI-FM" wake-up sound from his clock radio to be the first to the bathroom. He cautiously enters that morning sanctuary, hoping against hope that no one else will be there to meditate with him.

The eyelids rise slowly as James' head suddenly sits upright and swings head-on and full face to the mirror. It is time for the daily moment—long minutes—of truth. A parent might see only the normal, virgin, pimpled skin of adolescence. He looks for any and every sign of blemish.

"The pits," he growls, "I count seven zits, two more than a week ago, one more than yesterday." His fingers have been tenderly folding and examining every crinkle of his face. Those lazy, big, blue eyes are alive and sensitive now like X-ray vision. All channels of the senses are on "red alert."

Now the fingernails become like the hungry claws of a scoop-shovel dangling at the end of a long crane. With laserlike accuracy, they move across the forehead—"search and destroy, search and destroy." Two zits gone. The claws begin to come together just under the flaring right nostril. There goes another one.

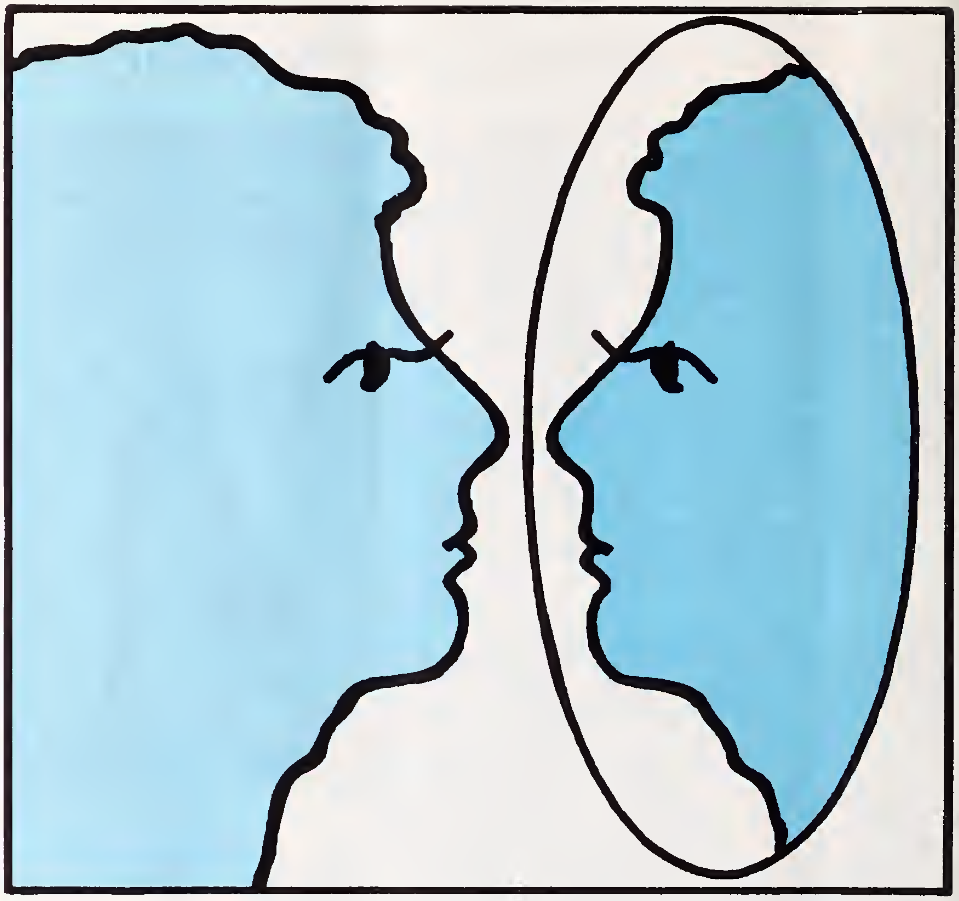
His face does a right profile and the demolition equipment moves to the chin. Zap and zap again! About face. A whopper sits in the middle of the cheekbone. It will leave a disaster crater for a week. But it's got to be done. Gradually the chopping knives home in on the enemy. "Squish, squash, squirt!"—mucousy slime all over the fingernails.

One more to go. It seems to be hiding in that little fold beside the far end of the lips. Sneaky little beggar.

After the major commando destruction just completed, the pupils have to dilate and focus on this last enemy. Claws have to be scaled down to pincers. Gangling levers must be adjusted into a tight spot. They want to keep striking the mirror. Now the target is in range and the little rascal yields barely a drop of slimy pus.

Mission is not yet completed. His facial landscape looks like a fatigued battlefield. He could never appear in school or even to the family in this condition.

Automatically, the right hand grabs the medicated Stridex pads. Grimaces and winces and scrunches of the skin come as the medicating cleanser burns out the sores. This is followed by the disinfecting Dermasil soap. The wounds smell and feel clean.



Tomorrow may be another battle, but today he can walk proudly among family and friends. ". . . God saw everything he had made, and behold it was very good . . ." (Genesis 1:27-31).

Now begins the artistry. The Clearasil ointment oozes out of the tube and is carefully patted and moulded into the skin. It is "layered" repairs. James gently caresses the stuff like it is pure gold.

The dull, disgusting frown is slowly changing. Furrows on the brow come smooth and glistening clean. Like a master potter, he stuffs, restuffs and tenderly sands the big crater. A thin smile creases his face. Another minute and the hands hang beside his body. His face is high and carefully examined from at least 15 angles.

There is a grin as James turns to face the world. Reclamation possible. The horrors of adolescent skin breakout have been overcome. Tomorrow may be another battle, but today he can walk proudly among family and friends.

James, the man, is ready for breakfast and for school.

"So God created man in his own image . . . and God saw everything that he had made, and behold it was very good . . ." (Genesis 1:27-31).

Music teachers needed

The Canadian Mennonite Bible College invites applications for two positions in church music. A minimum of master's degree or equivalent is expected. Teaching experience would be an asset. Applicants should be qualified to contribute to the CMBC music program in more than one area. Potential teaching areas include the following:

- music history, the intersection of music and fine arts with the faith of the church (possible courses: History of Music in Worship, Music and Fine Arts in the Church),
- basic conducting (especially children and youth choirs) and organ instruction.

The CMBC ensemble, a small choral group which does church visitation, will also need leadership. It is expected that applicants will be committed to the Christian faith and will support the goals of CMBC.

Submit applications and resumes by March 1 to:
The Dean
CMBC
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4.

MEDITATION

Flashback: being young and called 100 years ago

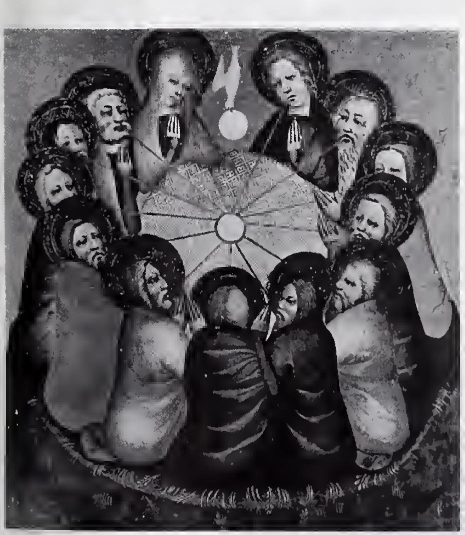
In this anniversary year, the 100th birthday of *The Mennonite*, the back issues—housed in big red volumes—beckon us. A hundred years ago this week Rudolph C. Petter, who felt called by God to write down the Cheyenne language and translate the Scriptures into it, was about to celebrate his 20th birthday, Feb. 19.

A. S. Shelly, at the other end of the "youth" spectrum as described by Mike Klassen in this issue, was turning 32 on Feb. 28. Shelly was that year, 1885, serving as superintendent of the newly-combined Indian Mission School and the Kansas Conference School at Halstead, Kan.; his student body was 15 Indian boys and girls. Five years later he was called to be editor of *The Mennonite*, a position he held for 10 years.

A hundred years ago this week, Susannah Hirschler Haury was still four months away from her 24th birthday but had already been a missionary on the General Conference's first "foreign" field—Oklahoma—for almost five years. As it turned out, this was hands-on experience for her future call to the presidency (1917-1933) of the binational Women's Missionary Association.

God called these young people, and 100 years later we hold them as forebears in the faith. Through the years, we the church have "assisted" God in calling young people by getting the word out in church schools and church publications. A hundred years ago the General Conference's first attempt at a school, the Wadsworth (Ohio) School, had already been closed seven years, after operating for 10. *The Mennonite* was still 17 years away from having a "C.E. [Christian Endeavor] Column" for youth. But the word was getting through: Young people were feeling called by God.

So we enter the second century of publishing *The Mennonite*, and at this raised altar pray for continued sharp hearing by all of us. When and to what is God calling us? With whom are we joining in prayer about God's call? In what ways are we affirming those who feel called? What ways have we developed our senses of calling in the past hundred years of testing? How do we affirm the outpouring of the Holy Spirit on God's sons and daughters?



Lord, thank you for the Petters, Shellys and Hirschlers among us, those past and those present. Thank you for their energy and their willingness to hear you. Amen.

Muriel Thiessen Stackley

CONTENTS

One of the ironies of parenting is that we must forever aim to work ourselves out of parts of our most important roles. Our relationships with our children are some of the most precious things in life. But we know that for these relationships to mature, our roles must change. From nurturing helpless infants who are totally in our care, we must learn to relate to maturing adults who may soon have more knowledge and experiences than we've ever had.

It means for us letting go. It means for young adults becoming themselves.

Youth cannot be satisfied just to copy their parents, no matter how good the role model. The only sufficient model is Jesus Christ.

To move through childhood, adolescence and young adulthood in today's complex society can be a complex journey. This issue is dedicated to help our youth, young adults and parents move along with faith, hope and joy on this special adventure.

Young adults—breaking away and becoming 50
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Our meditation is the first in a series of special articles reflecting the 100 years of publishing *The Mennonite*. Please look for more such reminiscences throughout this year.

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EDITORIAL

Our future depends on it

Youth generally look for what is new. And advertisers try (quite successfully) to persuade us that "new" means unused, fresh from the factory, paint still wet.

Contrast that to Paul's reminder in Ephesians 6:2-3: "Honor your father and mother (this is the first commandment with a promise), that it may be well with you and that you may live long on the earth." The fifth commandment tells us to honor the old or those older than we are and that our future depends on it.

The people of Jesus' time had already devised ways to avoid keeping the intent of this commandment. They said, "What you would have gained from me is Corban (that is, given to God)" (Mark 7:11). Jesus comments, "and then you no longer permit him to do anything for his father or mother . . ." (Mark 7:12-13).

It is gratifying to see among our youth those who see through the smoke screen. Many shop for clothes at thrift shops, readily wear old coats and drive older cars. They know that "new" is anything we have not had or known before.

This is where the promise of the fifth commandment comes in.

When you or I come to know a young person, it's like adding another chapter to a book or one more record to the Beatles collection. It is an exciting adventure. But such episodes need regular and constant repetition. You're forever shopping.

When you or I come to know and relate openly with parents, grandparents, great-grandparents and other older people, each one is like acquiring a library. There is an encyclopedia within such people. Even if you know well only one person over 80, you can go back to that person over and over. The wisdom and experience of age cannot be exhausted. And most of it will be new to you.

Of course, there are dangers. Some older people become repetitious. We must ask the right questions. And some are stubborn and believe that all the good in the world is already in the past. To them you must show the kind of honor that relaxes them enough to feel dignity now and hope for the future.

Our society and our youth are in much greater danger from a false infatuation with the untried. Sometimes the "now" generation goes careening from fad to fad like a drunken driver on a highway. There is too little foundation of substance that underlies contemporary culture. It is based largely on immediate pleasure and everything, once used, is disposable. The advertisers lead us by our noses with fresh slogans that promise enough to keep us buying and trying something new—often beyond our means—as regularly as the seasons of the year.

Such fast-changing lifestyles rarely have time to focus upon a goal. They move (change?) for the sake of movement (change). And their potential is disaster—which seems to be arriving more often and at an earlier age all the time.

That is what Paul and the fifth commandment and Jesus tell us. Live the fluid patterns of a growing whirlwind and you reap the consequences. Learn from the vast storage banks of wisdom/experience among you and you reap the benefits. Clearly our culture today is in more danger from accelerating change than from the more cautious qualities of the aged. They have seen through the advertisers' fog and can tell us what is solid. Youth must learn that lesson to survive. Build bridges between yesterday and tomorrow.

That's not to put down our youth. We older people have made our share of mistakes. The nuclear cloud was not created by youth. Our aged must also learn from youth to see visions and to dream new creative ideas together (Acts 2:17).

Our future depends on our learning and growing together. *Bernie Wiebe*

THE MENNONITE

centennial

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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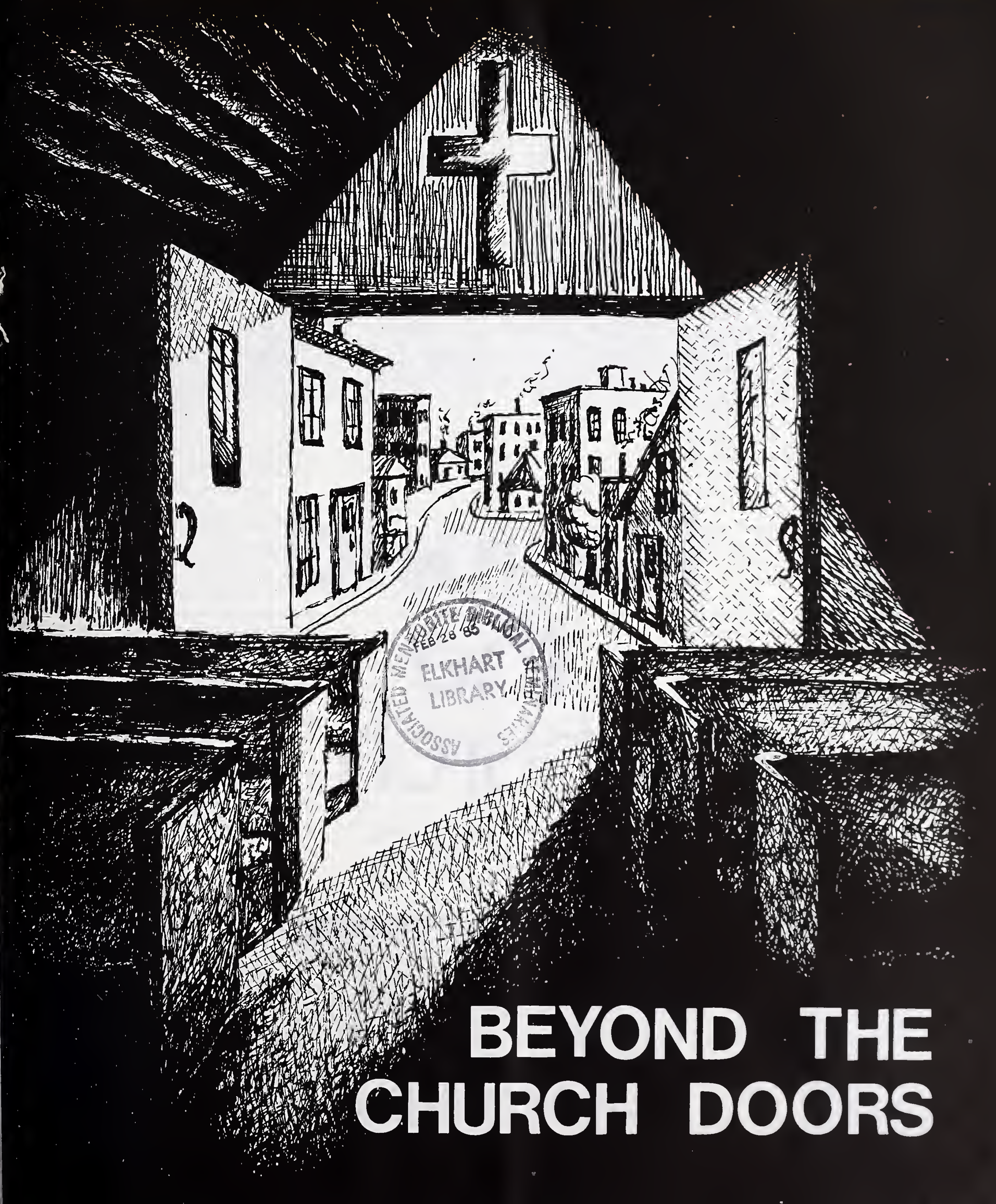

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BEYOND THE CHURCH DOORS

Beyond the church doors

David Orr

Walking into the Community Mennonite Church in Markham, Ill., is like walking into a whirlwind. The small church building has about 80 preschool children attending the Community Mennonite Daycare Center. In the office overlooking the playground, MVS worker Paul Weaver is taking a telephone order for a case of Nicaraguan coffee. The church secretary is running the mimeograph, printing flyers for the next vigil for Central America. In an adjacent office, Maxine Bozeman, director of the Markham youth committee, is counseling a troubled teenager.

Next door is the house used by the Lopez family, refugees from Central America who are being kept in public sanctuary by the church. The small building also houses the office of Hope Community Services, a multiservice community assistance center started by Community Mennonite and other local churches several years ago.

Across the street, Independence House, a halfway house for people recovering from mental illness, occupies what used to be the parsonage. Members of Mennonite Voluntary Service work with four clients to help them adjust to independent living.

Community Mennonite is a church which has found its mission in the community and in the world. Instead of an inward focus, it has concentrated upon people beyond its church doors. It has looked out upon a world of need and has sought ways to respond, to put its faith into action.

Community Mennonite Church stands in marked contrast to many congregations. Many have their buildings full on Sundays and maybe Wednesday evenings, but their resources are little used and their members are hardly involved in the struggles of their neighbors at any other times.

The Trinity United Church of Christ in Markham closed its doors in 1978. It was started at about the same time as Community Mennonite and located just six blocks south. When Markham began to change from a predominantly white community, many members of Trinity Church moved out of the community. When people with a variety of needs moved in, the members of Trinity did not get to know them. The Trinity United Church of Christ building is now the Markham Public Library.

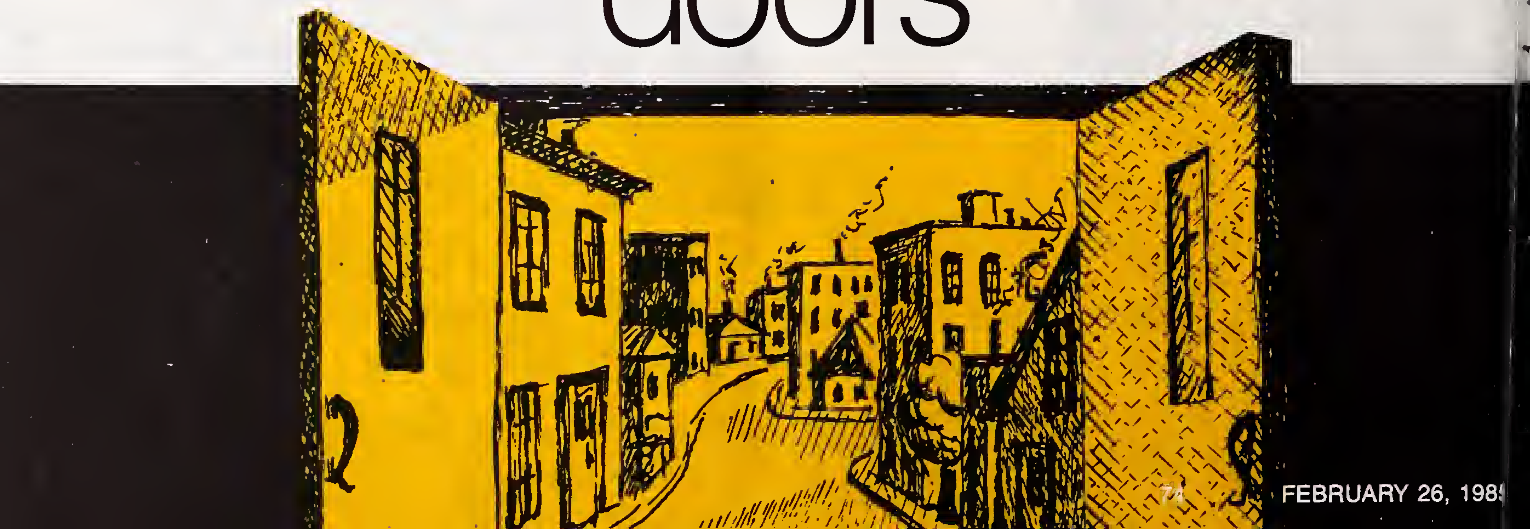
All too often our churches are written off by society. The gospel is seen as irrelevant to the day-to-day lives of modern people. All too rarely is the church seen as the powerful presence of Christ embodied by faith in action.

What makes the difference? Why do some congregations succeed in reaching out into their communities in dynamic ways while others are focused inward with little awareness of the needs which surround them?

The Community Mennonite Church provides an exciting example of what even small congregations can accomplish when they commit themselves to reaching beyond their doors.

Larry Voth was pastor of Community Mennonite Church from 1961 to 1973. He emphasized an open church and service programs. He built awareness of the resources in the church and helped people apply them to community needs. In 1971 the church established a sheltered workshop to meet the needs of the mentally retarded and emotionally disturbed in the area. The Markham Workshop began with seven staff members. Five of these were Mennonites, including three serving as members of Mennonite Voluntary Service. The annual budget was $110,000. One of the first jobs was helping a soap manufacturer who had a huge supply of mispackaged bars of soap. The small staff was inadequate to complete this job on time. Veteran members of Community Mennonite now laughingly recall unwrapping hundreds of thousands of damaged bars of soap to meet the contract deadline.

In following years that program expanded to several locations. It now operates as an independent agency—Southwest Community Services—serving southern Cook County. Members of



Mark Fitzpatrick, MVS worker, ministers through the Markham Mennonite Day Care Center.

HOPE COMMUNITY SERVICES

Hope Community Services building houses both the services program and serves as residence for refugees in sanctuary at Markham.

the Mennonite church continue on its board of directors. In 1984 the program employed 65 staff members, had a budget of $1.8 million and served over 500 clients.

Jerry Mares dreamed of providing affordable housing for the elderly in the community. For 12 years he talked with other church members, sharing his vision and showing some sketches he had prepared. For years no one else thought the project possible. It seemed too ambitious even for their church.

Eventually other members began to share the dream. They enlisted the help of Chicago Area Mennonites and Mennonite Housing Aid of Lombard, Ill., and committed $5,000 to retain a consultant. They obtained approval to build and operate the project with a loan for construction provided by the U.S. Department of Housing and Urban Development. In 1981, after several years of hard work, the Brementowne Manor opened its doors, providing apartments for the elderly and handicapped. It has 106 apartments and 1,500 names on the waiting list. Prospective residents are encouraged to apply 10 years in advance.

The sanctuary project grew out of a "soup and issues" luncheon at Community Mennonite which studied a Mennonite Central Committee packet on Central America. Some of those present felt an urgent need to become involved. Community Mennonite Church was soon established as the seventh public sanctuary for Central American refugees in the United States. The first refugees arrived with no one in the community able to speak Spanish.

Paul Weaver, who knows Spanish, came to Markham to provide assistance. As a member of Mennonite Voluntary Service he travels extensively with refugees in sanctuary, visiting churches, schools and conferences to inform others of the Central American situation. Since its beginning in 1983, seven refugees have spent one year each in the church's public sanctuary. More than 80 others have stayed for shorter periods of up to two months.

Community Mennonite Church is now a little over 25 years old. It has never had more than 90 members. But it has made a dramatic impact upon its community.

Principles for going beyond our church doors. A review of the Community Mennonite story readily reveals several principles: (1) *Saying yes*—Community Mennonite is inclined to say yes when a new opportunity for involvement presents itself. Dave Ewert, a member of the church's lead-

1957—church organized—18 charter members.

1964—Community Mennonite Daycare started—presently serves 85 children.

1969—Markham Youth Committee formed—provides services for troubled youth. Initially operated by MVS volunteers. Presently independently staffed and operated.

1971—Sheltered Care Workshop started—serves 500 mentally retarded or emotionally disturbed adults. An autonomous agency.

1972—Senior Citizens Organization formed—Voluntary Service provided initial staffing. Members are now responsible for operation of the organization.

1979—Hope Community Service started—staffed by two members of MVS.

1981—Brementowne Manor opened—apartments for senior citizens were initiated by the church.

1982—Independence House established—assists those recovering from mental illness to become more independent.

1983—Markham Sanctuary Project initiated—helps refugees and provides information on Central American issues.

The Lopez family, refugees from El Salvador, with Chuck Neufeld (center) en route to Canada. They had stayed in public sanctuary at Markham for nearly a year.

Sorting used clothing at Hope Community Services for Christmas distribution. Valerie Griffin (right) is a staff member and a member of the MVS unit.

ership team, observed, "We have a remarkable way of spending hours on minor details in our meetings. Yet when a new project is presented, it is quickly approved."

2. *Accepting disagreement*—Not all the church's projects have the support of the entire congregation. In fact, many are not actively supported by even a majority. But there is a deep sense of trust among members. Those who do not see the urgency of a particular project are willing to set aside their doubts to empower those who have the vision. The sanctuary project is one example. The church treasurer has reservations about keeping accounts for a project which might be illegal. Rather than becoming bogged down, arrangements were made for the sanctuary project to keep its own books.

3. *Independence*—Projects are allowed to come of age. The church somehow copes even when projects threaten to outgrow its structures. Projects usually start with separate boards or plan for them. This allows them to grow and develop at their own pace. Rather than feeling like parents whose children have grown and moved away, the church seems to feel relieved when outreach demands less attention. There are almost always new efforts coming along to take their place.

One of the benefits of encouraging independence is the assurance that, regardless of the future of the church itself, its projects will continue to serve the community for years to come. The workshops, the child-care center, the Markham Youth Committee and other projects could hopefully all carry on even without the church. Newer projects are encouraged in the same direction.

4. *Creative structures*—Even if the members of Community Mennonite gave 50 percent of their income, they would not have been able to accomplish by themselves a fraction of what has developed over 25 years. They have found help from other churches in the community, from other Mennonites in the Chicago area, from government bodies, from Central District and from the General Conference Mennonite Church.

They have also realized that the projects they start can help provide necessary resources for other ministries. The workshops for many years used vans owned by the church. A rental surplus accumulated and enabled the congregation to take on new projects. It enabled the church to provide seed money for Brementowne Manor and helps pay for both the sanctuary project and Hope Community Services.

But does this fit our church? When people unfamiliar with Markham hear of the work there they often imagine a community much different from their own. Volunteers serving with MVS are sometimes disappointed when they first come to Markham. They go into service to respond to the needs of the poor, but when they look at Markham those needs are not immediately apparent. New volunteers see modest but comfortable single-family homes along tree-lined streets. After serving in the community for two years, MVS social worker Holly Bell commented, "There is a lot of sneaky poverty in Markham. You have to be willing to look beneath the surface."

Most communities have needs which are not easily seen. Churches have difficulty seeing needs beyond their church doors. Community Mennonite Church has not just looked out of its doors; it has moved into the community in service. It serves as an exciting example of what a small group of ordinary people committed to caring outreach can accomplish in Christ's name. •

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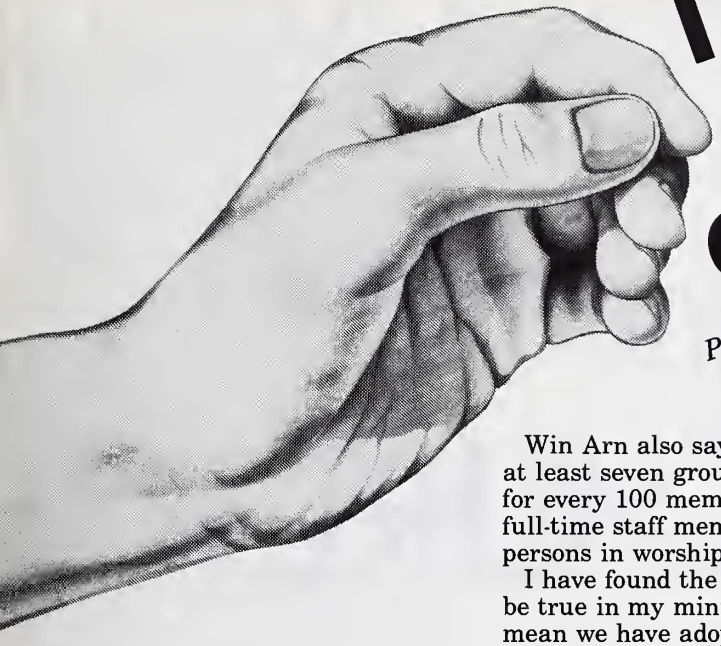


The outreach of congregations

Palmer Becker

Pastoral witness and lay witness. Some churches do their reaching out through their pastor. The pastor represents the church in the community. He or she visits newcomers as they move in, follows up those who come to church and seeks to be available when people in the community are in difficulty.

These churches may elect members to *lead* in nearly every area in the church, but they employ a pastor or pastors *to do* the work of ministry. When this happens, the potential for growth and ministry in the church decreases to a low level.

Other churches reach out through lay volunteers. Their pastor equips and motivates the members for the task of ministry. He or she may do this by teaching them, by taking lay people along in ministry or by setting the pace in other ways. The potential for growth and ministry increases as members identify their spiritual gifts and reach out in ministry.

Principles for growing congregations. Research at the Institute for American Church Growth indicates that "there should be at least 60 roles and tasks available for every 100 members in the church. A role or task refers to a specific position, function or responsibility (choir, committee member, teacher, officer community worker). Any fewer than 60 roles/tasks/ministries for 100 members creates an environment which produces inactive members" (Win Arn, *Growth Report*, vol. 3).

Win Arn also says, "There should be at least seven groups in your church for every 100 members . . . and one full-time staff member for every 150 persons in worship" (Ibid).

I have found the above principles to be true in my ministry. This does not mean we have adopted all of them at Peace Church. In many ways we are falling far short of our potential and far short of the glory of God.

Volunteers in ministry can be encouraged by reporting what they are doing and celebrating what God is doing through them.

Peace Mennonite Church at work. Helen McMullen, 72, volunteers full time working with 60 destitute women at the Vancouver Women's Center. She brings back incredible stories of hardship and pain as she ministers to and brings love to the women in the tradition of Mother Teresa of India.

Bob Sawatzky, Gary Dibble and Gary Yamasaki are providing role models for 12 young boys and 20 students as they volunteer their time through Big Brothers, Youth Guidance and a private school. Their ministries are keenly appreciated.

The names of 22 people were referred to our church after the recent Billy Graham Crusade. With a little encouragement, 22 people from within the church offered to mentor these people on a one-to-one basis. Without these volunteer ministers, many newly committed people would be leaving through the back door.

Another 20 or more members are reaching out through leading home Bible studies. They, in effect, become

Our ministry may begin in the pews, but we rob ourselves of spiritual growth when it stops there. We are commissioned to continue what Christ and his disciples did on earth.

PEACE
mennonite
CHURCH
Richmond,
British Col
Christ our foundation

Even though Peace Church works hard at it, they do not feel they have "arrived."

pastors who equip their group members for ministry. Some groups are significantly ministering to new members who join the groups or to people they are meeting on a day-to-day basis in their work.

Others in the church are reaching out through a soapmaking operation, an MCC Self-Help Store and a new appliance and furniture repair shop. Still others are reaching out by making weekly visits to local nursing homes or by giving programs at these homes, by developing a student witness on the university campus and by providing a letter-writing and telephone ministry.

Lydia Hiebert is leading a crafts program for a dozen women in a local prison. Gerd Bartel is relating to a prison convict through M2/W2. A group of youth called "Steadfast" is providing a monthly ministry at the local youth detention center.

Barj and Rita Dhahan and others volunteer 12 or more hours per week to minister to people of Sikh background who are expressing interest in Christian experiences. A fellowship of about 15 is meeting every other week in the Dhahans' home.

The SALT (Serve and Learn Together) voluntary service unit, which is a part of the church, has modeled service among us. Five unit members from across Canada work for minimal pay in care homes, hospitals and in the other special situations bringing Christian ministry to many people.

The list could go on to include Walter Goertz, who continues to provide free maintenance to churches and nursing homes that he has built, Debbie Jones, who perms hair for people who can't afford it, and Peter Krause, who presents a Gideons New Testament to several hundred youth each year.

Jesus is the model lay volunteer. He gave three years of time and his life. He also is the model pastor. He equipped a core of disciples who did an incredible amount of reaching out.

Today we are the body of Christ nurtured by him and commissioned to continue what he and his disciples were doing on earth. I get excited when I see lay people in the church involved in ministry.

In a healthy church far more ministry is being done by the members than is being done by the pastor or pastors. •

A parable for all congregations

Peter J. Ediger

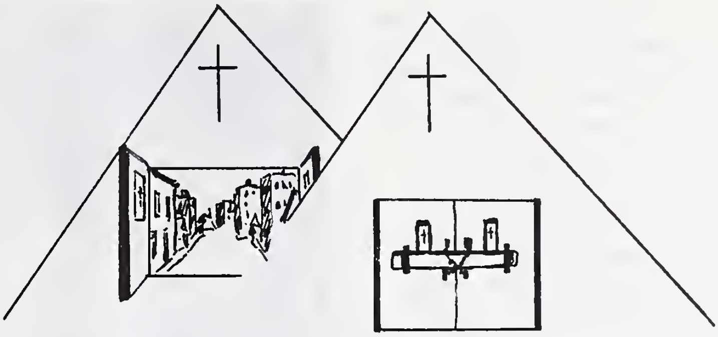
The kingdom of heaven is like when Jesus, upon going to the Father, called his congregations and entrusted to them the assets of the kingdom. To some congregations he gave five talents—the talent to bring good news to the poor, the talent to release captives, the talent to give sight to the blind, the talent to free the oppressed and the talent to live the jubilee. And to some congregations he gave two talents—the talent to preach the gospel and the talent to make disciples of all nations. And to some congregations he gave one talent—the talent to preserve the faith. Then he went away.

The congregations who had received five talents went out and lived the jubilee—working with the poor, releasing the captives, giving sight to the blind and freeing the oppressed. So also the congregations who had received two talents went out preaching and discipling. But the congregations who had received one talent closed the doors to the world around them.

Now after a long time the Lord of those congregations came and settled accounts with them. And the congregations who had received five talents came forward bringing the poor and the blind and the prisoners and the oppressed, saying, "Jesus, you entrusted to us these jubilee ministries; here they are." Jesus said, "Well done, good and faithful congregations. You have been faithful over a little; I will set you over much; enter into the joy of the Lord."

And the congregations who had received two talents came forward bringing people of all races and nations and economic classes, saying, "Jesus, you gave us the talents of preaching and discipling; here are your preachers and your disciples." Jesus said to them, "Well done, good and faithful congregations. You have been faithful over a little; I will set you over much; enter into the joy of the Lord."

And the congregations who had received one talent also came forward, saying, "Jesus, we know that your gate is straight and your way is narrow and we were afraid of losing the faith, so we kept the church doors closed to all undesirables. Here we are; we are yours." But the Lord answered them, "You wicked, self-righteous congregations! You knew that my gate is straight and my way is narrow? Then you should have walked that narrow way of unconditional love and opened your doors to all people in need. So take this talent of preserving the faith from these congregations and give it to those who are preaching and living the jubilee gospel."



Peter J. Ediger, 5927 Miller, Arvada, CO 80004, is the director of Mennonite Voluntary Service and co-pastor of the Arvada Mennonite Church. His Bible study is a paraphrase of Matthew 25:14-30.

I am

Beth Hege

Be still
And know that I am God
That I am the Creator
I am Lord of all.
  Be still
  And know all my love
  That I am the Savior
  I am King of kings.
Be still
And know that I am the Father
That I am the Son, and Holy Ghost,
I am Three in One.
  Be still
  And know that I am the Way
  That I am the Truth
  I am the Light.
Be still
And know that I am the Alpha
That I am the Omega
I am the beginning—and the end.
  Be still
  And know
  That
  I am.

I broke the law—for life

Bill Tilghman

On Dec. 8, 1984, I was involved in an act of civil disobedience, the first in my 31 years. I entered a medical building with 31 others and remained until police arrested us and carried us out. I was held for eight hours in a six-by-seven-foot cell with three other men. We were then transferred downtown, where for 16 hours we shared a dirty room—called a holding tank—with 50 others. There we were fingerprinted, had our mug shots taken and tried to sleep on the floor. We were released on our own recognizance after being charged with defiant trespassing, disorderly conduct, failure to disperse and conspiracy.

It seems like a dream (nightmare), yet it did happen. I am a follower of Christ, a pastor, a husband, the father of five children and previously a law-abiding citizen of the United States.

Why I broke the law. For the past six years I have been alerting our church and community to the atrocities of abortion. Alternatives have been offered, public officials have been elected, yet innocent children are being slaughtered at the rate of 4,000 every day in the United States. Abortion is called the silent death; no one hears their cries for help. They are being suctioned, scraped and burned while in their mothers' wombs. A place for growth and protection has become a place of pain and death. One in every three children conceived will not make it out alive, due to abortion.

BABIES
ARE
PEOPLE
TOO

God has been convicting me to become more concerned and more involved in this issue. On Saturday, Dec. 8, 1984, he led me to place my body between the abortionists and their victims by occupying the room where murders were shortly to take place. The occupying of the building was done in a non-violent way, prior to when the first abortion was scheduled for that day. We sat on the floor around an examination table next to the suction machine which would be used shortly to kill approximately 30 children that day. We remained there praying and singing until arrested.

Our arrest was followed by 24 hours in prison to await our arraignment. During this time I quietly thought through all that had happened. Was it a right decision? Was it worth the effort and inconvenience? Was it worth a criminal record and possibly a jail sentence? Were my actions pleasing to God? In humility I say yes.

The clinic was closed for the day. The women awaiting abortions were pleaded with to allow their children to live. The time in prison was spent singing, praying and witnessing to fellow prisoners. My church was unified behind this rescue attempt to save children, and my faith was strengthened.

Most importantly, I know my actions were pleasing to God. He has told us clearly in his Word that the unborn child is alive. "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Psalm 139:13-14). Jeremiah was named and chosen by God while still in his mother's womb (Jeremiah 1:5); John the Baptist, while in his mother's womb, leaped for joy at the arrival of Mary, bearing Jesus (Luke 1:44). The ending of such life is murder, which God forbids in his law. All people who hold to the teachings of the Bible must come to the conclusion that abortion is murder. It is time we no longer ignore the killings in our land. Proverbs 24:10-11 tells us, "If you remain indifferent in time of adversity, your strength will depart from you. Rescue those who are being dragged to death and from those tottering to execution withdraw not."

Hope for a new day. Those of us who hold to a pro-life position are right before God, and one day soon, I hope, our nation will put an end to the slaughter. These years will be considered a dark age for our nation. We have allowed 18 million children to be killed.

We will go on to a new day when the rights of the unborn, the handicapped and the aged will be protected under our constitution. If you agree with me on this issue and God is burdening your heart to do more, then I urge you to stand up and not allow these murders to continue. We will in a peaceful, loving, Christlike way place ourselves between the unborn children and those who would destroy them.

Bill Tilghman, 964 Holland Road, Holland, PA 18966, is pastor of the Church of the Good Samaritan, one of the churches in the Eastern District Conference.

One response

Thank you for what you are doing. Had you been at the clinic the day my husband brought me there to have an abortion, I know I would not have gone through with it. All I needed was someone on my side to help save the baby I was carrying.

Up to the time I found out I was pregnant, I did not have an opinion on abortion. But now I do and it's a big *no*. Here we were, two 35-year-old adults, financially stable, and for convenience sake we opted for an abortion.

When I found out I was pregnant I was thrilled, even though it was an accident. But my husband was not so thrilled and refused to discuss it.

MVS is people

Chuck Neufeld

1984 was a bad year. Needs skyrocketed while resources dwindled. While the building trade celebrated a recovery, hundreds of thousands were added to the mass of people already homeless in the United States and Canada.

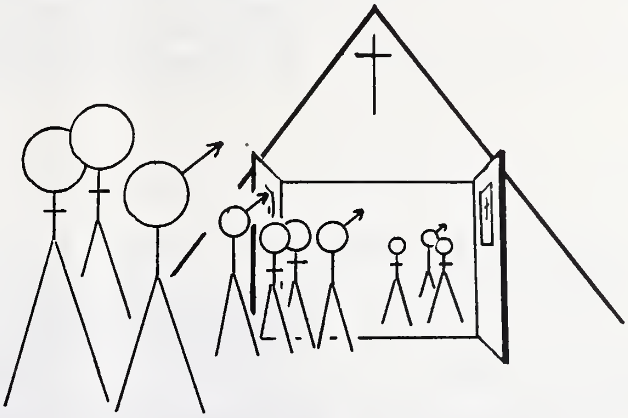
1984 was a bad year. Our society spent countless hours and dollars arguing and debating "when" life begins, yet without much hesitation executed and ended the lives of its "undesirables."

It was a bad year. While we spent unprecedented amounts of money on defensive and offensive military hardware, millions of people went hungry.

1984. In some ways it was a very good year. Mennonite Voluntary Service workers (150 of them) in over 30 cities provided the equivalent of 40,000 days of service. At a minimum wage level, that service is worth over $1 million. Thank God for the willing workers who have joined MVS in responding to the ever increasing needs throughout Canada and the United States.

1984 was a year in which the Christian community showed its commitment to act in compassion and love. MVS and other organizations clothed the naked, fed the hungry, visited those in prison, cared for the young and the old, and spoke boldly to the powers that be about the glory of the Lord, about peace, about justice. Even in 1984, MVS workers celebrated their faith and hope by responding to Christ's call to service. We praise God for tender hearts and willing souls.

1984
150 MVS WORKERS
PROVIDED 30 CITIES WITH
40,000 DAYS OF SERVICE
ORTH OVER $1,000,000



In 1985 MVS is looking for at least 100 additional long-term workers to join in the effort of making this a good year for at least some people. While personnel needs exist in every area of our work, there are four areas we must highlight.

Education: Countless people are living diminished lives because they have not received adequate training and education. Urban schools are fighting a tough battle. Schools are understaffed, overfilled and without adequate funding. MVS is committed to working on alternatives. Teachers are needed to help in a variety of innovative projects such as adult education, tutoring, language training and alternative high schools.

Peacemaking: While our cities crumble and human needs go unmet, our governments spend more on their military machines than anything else. MVS workers are providing essential services in peace and justice ministries across the continent. Christians committed to peace and justice are needed for a variety of tasks, such as providing services for refugees, raising consciousness about the blasphemous arms race and working in local peace centers that provide new visions about the meaning of life. Whether it's dealing with individuals needing reconciliation or with governments that choose to do away with problems by executing certain violators, the task is to witness to the life-changing power of Christ's love. In 1985 MVS is in urgent need of peace educators, peace organizers and peace lovers.

Housing: Inadequate housing is the plight of the poor and the elderly. MVS believes adequate housing is the right of all people. MVS needs home repair workers—men and women, experienced and inexperienced—to serve with a variety of housing rehabilitation and repair programs. Work includes minor repair, painting, weatherization, alternative energy use and major rehabilitation.

Church community services: In many different communities MVS has joined the efforts of local congregations in reaching out to their communities. In some communities MVS workers have participated in the emergence of worship groups. MVS believes our congregations are significant only to the extent that they touch the world around them. Social workers, counselors, community workers, youth workers and people with church leadership skills are all needed to help us meet the commitments that we've made for 1985.

1985 is bound to be another bad year. Needs will continue to rise while resources become less and less available. But 1985 can also be a good year. It can be a year when the Christian community again reflects Christ's redemptive compassion.

Pray for the work of MVS and consider joining us. The choices you make about your future will help determine what kind of year 1985 turns out to be for yourself and for others.

Chuck Neufeld, 3248 West 163 St., Markham, IL 60426, is the MVS associate director for the eastern part of the United States.

Homewood Mennonite Church near Carman, Man., held Deeper Life Services Nov. 24-28, 1984, led by Harry and Evelyn Thiessen of the Canadian Revival Fellowship. Their topics included "Worry Doesn't Work," "Traits of the Self Life," "God Remade Our Marriage," "God's Order for Parents and Children," "The Way to Live," "Our Thought Life" and "Revival in Work Clothes."

Graham Cyster, a citizen of South Africa, spent November 1984 on the Associated Mennonite Biblical Seminaries campus as Theological Center Guest. In an interview, Cyster, who calls himself "a Baptist in the process of becoming a Mennonite," said that "Mennonites have visions that are good but have repressed them because they don't seem to fit the American ethos, and they have not found a way to work out their redemption with fear and trembling. There is an underlying fear which says our ancestors were persecuted and if we begin to live what we believe we too will be persecuted. Because the latent pain of persecution has not been worked through, the things which we believe this country needs are lying dormant and we are hiding our light under a bushel. Unless we come to grips with what it means to be redeemed out of that historical pain into a new lifestyle, we will always be just a peripheral church." He added, "I think Mennonite people are very proud of being Mennonite, but in emphasizing that, we have lost the importance of coming to know Jesus Christ in a personal way. We have to realize that God does not have any grandchildren. . . ."

NEWS

Budget discussion halted

CMC Council of Boards almost flawless

Winnipeg—The wheels turned almost flawlessly for 2½ days at the Conference of Mennonites in Canada Council of Boards Jan. 29 - Feb. 2. While outside temperatures never got above -25°C, the inside atmosphere was cozy.

CMC income in 1984 had again exceeded expenses. Enrollment is high at Canadian Mennonite Bible College (180 full-time and 49 part-time students). Native Ministries engaged new young workers and enjoyed some success in new native leadership training initiatives. The Congregational Resources Board is excited about what may come from placing free one-year trial subscriptions to the *Mennonite Reporter* into an extra 8,000 CMC homes. At the initiative of two individuals on the board, CRB passed a resolution urging Canadian churches to give more leadership to their members on the abortion issue.

William Block was introduced as new staff to begin work with ministerial leadership services this summer. A new salary scale is being phased in over three years to bring salaries closer to what economic indicators suggest they ought to be. Computer technology will be updated over the next year. There was even a brief glimpse of some architectural dreams about what CMBC, CMC and the Conference of Mennonites in Manitoba might do for a long-term need of an extra 50,000 square feet of space (The General Conference also rents several offices here).

Clarence Epp (left) and Gloria Redekop, members of the Congregational Resources Board, shared how God had led them through new experiences the past half year.

The sessions began with four people sharing testimonies about their beliefs. Among them was one who spoke of an encounter with unemployment. Another shared how a commitment to totally follow God's Spirit was getting him into "hot water" at times.

The CMBC board passed a resolution affirming actions that should eventually lead to a new Institute of Peace and Service. Its shape was deliberately left open-ended so that more dialogue with other Mennonite groups might yet happen.

The 1985 delegate sessions will be held July 4-9 in Regina, Sask.

While the CMC has been meeting its expenses now for a number of years, it has been done with virtually no new programs. And those who proposed new projects this year were quickly advised that expansionism at this time would be hazardous. Hold the line and be creative within your budgets, was the message given.

Henry J. Gerbrandt, former longtime general secretary of the CMC, was welcomed back to Canada following his service term in Europe. He was appointed general secretary emeritus by the Council of Boards and will have an office at 600 Shaftesbury Boulevard.

That sounds good, but a board like Native Ministries, whose budget is almost totally to support mission workers, could not see how this would permit a response to needs for more workers on their fields.

The final budget session came to an agonizing halt for a time over priorities, possibilities and realities. It seemed that the projected 1985 expenditures budget of $2,880,000 (calling for an 8 percent increase in giving) was eventually approved partly because the time for departures had come. Some board members walked out muttering to themselves, and a few said out loud that this discussion should have begun earlier. At the least there was a problem in communication about the total budget.

It was the only obvious flaw in the three days. *Bernie Wiebe*

In a study of the Olympic Games from 1896 to 1965, Jeffery Goldstein of Temple University found that the frequency with which a nation goes to war is related to the number of athletes that that country sends to the Olympics. The relationship is even stronger for contact sports participation. Goldstein concluded that the Olympics allow sports competition to be presented in such a way as to emphasize ideological, nationalistic and combative aspects. The International Coalition Against Violent Entertainment found that TV coverage of the Olympics was biased in the United States, Canada, England and Australia.

"Resolving disputes through mediation" is the motto of newly formed Eastern Pennsylvania Mediation Service. Director Marjorie Geissinger says the service is available to anyone who may be in need of it. Descriptive brochures and speakers to explain the service in churches are also available. Contact: Director, Eastern Pennsylvania Mediation Service, Route 1, Box 418, Zionsville, PA 18092, (215) 966-2733.

Animal and plant species may be disappearing at the rate of 10,000 a year by 1990, largely due to the destruction of tropical forests, predicts the World Future Society. Peter Raven, director of the Missouri Botanical Garden in St. Louis, adds that more than one-third of all medicines are derived from plants.

MCC annual meeting discusses work in conflictive areas

Berne, Ind. (MCC)—The Mennonite Central Committee members gathered here for their annual meeting Jan. 25-26. The board, meeting at the First Mennonite Church, discussed plans and budget for MCC's work in 1985 and gave special attention to work in conflictive areas.

That discussion preceded a decision to place two MCC health workers in contested areas of El Salvador—areas of great need that lie between zones controlled by the government and zones controlled by guerrilla forces.

Rich Sider, MCC director for Central American programs, described one town where MCC hopes to place a nurse: "There are 2,000 displaced people living in horrible conditions. Disease is high. Food supplies are low. But the biggest problem is that people have no sense of hope.

"There is a tremendous desire on the part of these people for peace. They are not so concerned about who wins the conflict, as that they want the war to stop."

An MCC health worker from the government-controlled area has visited this town weekly in recent months and feels a strong calling to move to the town. Suffering is greater here, because health care and other services are rarely available.

As well as placing nurses in two such towns, MCC hopes to provide emergency aid, including food, clothing, and health and agricultural supplies, through church leaders.

The board shared Sider's concern that such a placement not be made lightly, since there is little security in these contested areas. Board members asked if MCC should send workers into areas of known danger.

Margaret Metzler, board member from Kokomo, Ind., expressed sentiments shared by others on the board. "There is risk, that is true. But we are called to be where the suffering people are. I am not encouraging taking foolish risks. But where did Jesus say to save our lives?"

Reg Toews, MCC executive secretary, presents executive secretary-elect John A. Lapp with a scrapbook.

This opened a wider discussion on work in conflictive areas, with note made of MCC workers serving in such unstable areas as Lebanon, Guatemala, Ethiopia and Sudan, as well as past placements in times of war in Vietnam, Nigeria/Biafra, Algeria and Europe during the 1940s.

The board also said there is some feeling among constituents that MCC workers in Central America are sympathetic to leftist movements. Sider, who earlier worked in Guatemala, noted that "we have worked hard at dealing with people on all sides of the conflict. We send food to (rightest) El Salvador and to (leftist) Nicaragua." It is difficult to take sides when one has formed deep personal relationships with people on both sides of the conflict, he said.

Polarization in the church, both in North America and in Central America, is a concern for Sider. "Division of the church (in Central America) is one of the biggest factors in the violence there," he said. "Polarization in North America is dividing the church. Pray for a new unitv of the church."

Immediately prior to the annual meeting the MCC executive committee approved a proposal that MCC's programs in Ethiopia be administered by a staff person from MCC Canada's Overseas Services. The program will continue to be coordinated as a part of the wider Africa program, and the Canadian staff person will be responsible to the MCC Africa secretary.

The board approved a 1985 budget calling for $29.4 million in expenditures, including material aid valued at $10 million. To meet the cash portion of the budget will require a 7.3 percent increase in constituency contributions over that received in 1984.

The board discussed a request by several staff members that MCC not withhold their income taxes, to allow them to withhold a portion of their taxes as a protest of the dollars used for military purposes.

They agreed that the executive committee should appoint a task group to consult broadly within the MCC constituency to review historical positions on this matter, to examine alternative responses and to bring a recommendation to the executive committee and annual meeting on alternative courses of action.

The board formally commissioned John A. Lapp of Goshen, Ind., to serve as the fifth MCC executive secretary. Lapp, who was named in April 1984, will not be assuming active duties until May 1. In the interim he will visit MCC overseas programs and be engaged in study.

He will replace Reg Toews, who has been chief administrative officer of MCC the past three years. Toews will continue in that position until May 1, when he will begin a new MCC term of service as associate executive secretary for administration and development. *Kristina Mast Burnett*

Eighty people participated in a Friendship Evangelism Seminar Nov. 9-10, 1984, at Bethany Mennonite Church, Virgil, Ont. The seminar, led by Art McPhee, was sponsored by five area General Conference Mennonite churches—Vineland, Grace, Linwell, Niagara and Bethany.

At Emmaus Mennonite Church near Whitewater, Kan., the Willing Workers (women up to age 65) hold an annual before-Christmas Fesper ("faspa" in Low German). The congregation's senior citizens (70+) are specially invited guests. This past year's theme, "A Childhood Christmas," encouraged people to bring antique toys of all kinds and examples of crafts and hobbies. One woman on the planning committee brought an old kerosene lantern, now lit with a mantle full of Christmas lights.

While much attention is focused on the abortion law, the November 1984 issue of *Pro-Life News* presents a service approach to help girls and women with alternatives to abortion. One article describes the work of the Pregnancy Distress Service in Winnipeg, long supported by Mennonite Central Committee Manitoba. It offers counseling, clothes, temporary housing, baby furniture and various other forms of practical assistance to women in distress, both before and after the birth of a child.

Farm crisis discussion dominates MCC U.S. annual meeting

Fort Wayne, Ind. (MCC U.S.)—Reports on the farming crisis in America sparked discussion at the sixth annual Mennonite Central Committee U.S. board meeting held Jan. 24 at the Brookside Evangelical Mennonite Church here.

After a brief review of how widespread the crisis is, Wilmer Heisey, executive secretary for MCC U.S., reported, "Many farmers are active in the life of the church. They have given generously to church work, missions and MCC. Now they are hurting and hesitant to ask for help. How should we respond?"

Heisey said that the first calls for help on the farming crisis came to MCC U.S. in April 1984. The Laurelville Faith and Farming Conference held in November appointed a committee to work on developing a grassroots organization for communication and support among farmers. But there is an immediate need to address the crises many farmers find themselves facing right now, Heisey said.

Juan Martinez from Selma, Calif., reminded the board that West Coast farm laborers as well as farmers are also in trouble.

Elmer Neufeld of Bluffton, Ohio, and Norman Shenk of Salunga, Pa., observed that others in the church, especially those in urban areas, are also experiencing need.

Heisey reminded the board that much of the resource for meeting need is in the communities where the crisis is happening. He said the only help that MCC U.S. could give in the crisis would be to serve as a catalyst for bringing resources together.

Anna Juhnke of North Newton, Kan., and moderator of the MCC U.S. board, then introduced a group from the Church of God in Christ Mennonites, headed by John Becker of Newton, Kan., who attended the meetings. Juhnke commented that the Church of God in Christ Mennonites are responding in creative ways to help farmers in financial trouble.

Board member Eugene Seals asks questions on SELFHELP program during January MCC U.S. annual meetings in Fort Wayne. From left to right are John Rempel, Phil Schmidt, Juan Martinez, Seals and Jean Shenk.

Becker then outlined for the board the approach his church takes toward anyone who is in economic trouble, not only farmers. He said that the deacon responsible forms a counseling body to meet with the person. At their first meeting the person "lays all the cards on the table" and is expected to share details of financial involvements with the deacons for the purpose of counsel.

"Some have overreached themselves trying to keep up with the Joneses. But some are merely victims of circumstances," Becker explained.

The counseling group may advise the person to sell machinery or real estate to save the home. If additional help is needed "we look to the family first for interest-free money. Then we solicit people in the congregation with repayment set up by the deacon's committee."

Becker added that an important part of their counsel revolves around a look at the spiritual condition of the person in trouble.

Vernon Wiebe of Hillsboro, Kan., suggested that the direction to go is toward local accountability and humility. "Maybe MCC's role is to provoke local congregations to deal with its hurting members in a Christian way."

The board then considered and approved a recommendation to appoint a special task force to "develop a workable plan for establishing a farm crisis mutual aid response, which will include a counseling resource and develop models for local congregations." The board authorized the executive committee to work with the special task force as soon as possible because of the emergency nature of the crisis.

The board also heard reports from the seven MCC U.S. program departments. Board members expressed disappointment in the need to cut program in Atlanta and Louisiana. MCC U.S. expenses have increased in the regions, Akron voluntary service units, U.S. Peace Section and executive office. Heisey reminded the board that up to one-third of the MCC U.S. budget is related to international program.

Elmer Neufeld, who is chairman of MCC, told the board that constituency giving was up significantly in the last year. However, he said, the giving was mostly a response to the hunger in Africa.

John Hostetler, director of material aid, reported that Mennonite as well as non-Mennonite congregations in the United States had donated approximately 50 train car loads of corn, wheat, school kits, soap, medical supplies and other material aid for shipment overseas in 1984.

Paul Leatherman, director of SELFHELP Crafts, reported that sales were up 19.3 percent this year to $3 million in 1984. He said that a staff person has been hired to work on development education. A major review of SELFHELP Crafts will be conducted in 1985 under the supervision of the executive office. *Joy Hofer*

THE MENNONITE
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AMBS Bulletin
February 26, 1985

Humberto Flores: vision for downward mobility

Paul Godshall

How can Humberto Flores serve Christ in two places? He will be teaching seminary students. He also wants to minister to the rural poor. The question occupies the minds of Humberto and his family as they re-establish their home in Bolivia.

Humberto came to AMBS for a sabbatical from his duties as rector of the Baptist Theological Seminary in Cochabamba, Bolivia. He also served there as dean of students and professor of Old Testament. Besides seminary-related activities, Humberto cotranslated the New Testament in the language of the Quechua people and was active among them in promoting its use and sharing its message.

What is Humberto's background? His father had a responsible position in a local mine. As a boy, he was aware of the hardships and injustices suffered by the miners. In high school, he joined the local communist youth party as a way to express his concern for the poor. He became increasingly disillusioned, however, with the philosophy of the party and with the praxis of the local leadership. He was seeking a more authentic and comprehensive approach to the poor. In Jesus Christ and in Christian fellowship he found what he had been missing.

After committing himself to Christ, Humberto's life changed considerably. He attended and finished seminary (Bible school) and became a district pastor of several rural churches. Later he spent a year in the United States as an MCC trainee, then returned to work among the Quechuas. He met and married Leny and began to teach in seminary. Together they went to California, where he earned a Master of Arts in Bible at Azusa (Calif.) Pacific College. They returned to the Baptist seminary, where Humberto served both as an administrator and teacher.

Leny, Elizabeth, Marcos, Arturo and Humberto Flores in February returned to their home in Bolivia following completion of Humberto's seminary studies.

In 1983 the family returned to the United States, sponsored jointly by the General Conference Mennonite Church's Commission on Overseas Mission and the Baptist seminary, for study at AMBS. He completed studies in January. While Humberto has agreed to teach at the seminary in Cochabamba for two years, his heart lies with the Quechuas. He wants to live among them to teach them to read and help them to turn to Christ and form believing communities.

But if Humberto identifies so fully with the powerless of his country, what are the implications for his family? Is it fair to ask them to make the kind of sacrifice in schooling and housing that would be necessary? Yet, how can one live in the city where all the opportunities exist and still have a witness that is authentic?

Maybe the youthful, single pastors coming from the seminary should do the leg work. Humberto's vision is to train young pastors to live among the poor, communicating self-worth through literacy and self-help projects and sharing the liberating message of Jesus Christ. But how can that happen if he is not showing them the way?

What will be the seminary's expectation of Humberto? Could it be a waste of his education to use it in serving the poor? "No," Humberto says, "rather, my studies have prepared me to work responsibly among them." Humberto has caught the vision of downward mobility. Can he do anything less than follow Jesus, who also came down? Yet the cost is great.

Latin Americans call for unity

Students from Latin America led three "call to unity" chapels near the end of the first semester. Sobering, infectious, challenging, the worship services got heads, hands and hearts responding to the physical and spiritual unity experienced in Jesus Christ with brothers and sisters in Latin America.

The chapels focused on the history, way of life and worship in Latin America. Worshipers were led in confession and praise to God through prayers, song, drama, hand clapping, spoken messages and quiet reflection.

The students who led the chapels were Humberto Flores, Bolivia; Paul Godshall, formerly serving in Mexico; Ewald and Kaethe Goetz, Paraguay; Rudolfo Jimenez, Mexico/United States; Gerhard and Rosie Penner, Paraguay; Javier Roman, Puerto Rico/New York; James and Rhoda Sauder, on home leave from Central America; Elizabeth Soto, Puerto Rico.

Singing in Spanish added an expressive flavor to the "call to unity" chapels.

Special gift helps

A group called Mennonite Men of Eden Church, Moundridge, Kan., raised $2,785 toward the purchase of a riding lawnmower for AMBS.

Victor Goering, a member of the congregation, shared the project idea with the group last September. Victor and his wife, Elizabeth, are serving a term of voluntary service at AMBS.

In late November 1984, Victor received the check which represented above-budget donations from approximately 140 group members. The mower is manufactured in Moundridge. The seminary will take delivery from an Elkhart dealer.

"We are grateful to the Eden men's group and to Victor for their plus support of the seminary," said Virgil Claassen, business manager. "The gift came at a time when we had no money to replace equipment. And Vic knew it needed replacing."

A personal word of gratitude

Joan and I, on the first anniversary of my semi-retirement, want to say a heartfelt "thank you" for the privilege of staying on the team in a more limited way. My schedule for next year calls for teaching one course and counseling. (I am involved with eight or 10 students in the areas of academic and/or course selection counseling.)

The Jan. 18, 1984, celebration of this new phase of my relationship to MBS and AMBS has certainly made a smooth transition. The letters of testimony from friends, relatives, former students and faculty-staff associates will be read and reread as new names will stand beside courses I have taught up to 31 years. Before me are a set of *Hermeneia Bible Commentaries* reminding me of the esteem with which my colleagues of AMBS have held me.

I speak with esteem for my successor, Perry Yoder, who began teaching in February. *Jacob J. Enz, professor of Old Testament and Hebrew*

Prayer

Rhoda Sauder

Lord, how majestic is your name in all the earth: Maker, Sustainer, Savior, God and King. We long this morning to be gathered together as one happy family under your wings, to enjoy the security of your loving arms enfolding us, soothing us, comforting our broken spirits. We have long been alienated, shuffled about, pushed around, scattered upon the sprawling islands of the earth.

Many of your children are forsaken, lonely and lost as they struggle to survive upon the sea of life's tragedies. We long to reach out to them, and to the unemployed, the sick, the hungry, the imprisoned around us. Yet we shamefully confess that while we feebly fumble about in committees and consultations, the needy fall lifeless at our door. Their blood stains our hands; it will not wash off.

Forgive our foolish ways, Lord. How can we march for peace while heartlessly pushing the grasping refugee back into the turbulent seas or the Rio Grande? We beg your mercy, Lord, even though we deserve the worst for our arrogance. Thank you for the painful agony and humiliation which you endured on Calvary to free us from these chains of complacency, fear and pride.

You've made us to glorify you, Lord, but instead we grasp for people's praises. How often we strive for the choicest teaching and preaching positions rather than humbly serving your imprisoned, hungry and abused. They race across our TV screens and we are too tired to respond or care. Thank you, blessed Holy Spirit, that with your power we can overcome our gringo selfishness and reach out in love to the hurting, the bruised, the war-weary. Fill us with your perfect love. Show us the way. Be our guide over this unmapped road of life. Join us in heart, mind and spirit with our brothers and sisters whom we have ignored so long.

Thank you, Jesus. We love you. We praise and worship you. Together we nestle into your loving arms. Press us to your bosom and sweet tears of joy will flow together as we rejoice in you. We are one! Hallelujah! Amen.

Two questions

Rodolfo P. Jimenez and Elizabeth Soto wrote a drama depicting forces that have influenced and shaped the people of Latin America. The brief drama, retold in photos and excerpts from the text, points to an end which political and social forces have been powerless to achieve. Only the church of Jesus Christ can answer the questions posed at the drama's end. The photos are by Willy Klassen.

Humberto Flores, Gerhardt Penner and Elizabeth Soto act out Indian ancestors. Narrator: "In the early morning of our people's history the sunlight of art, science, philosophy and social organization had illuminated their culture with distinctive tones. . . . Where these people came from or how they got to the islands remains a mystery hidden in the deep seas of time."

At the noontime of their history, the narrator continues, "unexpected visitors arrived." The Spaniards. The cross of the God the Spaniards brought turned into a sword to dominate the peoples.

"The sun fell in agony and the sky put on a red garment which seemed to reflect the mood of the new land. It was a mood of suffering, poverty, hopelessness and oppression. A long night of darkness, cruelty and neverending ambition covered the land with its dark mantle" (below left).

A new period of economic dependence followed the rule of the Spaniard. "When the people shook off their chains of oppression, a new unexpected visitor arrived in the land [bringing] powerful machines which, they promised, would bring happiness to the new people. The machines, however, became instruments of division between brother and sister, between neighbor and neighbor."

The last scene of the brief drama posed the challenge for the church: "Perhaps there are two questions in the minds of Latin Americans of today. Will the crucified Christ ever rise to life? Will the Christ of heaven ever come down to earth? These two questions are to be answered by the church of the living Christ."

On-location training expanding

"There is a sense of something new and exciting happening on the part of those involved in conference-based education," says Richard Kauffman, liaison for AMBS to the Conference Based Theological Education Program. Centers are currently operating in Ontario, Kansas, Pennsylvania and Virginia. A number of conferences are at various stages in developing a similar program to "provide one more way of training leaders to help congregations be guided toward greater faithfulness as God's people in the world," says Kauffman.

While each center is adapted to area training needs and resources, together they share the common objective of providing biblical training that is Anabaptist-Mennonite oriented. Students electing to complete a degree program will spend some time on campus at AMBS or Eastern Mennonite Seminary, Harrisonburg, Va.

Brief program descriptions and course offerings in Ontario, Kansas and Pennsylvania are listed. People interested in upcoming courses may contact the director in the area for registration and tuition information.

Ontario

Inter-Mennonite Pastoral Leadership Training Programme

Board: Gerald Good (chair), New Hamburg; Peter Janzen, Kitchener; Richard Kauffman, Elkhart, Ind. (AMBS consultant); Millard Osborne, London; Rodney Sawatsky; Peter Sawatzky, Waterloo; Herbert Schultz, Cambridge; Mary Mae Schwartzentruber, Kitchener.

Staff: Ralph Lebold, programme director; Doris Gascho, administrative assistant

Place: Conrad Grebel College, Westmount Road N., Waterloo, ON N2L 3G6

"Courses are designed for persons preparing for ministry in the church as well as for those pastors interested in continuing their education. Lay leaders may also be interested in exploring various aspects of the church and its ministry. Academic and vocational counseling is available for those persons interested in some type of study programme." *Ralph Lebold*

Courses for 1985

1. Supervised Experience in Ministry, fall/winter/summer.
2. Storytelling as Christian Education and Pastoral Care, by Vernon Leis at Kitchener, fall/winter.
3. Studies in Eschatology, by Walter Klaassen at Waterloo, fall.
4. Advanced Seminar in Contemporary Theology, by James Reimer, fall/winter.
5. Doctrine in the Radical Reformation, by James Reimer, winter 1986.

Kansas

Great Plains Seminary Education Program

Board: Dorothea Janzen, chairman, Hillsboro; Duane Friesen, North Newton; Ronald Guengerich, Hesston; Justus Holsinger, Hesston; Frank Keller, North Newton; Fred Obold, Inman; Duane Sauder, Hesston; Jerry Weaver, Hesston.

Staff: Leland Harder, director, Box 363, North Newton, KS 67117.

"Our program is geared somewhat more narrowly than other CBTE programs to college graduates in the plains states who are interested in exploring or continuing their seminary education and to those who are interested in serious biblical and theological study in correlation with whatever their college major and career choices." *Leland Harder*

Courses for 1985

1. How to Study the Bible, by Jake Elias, Henry Poettcker, Erland Waltner at Newton, Jan. 7-25.
2. The Ministry of Inner Healing, by John Lehman and Chalmer E. Faw, at North Newton, Jan. 7-25.
3. The Anabaptist-Mennonite Experience, by Robert Kreider, at Newton, Feb. 4 - May 13.
4. Women, Religion and Christian Faith, by Marilyn Klaus, at Newton, Feb. 7 - May 16.
5. Evangelism and Church Planting, by Leland Harder, place to be decided, Sept. 9 - Dec. 16.

Pennsylvania

Inter-Conference Pastoral Training Program

Board: Clayton Swartzentruber, chairman, Harleysville; J. Lester Graybill, Leola; Noah Hershey, Parksburg; Gerald Studer, Lansdale; David N. Thomas, Lancaster; William Wilson, Susquehanna; H. Howard Witmer, Manheim.

Staff: Paul M. Zehr, director for Lancaster Conference; James C. Longacre, director for Franconia Conference; Ross Goldfus, director for Atlantic Coast Conference.

"Conference Based Theological Education in our area provides opportunity for persons to develop relational, administrative and preaching skills for pastoring. Persons will also develop understandings in biblical studies and theology, focused on discerning the importance of New Testament Anabaptist theology for the church today. Participants share with peers in regard to common concerns pastors have." *Paul M. Zehr*

Courses in 1985

1. Continuity and Change in Theology, by Stephen Dintaman; full course offered in three locations: Souderton, Morgantown and Lancaster, spring.
2. Supervised Pastoral Education, limited to six pastors, by Enos D. Martin, Clayton Swartzentruber and Paul Zehr, spring.
3. Evangelism, Fundamentalism, Anabaptism, final details pending, fall.

Conferring during the 1984 annual meeting of the AMBS adjunct faculty meeting were (from left) Richard A. Kauffman, Paul M. Zehr, Leland Harder and Ralph Lebold.

Kindergarten children enjoy the new crayons North American Mennonites sent them through Mennonite Central Committee. MCC shipped clothing, fabric, health kits, sewing kits, soap, chalk, glue and crayons to the Family Care Society here last summer. The society sponsors kindergartens for preschool children of Palestinian refugees.

What do Americans do in one day? According to *In One Day: the Things Americans Do in a Day* by Tom Parker, among other things, Americans buy 50,000 new television sets, throw out 200,000 tons of edible food, spend $125,000 on tours and merchandise associated with Elvis Presley, buy more than 80,000 pieces of clothing and accessories with little alligators embroidered on them and are X-rayed 650,000 times—of which, according to government sources, only 250,000 are necessary. Some 2,200 Americans discover they have cancer and more than 8,000 become pregnant by mistake.

Developing countries, already struggling against two big health problems, malnutrition and infectious diseases, now face another deadly hazard—a big jump in lung cancer within a decade, according to World Health Organization. "The international tobacco industry's irresponsible behavior and its massive advertising and promotional campaigns are direct causes of a number of unnecessary deaths," a WHO report said.

New director appointed at MCC Canada annual meeting

Leamington, Ont. (Meetinghouse)—The appointment of a new executive director, reports on growing pains in the Canadian Foodgrains Bank and an impromptu collection for a new peace scholarship were among the highlights of the Mennonite Central Committee Canada annual board meeting held here Jan. 17-19.

Dan Zehr will become MCCC executive director July 1. Zehr is principal at Elim Bible Institute, Altona, Man.

The discussions of MCCC relations with the Canadian Foodgrains Bank were touched off in part by the resignation of CFB chairman Jake Janzen last November. Different concepts of the nature and role of CFB and communication problems at various levels were also cited as reasons for current "uneasiness" in the MCCC board.

The issue is this: Is CFB simply a bank (specializing in storage and shipping and making transfers only at the request of depositors), or is it also a grain collector and distributor?

Since MCCC has its own collection and distribution system, it prefers the "important" yet "limited" role of CFB as banker.

However, some of the other denominational partners (a total of seven) in CFB do not have a collection and distribution system. They delegate these matters to CFB. Further, some of MCCC's representatives to the CFB board want an expanded role for CFB.

A joint MCCC-National Association of Japanese Canadians peace scholarship was approved—with some initial disagreement on how to provide start-up funding. The proposed scholarship is intended to make tangible MCCC's widely publicized apology last fall to Japanese Canadians who were imprisoned and lost property during World War II.

In further business, the MCCC board:

- heard that voluntary service applications are at an all-time high, but placements are down.
- noted the current lethargy on refugee sponsorship.
- heard from *Die Mennonitische Post* editor Abe Warkentin about the problems of illiteracy and recession threatening the 80,000 Kanadier Mennonite pioneers in Mexico, Paraguay, Bolivia and Belize.
- called on overseas services staff to give more visibility to the child sponsorship program.
- heard that in 1984 giving was up 23 percent over the budget. The 1985 budget was held to a 5 percent increase over the 1984 budget. *Ron Rempel*

Youth worker needed

The Conference of Mennoites in British Columbia is looking for a half-time youth worker. Duties include: functioning as a resource person, working closely with the BCMYO executive planning retreats, rallies and coordinating youth events within the province.

Send inquiries or resumes (stating salary expectations) to:
Charlotte Siemens
119 E. 58th Ave.
Vancouver, BC V5X 1V7
(605) 321-5801
before March 31.

Moderators and secretaries debate unity

Leamington, Ont. (Meetinghouse)—Moderators and secretaries who gathered here to discuss inter-Mennonite church planting agreed at the outset that they wouldn't discuss "organizational union," then spent most of the final session talking about it.

The consultation, which met Jan. 16-17 in the North Leamington United Mennonite Church, was entitled "Toward a Common Strategy for Inter-Mennonite Church Planting."

The vigorous discussion about Mennonite unity during the final session didn't surprise many participants. "It was clear from the beginning that quite a few people wanted to talk about structural unity," said Rudy Regehr, who chaired the consultation.

David Chiu, pastor of the Chinese Mennonite Church in Saskatoon, indicated that his church does not want to join any of the conferences. "We just want to be a church with Anabaptist essentials," he said. He challenged the consultation to adopt a unified strategy for church planting. "Do we have the courage and spirituality to do it?"

James Nikkel, executive director of the Canadian Mennonite Brethren Board of Evangelism, spoke for many when he expressed a cautious note of disagreement. He thanked Chiu for his inspiring comments but reminded the gathering of "practical realities."

Consultation participants accepted five resolutions, agreeing that efforts should be made to ensure that more meetings about church planting occur, that theological differences between the conferences should be discussed, that conferences should strive to develop resources together in select areas (especially as they relate to ethnic congregations), that the value of organizational unity in select areas should be investigated and that conference agencies should commit themselves to consultation "before entering into new geographic areas with church-planting ventures." The resolutions are not official or binding. *John Longhurst*

The Alberta Mennonite Youth Organization will celebrate its 40th anniversary and hold a mini youth retreat March 8-9 at Foothills Mennonite Church in Calgary. Abe Koop, the first chair of AMYO, will be the guest speaker. The anniversary celebration is planned as part of the annual Conference of Mennonites in Alberta.

Anne Garber, COM/AIMM missionary in Kotoura, Burkina Faso, writes that since August 1984 "a few women, wives of Christians, committed their lives to the Lord. This seems to have set off a chain reaction of events. Half a dozen more have made commitments since then. . . . So in the last two months there has been a sudden increase in evangelism, discipleship, literacy teaching and family counseling. I have also been working with two school students and a teacher as they have been translating Scripture portions into Senufo during their school vacation."

Two new congregations have emerged in the Central District. Peoria (Ill.) North Mennonite Fellowship, pastored by Ryan Ahlgrim, has announced that they will be completely self-supported during 1985. Manor Community Church in North Chicago now has services Sunday evening in a Baptist church. This church is beginning to reflect the diversity of its neighborhood, where over 50 languages are spoken. Among the 35 people who attend are Hispanics, Anglos and blacks; Mennonites, Catholics and Lutherans. Gary Martin is the half-time pastor, and Ulli Klemm is a pastoral intern.

Robert Shaw inspires Church Music Seminar

Winnipeg--"Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Colossians 3:16). With this direction participants at the Jan. 20-25 Church Music Seminar, sponsored by Canadian Mennonite Bible College and Mennonite Brethren Bible College in Winnipeg, were invited to consider music as one of the gifts given to us by God.

This text set a special tone for the 270 seminarians from five Canadian provinces and three U.S. states who participated in a week of workshops, lectures and choral rehearsals planned to better equip them for music leadership in their churches.

This year the central attraction was Robert Shaw—world-renowned choral conductor who is director of the Atlanta Symphony Orchestra and Chorus. Through his memorable career Shaw has brought a revolutionary and distinctly unique approach to choral singing. His work in the advancement and performance of large choral and orchestral works has raised the choral arts to a high level of respectability.

Robert Shaw became aware of the Mennonites—CMBC and MBBC in particular—through the report of Howard Swann, another acclaimed lecturer, conductor and educator in choral arts. Swann, seminar leader four years ago, had so highly praised the choral group he worked with in Winnipeg that it captivated Shaw's curiosity. In a press conference, Shaw said that this plus an opportunity to do two of his favorite choral works—Bach's Cantata #4 and the Brahms Requiem—made him eager to come to Winnipeg.

Past seminars have also focused on the rehearsal and performance of choral works, but this was the first project of this magnitude. The Brahms choir included all 270, and 64 of them formed a select choir to sing the Bach cantata.

Asked her response to Shaw following the first rehearsal, one singer responded, "He makes us do things we never thought we could do."

A major reason Shaw draws such response from choirs is his communication skill. He uses vivid illustrations to create the mood and motivation for the sound he wants. George Wiebe, choral conductor at CMBC, called Shaw "a poet with music." As one singer remarked, "He [Shaw] never tells us what to do, he only hints at it. He is able to draw something out of us without verbalizing it."

Shaw's philosophy of choral singing is the motivation behind his tireless energy and his striving for excellence. He sees music as a response from the depth of the human spirit. For Shaw the performance of a sacred choral work such as the Bach cantata or the Brahms Requiem is like a sacrament and therefore an act of worship.

He emphasizes the communal aspect of singing and speaks of the meeting between humanity and the divine as only taking place in the encounter between and among human beings. As singers in a choir together strive for unity and purity of sound they also discover a unity in relation to God.

Mary Oyer, visiting professor at CMBC, in an address, "Christianity and the Arts," cited many clashes between Christianity and the arts throughout the centuries and called this an inevitable conflict that Anabaptist-Mennonites have inherited. The early Anabaptist leaders denounced music as too pleasurable. The arts in general have often been seen as not having any relevance to the life of the church. Many leaders of the past have feared "idol worship" in dealing with creative gifts. We need to be aware of all our creative ability as a gift from God, and this should encourage us to find pleasure in our creativity. Worship should be an experience of joy as well as one of reverence and humility.

Shaw brought a sense of this reverence and humility into the joy of music. In his address on "Worship and the Arts" he spoke of choral singing as part of God's ongoing creative work. For the church to keep in touch with the Creator it needs to keep in touch with those who are creating and provide a place for them.

Appreciation and enthusiasm for the seminar were mutual. Shaw praised the choir for their responsiveness, unity of sound and for their sensitivity. Following the dress rehearsal he told the group, "This has been one of the most beautiful experiences of my life. Thank you." Many singers said the same.

Debbie Fast, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is a second-year student at CMBC. As part of her

Self-help groups for parents prevent child abuse. That's what members of the Goshen, Ind., chapter of Parents' Anonymous said in a weekly forum at Associated Mennonite Biblical Seminaries, Elkhart, Ind. In a simulation of their weekly meeting, the parents demonstrated how they are helped by talking out problems in confidence, having telephone access to any member at any time and by helping someone else. Pastors, the groups said, could respond with more compassion and understanding. Ministers need to be educated not to hide from it, one parent said. "Abuse happens everywhere."

Chicago Area Mennonites are focusing their prayers on the Hyde Park community of South Chicago, near the University of Chicago. From those who have shown interest in an ongoing Christian fellowship, two concerns are clear: ministry to students and the development of a peace center as a means of witness and outreach. The peace center would be cosponsored with the House of Friends, whose facility is also the new fellowship's meeting place.

Mennonite Men of Eden Mennonite Church, Moundridge, Kan., raised $2,785 toward the purchase of a riding lawnmower for Associated Mennonite Biblical Seminaries, Elkhart, Ind. Victor Goering, a member of the congregation, shared the idea with the group last September. He and his wife, Elizabeth, are serving a term of voluntary service at AMBS.

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education she is doing an internship practicum with The Mennonite *this school year. She covered the Music Seminar exclusively for us.*

A music master was among us

Winnipeg—The first record I ever bought (1950s) was of the Robert Shaw Chorale. His name is household to most Christians of my generation and is synonymous with good choral music.

For one week—Jan. 20-25—Robert Shaw was with the Mennonites here. An unusual aura of anticipation was created in advance by his fame and by the hosts who wanted everything to go well.

Shaw "delivered the goods." I was unable to pick up one negative comment from the 270 singers. They sang so well that some of the rehearsal time was turned into a forum on music.

At the press conference Shaw spoke of a "seamless sound" that he at first had been unable to believe. But it was there.

He said this gift of music is a special one that Mennonites could easily lose unless it's carefully cultivated. It is one of God's gifts for creative expression that becomes profoundly spiritual as we give it free flow in such works as Bach's "Christ lag in Todesbanden" and Brahms' "German Requiem."

I'm no connoisseur of music. But I felt both the irreducible mystery of God and a sense of need for repentance during the concert featuring the above pieces by Bach and Brahms. There was a meeting with the Wholly Other—the Holy One—as wave upon wave of the majestic music washed over and into the audience.

A music master led both singers and audience to the Master. It was an unforgettable experience even for me. *Bernie Wiebe*

Swift Current hosts 1985 Project Teach

Swift Current, Sask.—"I think I should build a tabernacle here," said Tena Hildebrand of Crystal City, Man., near the end of this January's Project Teach. For many the week-long workshop—this one being the 15th since 1973—triggers similar feelings of transformation.

"My prayer," stated Louise Friesen, Saskatoon, "is that those who are discouraged about congregational life and Christian education may get wind of this enthusiasm, the excitement, of these 92 Mennonites for the church's work."

Sponsoring organizations point up the broad interchurch, national and local base of respect commanded by Project Teach. This one's sponsors were the education committees of Alberta and Saskatchewan, Elim (in Altona, Man.) and Swift Current Bible institutes, the Congregational Resources Board (Winnipeg), the Mennonite Board of Congregational Ministries (Elkhart, Ind.), Zion Mennonite Church in Swift Current (which offered the use of its building for classes) and the Commission on Education.

As trends in Christian education shift and turn, the now well-tested Project Teach model embraces newness. This year it was a homeroom for teachers of intergenerational classes, led by Bertha Fast Harder.

Seventeen contact hours in 4½ days invariably bond a group. Laughter and particularly tears become easier by day four. This intricate scheduling that mixes homeroom with complementary resources (this year: music, art, drama, worship, audiovisuals, "integrating the handicapped") was the vision of Cornelia Lehn of Chilliwack, B.C., in the early 1970s. She was then children's education worker for the Commission on Education. It became a COE staff project as Herta Funk (now in Shenyang, China) and John Gaeddert (now pastor in Halstead, Kan.) and others fleshed out the vision.

The solid live-in week summons commitment, involves inevitable intensity and produces unexpected rewards in inspiration and relationship.

That the model is durable if demanding is evidenced by the numbers who continue to come—this year 69, 18 men and 51 women. Attendance has been as high as 94.

Locations have alternated between Canada and the United States, latching onto campuses or campgrounds and depending heavily on local planning and participation.

"To me," says J. W. Sprunger, COE's executive secretary, "this Project Teach was one of the best ever. The various parts came together like gears of a clock." *Muriel Thiessen Stackley*

Composer's Competition

Vocal - Choral - Instrumental Music

based on traditional Mennonite tunes and themes

Closing Date: May 15, 1985

For more information and entry forms, write:

Doreen Klassen, chairperson
Composer's Competition
Manitoba Mennonite Historical Society
P.O. Box 1420
Steinbach, Man.
R0A 2A0
or Phone (204) 326-6451

"We have 12 good candidates," writes Richard Hirschler, for the first graduation of public health nurses at the new nursing school at Kalonda, Zaire. Students are taught, Dr. Hirschler says, how to diagnose simple illnesses, and they get practical experience before they graduate. The school operates under the auspices of the Mennonite Church of Zaire.

Peace-it-together, the annual youth conference held at Canadian Mennonite Bible College, Winnipeg, will take place March 8-10. The theme for this year's conference is "Politics and Morality," dealing with issues such as capital punishment, abortion and Canada's military spending. Bill Janzen, director of the Mennonite Central Committee Ottawa office, and Adolf Ens, a CMBC professor, will be the main resource people. The $15 registration fee includes meals and housing. For more information contact CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

The 1985 Washington Seminar, sponsored this year by the Western District peace and social concerns committee and (as always) the Mennonite Central Committee Washington Office, is scheduled for March 17-19. Registration is $15, transportation from Newton, Kan., is $140 for the round trip. The group will meet with legislators, receive a State Department briefing on U.S. policy in Central America and discuss with specialists subjects like the national debt and being pastors and prophets to members of Congress. For more information, contact the Western District Office, Box 306, North Newton, KS 67117, phone (316) 283-6300.

RECORD

workers

Jeffrey V. Books and *Donna Detweiler*, Fairview Avenue Brethren in Christ Church, Waynesboro, Pa., and Akron (Pa.) Mennonite Church, respectively, began two-year Mennonite Central Committee terms in New Orleans as the program coordinators of the Louisiana MCC program. Jeff received a master's degree in theater from Penn State University, State College, Pa. Donna received a bachelor's degree in English and journalism from Goshen (Ind.) College. His parents are Virgil and Nadine Books, Elkhart, Ind. Hers are Richard and Mary Jane Detweiler, Harrisonburg, Va.

Mennonite Mutual Aid announces new responsibilities for three managers in its marketing division. *Gary Brunson* has assumed the post of outreach manager. *Richard O. Miller* has been appointed distribution and services manager. *Larry W. Newswanger* has become Mutual Aid minister.

Robert Burns, Michigan State University Fellowship, East Lansing, began a three-year MCC term at Feni, Bangladesh, as a horticulturist with MCC's vegetable research and extension team. He received a bachelor's degree in horticulture from Michigan State University. His father is Robert D. Burns, Rochester, Mich.

Menno and *Margaretha Ediger*, Community Church, Markham, Ill., began three-year MCC terms in Santa Cruz, Bolivia. Menno received a bachelor's degree in pastoral ministry from Mennonite Biblical Seminary, Chicago. Margaretha received a master's degree in religious education, also from MBS.

Detweiler, Books

Marian and LeRoy Friesen

Giesbrecht

Neufeld

Don and *Norma Klassen Friesen* have completed their assignment in Kananga, Zaire, for Africa Inter-Mennonite Mission and Commission on Overseas Mission. They served three years, Don as director of Studiproka, a Christian recording studio, and together as purchasing agents for church leaders in rural Zaire and as hosts representing the Mennonite church in Kananga.

LeRoy and *Marion Friesen*, Bethesda Church, Henderson, Neb., began three-month MCC terms in Ephrata, Pa., at SELFHELP Crafts. LeRoy will be working in the warehouse and Marion as a clerk in the SELFHELP shop.

Paul and *Suzanne Ford*, St. Louis (Mo.) Fellowship, began five-year MCC terms in Jos, Nigeria, working as co-country representatives. Paul received a bachelor's degree in mechanical engineering from Ohio Northern University in Ada. Suzanne received a bachelor's degree in special education and music, also from ONU. Their children are Sara and Michael. His parents are Hubbard and Mary Louise Ford, Parma, Ohio. Hers are Royce and Doris Engle, Spencerville, Ohio.

Keith Fox, Zion Chapel, Goshen, Ind., began as manager of the computer center department at Mennonite Mutual Aid on Jan. 14.

Revita Giesbrecht, Sherbrooke Church, Vancouver, began a two-year MCC term at Sussex, N.B., as a peer counselor with Opal Incorporated. Her parents are Martin and Gertrude Giesbrecht, Vancouver.

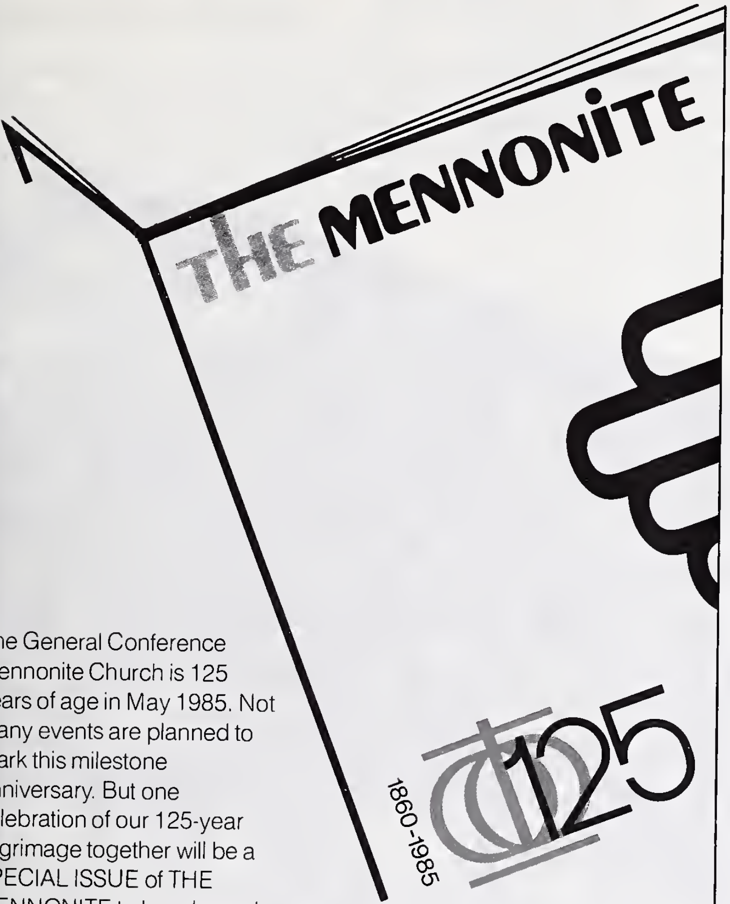
Joseph D. Graber, Salem-Zion Church, Freeman, S.D., began a three-year MCC term in Haiti as an agricultural extensionist in Bois de Lorance. He has a bachelor's degree in industrial arts from Bethel College, North Newton, Kan. His parents are Johnny and Katheryn Graber, Freeman.

Helen Neufeld, Crystal City (Man.) Church, began a three-month MCC term at Ephrata, Pa., with SELFHELP Crafts. Her mother is Helen Neufeld, Boissevain, Man.

Carol Peterson, First Church, Upland, Calif., is the new editor of the *Pacific District Messenger*.

TWO...

yes, that's TWO (2) SPECIAL ISSUES OF THE MENNONITE in 1985.

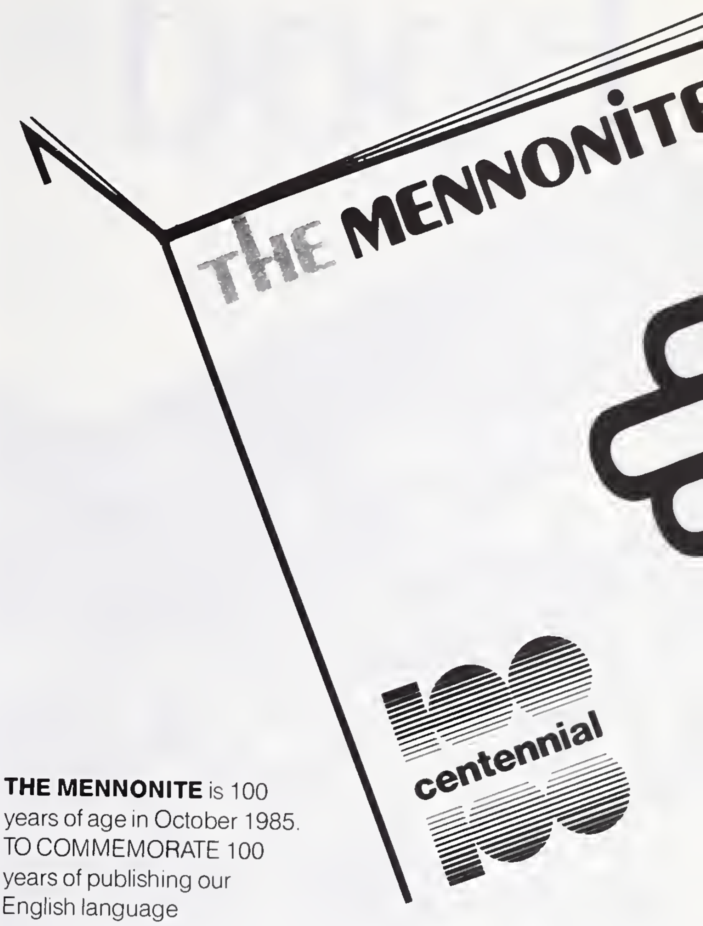


The General Conference Mennonite Church is 125 years of age in May 1985. Not many events are planned to mark this milestone anniversary. But one celebration of our 125-year pilgrimage together will be a SPECIAL ISSUE of THE MENNONITE to be released in May 1985. It will be at least 64 pages of 4-color, 2-color and black-and-white **stories** of the General Conference, the districts and regions, focus upon people and congregations, Bible studies, meditations and a 4-page foldout timeline in 4 colors illustrating our GC history.

REGULAR SUBSCRIBERS to THE MENNONITE get this copy FREE with their 1985 subscription.

But we know many others will also want this 125th Anniversary souvenir magazine.

IF YOUR CONGREGATION wants this special edition of THE MENNONITE you **must order in advance.** It is available in bulk (*3 or more to same address*) for $2 per copy or $3 per copy for 2 or less.



THE MENNONITE is 100 years of age in October 1985. TO COMMEMORATE 100 years of publishing our English language denominational paper, we are preparing a SPECIAL CENTENNIAL ISSUE for release in October 1985. An expanded edition with some 4-color, 2-color and black-and-white review of our past, a look at the present and some projections for the future.

REGULAR SUBSCRIBERS TO THE MENNONITE get this copy FREE with their 1985 subscription.

But we know many others will also want this Centennial Souvenir copy.

IF YOUR CONGREGATION wants this Special Centennial Souvenir of THE MENNONITE, you must order in advance. IT IS AVAILABLE FREE OF CHARGE.

Tear off and mail by April 1 to: *THE MENNONITE*, Box 347, Newton, KS 67114-0347

● Yes, we would like to receive _____ copies of the 125th ANNIVERSARY ISSUE.
3 or more @ $2; 2 or less @ $3.
_____x 3.00 = __________
_____x 2.00 = __________

● Yes, we would like to receive _____ copies (FREE) of the CENTENNIAL ISSUE.
_____ Payment enclosed
_____ Please bill us

Mail to: Name____________________

Address____________________

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Orders must be mailed no later than **April 1.**

Food

Working together with local farmers is one thing MCCers can do to increase food supplies in Africa, Latin and North America, Asia and the Middle East. Your contributions make this work possible.

Mennonite Central Committee.
Working at food production in 35 countries.

21 South 12th Street, Box M, Akron, PA 17501
201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8

LETTERS

Response to Redekop

I must respond to "Life and Limb Are Insured" (Dec. 18, 1984, issue). I am a parent of a child who five years ago sustained devastating multiple handicaps in an auto accident. The authorities deemed driver negligence as the cause.

Once our child's life signs had stabilized, we, the family, decided to create a maximum potential environment. To date this has meant over $7,000 in wheelchairs. Specially designed computer equipment and software cost in excess of $9,000. A recreational therapist is paid to assist in preparation for semi-independent living and participation in competitive handicap sports. Renovations to our house and yard cost $40,000. The first four years following the trauma, our family income was cut 50 percent because our time was needed to physically involve ourselves in the recovery process. The process has been a growing experience spiritually. First, we are much less judgmental of others. Part of this learning developed out of having to think through some probably erroneous concepts that have through benign neglect stayed with us from the "good old days."

When a child is devastated, can we sit by and not use the available resources—both psychological and financial? I wonder if your article would have been written if your child after a devastating injury had been given a new, though somewhat tarnished, lease on life.

You ended your essay by quoting Scripture. I will as well. "Faith without works is dead." It took three years before we received the liability settlement. Up to that time we received $20 from a dear friend. It along with remortgaging the house and prayers weren't sufficient to assist our child with the necessary purchases. The liability insurance was, along with the prayers and assistance of those who actually helped. Fortunately, the state and society have deemed that commercial organizations can make a profit while providing such support.

This letter is meant to explain that help has come from a variety of sources. Friends have been good listeners. Countless people prayed. Our minister and some deacons assisted in many subtle ways. And we are glad politicians deemed it wise that people should have liability insurance.

I hope this response will make it easier for the next Mennonite family, already traumatized, to not be victimized by well-meaning though poorly constructed advice. *Name withheld by request*

Jan. 18

Redekop comments: I sympathize deeply with your experience. I am more saddened by the lack of congregational concern and support. Your letter is a powerful response to my thesis. Thanks.

Boxing cartoon poor choice

The Mennonite addresses many subjects. Some I agree with, others I don't. But at times I am amazed at what slips into the magazine. For instance, the cartoon on page 9 (Jan. 8 issue).

For a pacifist, peaceloving church, how can boxing, which is on the verge of being outlawed as a sport, be used as a symbol of victory and commitment in 1985? You might as well have used a Colt 45.

On page 8 of the same issue Menno Simons characterized the true Christian family. Surely, one of these characteristics could have been used instead. *Russel Suter, Route 1, Box 357, Pandora, OH 45877*

Jan. 18

Editor's note: I agree with your analysis if we want to always be serious. We deliberately chose a cartoon, hoping that somehow we could laugh even at all the world-shattering events.

Worth the walk

Recently I found a packet in our mailbox containing four copies of *The Mennonite.*

On reading the Oct. 9, 1984, issue (we get ours about three months after the date of issue), I sensed again that we readers are blessed indeed. The article "An Encouraging Chapter on Abortion" was itself worth the walk to the post office. Other articles and editorials added frosting to the cake.

Thanks for the good ministry that you are giving. *Harris Waltner, pastor, Box 365, Maseru 100, Lesotho, Southern Africa*

Jan. 21

U.S. deserves destruction

I am continually amazed that there is so little objection to abortion in *The Mennonite.* Far more people have been killed by abortion and drunk drivers than by nuclear war.

If God should permit the United States to be destroyed by nuclear war, it would be well deserved, considering all the pornography, immorality, political support of gays, filthy TV programs, murders and child abuse. How much longer will God allow this to continue?

I'm looking for the Lord to descend "from heaven with a shout . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:17, 18). *Gerda Mazelin, Berne, IN 46711*

Jan. 22

Editor's note: Please read again the lead article in our Oct. 9, 1984, issue. What is your response to that?

I believe we have been open and consistent in our position.

Don't just tell

The first three articles in the Jan. 22 issue said it just the way I believe about community living and Christian living. If we are the church of Jesus Christ, we better show it.

I wanted to do volunteer work when I retired. But my wife is in a wheelchair and I can't get away. I can still read, so I keep telling what I glean from my daily reading. I'm sending you some of the thoughts that come as I care for my wife. *Charles W. Schmidt, Box 122, Hesston, KS 67062*

Feb. 4

Position available

MCC Canada requires a voluntary service coordinator for Quebec. The VS coordinator will, in consultation with Mennonites in Quebec and MCC Canada staff, develop a voluntary service program in Quebec.

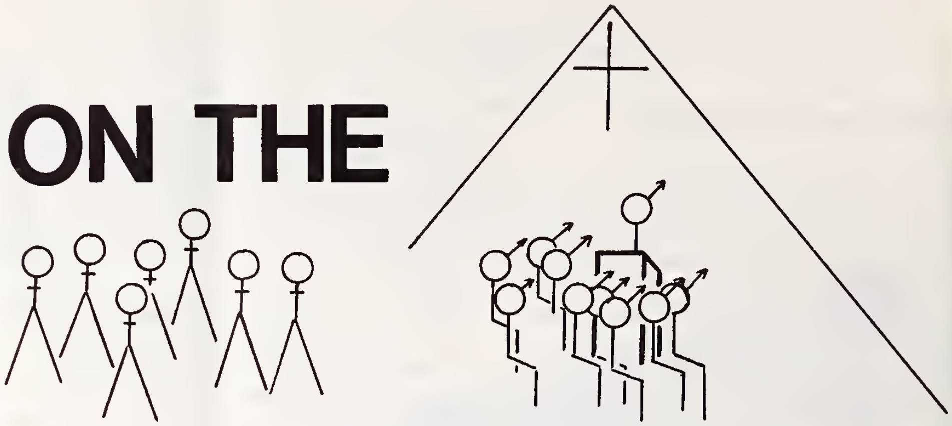
Qualifications: Applicants must be bilingual, understand and be committed to MCC's philosophy of service and possess communication and leadership skills.

Starting time: Flexible, but late summer 1985 preferred.

For more information and application form, contact:

MCC Canada Personnel Services
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8.

WALKING ON THE EDGE



(To increase our congregational involvement in the ongoing community life around us, we need to know and to hear the voices of people who are now outside the church. We need to seek them out and listen to what they have to say.

There are many people—groups and individuals—beyond the church doors. Can we honestly look at and try to understand how some have felt excluded by us? Can we learn how to open the doors into the body of Christ so that more will come in?

Ruth Teichroeb, Mennonite Voluntary Service associate director for Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, interviewed two women who feel "on the edge" of their church. Here is part of their story. The names have been changed in order to focus on the women's concerns, rather than the problems of a specific congregation.)

Ruth: Tell me something of your background.

Susan: I remember a love-hate relationship with the church from the time I was small. I grew up in a Mennonite minister's home in a small community, and the church was not just the center, it was the structure and content of my entire life. From early on the church has been the focus of a lot of my questions, my interests and most of my anger.

I remember as a kid feeling like this church doesn't belong to me, but it should. At one point I realized it was a man's church. Some of that came about through my mother, who probably should have been the minister. She was extremely frustrated by not being allowed to use her gifts in the church. Although she might not appreciate me saying it, I got a lot of my anger at the church through her.

Paula: I grew up with a small town Mennonite background where right and wrong were clearly defined. I remember asking questions in Sunday school and not getting satisfactory answers.

I used to think of myself as having a curse. I'd think, "Why do I have all these questions? Why can't I be happy like everybody else?" I was angry at myself for not being less than myself.

Ruth: What kind of struggles do you have now in relating to the church?

Paula: I have to be psychologically strong when I go to church on Sunday because a sense of alienation surrounds me. The language puts me in my place. I hear the word "man" 20 times in a service. The only people up front are men. It really isn't an inclusive body.

Recently I spoke with an aquaintance after the church service, and he asked why I hadn't been attending regularly. When I told him, "The reason is I'm having increasing difficulty with the language," he replied, "Do you think you'll ever overcome that problem?" To me that represents how women's experiences are invalidated and trivialized. This is my problem. I am the deviant. Therefore it's not a problem that the church has to deal with.

Susan: I was involved in a conflict with my church elders about an issue a few years ago. Even though the minister told me privately that the elders were wrong and should be challenged, he refused to support me in public. The elders were a group of men who expected women to tow the line or pay a high price. For me that was an awakening.

Paula: Sometimes the power dynamics are subtle. In a committee I'm on, when responsibilities are distributed, the dainties—anything to do with food—are automatically given to women. Representing the committee and public speaking are delegated to men.

Ruth: How do you respond to these experiences?

Susan: I went through a grief process. My fantasies were wiped out and I realized that this is reality. I've had few church involvements since then because I don't know what I can do within the church structure. A part of me agrees with the need to stay within the church to change it. But how long can I do that by myself?

Paula: I weep inside every time I go to church, and I let it out when I come home. If I don't want to cry, I don't go to church. But then there's a sense of loss. Like mourning something that ought to be and isn't.

Ruth: Why do you think discrimination against women exists in our churches?

Paula: Our families are structured in a hierarchical pattern, like everything in our society. One individual or group dominates another. A structure which views people that way is dehumanizing because the ones on top see themselves as more deserving. In the scheme of things as we know it, men dominate women.

When the Bible was written, those structures were in place. Christianity has incorporated them. I would argue that they prevent us from being Christian—from mutually relating to one another. When there is a hierarchy there is *power over* rather than *empowerment* of people.

Susan: An example is mothering. Women are supposed to be mothers to get their ultimate fulfillment in life. Yet the work of a mother is at the bottom of the scale of priorities. That's a clear statement about where women belong.

Ruth: Is there a basis for feminism within Christianity?

Paula: When I look at Christ's teachings and try to see them apart from the church's patriarchal structure, then I say yes. Jesus treated women as equals. For example, remember when he was teaching his disciples, including women, and Martha wanted to work in the kitchen while Mary did not? Who did Jesus commend? Jesus wasn't saying that kitchen work isn't important, but there's a time and place for everything.

local

Ruth: What changes would you like to see in the church?

Susan: What I'm asking for is not just getting women to chair the board of deacons or be congregational leaders but for us to also examine our hierarchy, our basic assumptions, our concepts of power and authority and our value systems.

I would like to see churches be willing to experiment; for example, to make a one-year commitment to start over. Why not put women into all the leadership roles for one year? What would happen to the programs? What would women learn about themselves? What kind of goals would we have after a year of men doing all the catering and women making all the financial decisions? What kind of dialogue could take place?

Paula: I'm discovering a few men who don't like the hierarchical structures of our churches and families. They too are looking for different models and feel frustrated. By being bound to structures we consider sacred, we lose the church.

Ruth: What keeps you from giving up on your church?

Susan: One reason is my children. Do I remove them completely from this setting? I take them to Sunday school and to church. My oldest is aware of my struggles and we often discuss why I'm uncomfortable with certain aspects of church.

I am aware that a big part of me is not in the church and that I am walking on the edge. I've usually found faith issues an exciting force that pulls me back over and over again. I don't know what it means to be both outside the church yet committed to it. Walking on the edge gives me the freedom to see more than when I'm in the thick of it.

Paula: I have tried to leave the church on numerous occasions. I can't. I am always drawn back. I stay primarily because I see a mission in being there. I let people off too easily if I just fade into the woodwork.

Because we walk on the edge, the price we pay is sometimes high. Everyone wants to be loved and nurtured. But sometimes it's only that price which others see. As painful as it is at times, to choose to walk there is a liberating experience.

I have been created in the image of God. I have gifts and it's my responsibility to use them. No man or church or structure has the right to limit that which has been given to me from God.

MUSIC

Gentleness and rage

Refuge, *a record of original songs by Chuck Neufeld, backup vocals by Bonnie Neufeld, engineered and recorded by Homer Stucky, 1984 (available for $7 plus $1 mailing and handling [add $1 Canadian] from MVS, Box 347, Newton, KS 67114)*

Reviewed by Jim Juhnke, Box 44, North Newton, KS 67117

Chuck Neufeld's latest record, *Refuge*, like his earlier *Ropes and Yoke-bars* and *On the Other Hand*, takes its inspiration from Scripture, from peoplehood and from the grace of God.

Refuge is dedicated to communities of faith who are providing public sanctuary for illegal refugees from Central America. The songs tell of the terror of Nicaragua and El Salvador, as well as the fearful hope for rescue ("Fire by night, cloud by day") by refugees who relive the Exodus story today. As in his earlier records, Neufeld sings not only of the surrounding evil but of the ground of love and hope ("Life in the face of lifelessness") which sustains the faithful.

Neufeld's strong sense of family—his parents, his wife, his children—provides material for his poetry. He comes by his refugee concerns naturally, for his parents worked with victims of war and communist oppression in Austria in the 1950s. Today his own faith community in Markham, Ill., has taken risks for refugees from Central America.

Chuck Neufeld
REFUGE

The lasting power of Neufeld's singing comes from the balance he maintains between gentleness and rage, between quiet joy and righteous anger. *Refuge* touches us not only with painful images of fleeing refugees but with celebration of the variety of colors in the world.

War's madness

The Killing Fields, *an Enigma film directed by Roland Joffé, written by Bruce Robinson, produced by David Puttnam*

Reviewed by Gordon Houser, assistant editor

In 1975, shortly before U.S. troops pulled out of Vietnam, the Khmer Rouge forced Westerners out of Cambodia. Among those who escaped was *New York Times* reporter Sydney Schanberg. Another reporter, Dith Pran, a Cambodian, remained with Schanberg after getting his family out of the country. Schanberg was unable to manage the release of his friend Pran, who stayed behind and survived four years in the "killing fields."

More than any film in my memory, *The Killing Fields*, a true account, realistically depicts the horror, the madness, the human destruction of war. Although the plot revolves around the relationship of Schanberg (Sam Waterston) and Pran (played by Haing S. Nigor, a Cambodian medical doctor who experienced the terror firsthand) and the latter's ensuing struggle to escape, the backdrop of the war is what sticks with you. The terror that these characters face is palpable. You feel you're with them at the edge of death. It is not a film to be attended lightly. I'd recommend children not seeing it.

The movie makes clear the lies the U.S. government told about its actions in Cambodia and the destruction American bombs caused, but it also conveys more powerfully than any anti-communist propaganda the evils of a system that demands supreme loyalty to "the party." This deeply affecting film portrays vividly the human element that gets lost in news reports and government pronouncements.

The Killing Fields has been nominated by the Motion Picture Academy for best film of 1984 with four others: *Places in the Heart*, *A Soldier's Story*, *A Passage to India* and *Amadeus*, all of which are outstanding films. Although the voting will likely be between *A Passage to India* and *Amadeus*, I would put *The Killing Fields* and *A Soldier's Story* at the top.

A related film of interest is *Jewel Reclaimed*, Burton Buller's award-winning documentary on Cambodia's reconstruction.

Through an alien's eyes

The Brother from Another Planet, *a Cinecom International film written and directed by John Sayles, produced by Peggy Rajski and Maggie Renzi*

Reviewed by Ruby Baresch, 1406 Tennessee, Lawrence, KS 66044

Brother was made on a shoestring budget by independent filmmaker John Sayles, who says he got the idea when sitting in the Port Authority Bus Terminal surrounded by "New York's finest crazies." It seemed to him that the crazies were hearing and seeing things no one else could perceive, and the fantasy came to him that they might be creatures from another planet. From this idea he has made a fine movie.

The brother (Joe Morton) has come to earth from outer space as a runaway slave and lands in Harlem. He has no mission on earth except to elude his masters. He looks at society with acceptance and curiosity. In some sense, Sayles has managed to make Harlem comprehensible. We see ordinary people living their lives (most movies set in Harlem are made from the police and criminal viewpoint). A double irony obtains in that this alien fits in with Harlem's regular crazies, while whites seem to have dropped in from outer space.

The movie is funny and endearing. The two white men who arrive from the other planet to capture the brother are caricatures of TV detectives. They have obviously learned their roles well, even to saying, "Just the facts, ma'am." Offhand references to outer space abound. We glimpse a tabloid headline: "I Sold My Baby to Outer Space Aliens." A TV newscast: "The Air Force states that reported UFO sightings are. . . ."

We see the light and dark sides of things: social work (in one fine scene, a social worker deflects the two slave-hunters with a plethora of paperwork they must fill out before she can give them information about the brother), video, drinking, the various illusions we use to keep going.

A minor flaw is that we do not learn why the brother is unable to talk. The movie needed for him to be mute, and that is all we know. In a film rich in detail and trenchant observation, not to mention good-natured humor, we can overlook it. Watching this movie, one can become as a child again, seeing with new eyes.

Brother has not been distributed widely, but it is gaining in popularity from its run in larger cities. It contains some strong language, mild violence and sexual references, none of which is exploitative.

MEDITATION

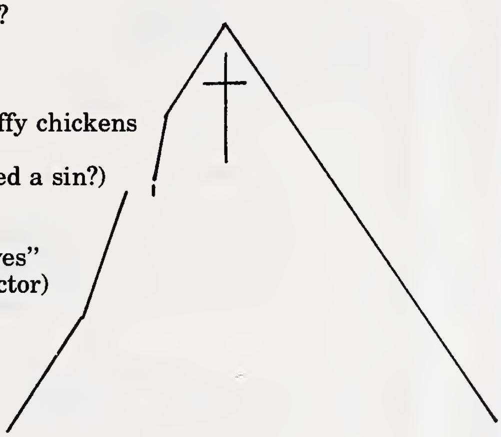
The calling

I have often mourned
our comfort
(we, the "church of Christ")
for we have holes (like foxes)
and are safely nested

But was it not
Jesus
who came to throw us from the nest?
just as he flew his own safe nest
and came to earth, a man?
the house of God itself
was torn down by his hands
and I wonder
Would it be the same today?

Ah—but we are not
a den of thieves
just a flock of clean and fluffy chickens
huddled in our incubator
(since when was safety called a sin?)

"I send you *out*," he said,
"like sheep among the wolves"
(it's the sick who need a doctor)
But mostly we stay home
like sheep within the fold
afraid
to risk our lives
upon that world which
Jesus came to save



Longing

I have so many words
tangled up in my soul
wanting to be said
But somehow,
when you turn your listening eyes my way
I become
a speechless child again.

I long to break through
the distance
that silence has built
like the walls of Jericho
around this soul

But I'm waiting for one
who loves me enough
to march seven times around
who will not give up
'til the last wall
comes tumbling down.

Betsy Martin Lewis

CONTENTS

Church people must be yeasty people, rising to become the full image of God in the world. Being Christian means living to make things different so that all people might get glimpses of the Son—Jesus—who came to bear the sins of all the world and to save all who believe. We must show our Savior to all who are dying in lostness. It means living to help people become different.

We pray that this issue will be a challenge and an inspiration to all congregations.

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EDITORIAL

How do you believe?

"The thing of being a Christian is not determined by the what of Christianity but by the how of the Christian" (Soren Kierkegaard).

Christians are fond of discussions on *what* we believe. That is dinner table conversation in contemporary Canada and the United States. It is discussed and debated in political campaigns and at the Olympic games, in business boardrooms and in the movies.

In our information-oriented society, we seem to have become almost inebriated with God-talk. It is in for gentlemen and ladies to host Bible coffees and prayer breakfasts to talk about beliefs. The Super Bowl heroes talk as freely about God on the electronic church as they do about deodorants or the latest cars on the commercials. This is the good life. It keeps our world going round.

The name of this church game is ratings—add the numbers, put on the hoopla (it's got to be glitzier this Sunday than last or we'll change the channel and go to another church) and bring in the bucks (sheaves?).

It's a game of mind and emotions manipulation. Whoever has the best-sounding words and can make us feel the best wins our loyalties. After all, right faith is reasonable. And in our "Christian" nations it's natural for it to be popular.

This kind of game makes Christianity *one* of the religions. Others also set up systems of belief and design effective promotions. Frustrating to us, many times the other religions seem to be growing faster—especially in other countries—than Christianity.

One of the badly needed antidotes to this in Western Christianity is to become more sincere about the *how* of the Christian. How do we believe?

A beautiful illustration is recorded in 1 Kings 17. God's prophet, Elijah, in a time of severe drought, meets a poor widow at the gate to the city of Zarephath. She is planning her last meal prior to death from starvation. Elijah asks her for water and a snack.

Try to play that on your IBM or Apple computer. She's never seen Elijah before. It doesn't make any sense. It feels terrible.

She is an honest woman. "I have nothing . . . a handful of meal . . . a little oil . . . for myself and my son . . ." (1 Kings 17:12).

Elijah, man of God, tells her to believe God. Her bluff has been called. Perhaps for decades she has confessed faith in a God greater than any principles, creeds, doctrines or propositions. That was *what* she confessed. Now she is challenged *how* to confess faith in God.

There is a principle at work here too. It can even be stated as a belief. *All that the heavenly Father has is available to his children.*

But this is more than a logical premise or faith statement. This is a spiritual reality you and I can and will discover only when we risk crossing the threshold from the what of our faith to its how.

In this issue you will find many urgings to step from what you believe into how you believe. The body of Christ is challenged to become living and actively involved in demonstrating its confession.

It may not make sense to leave job or school and venture into situations where outcomes are logically unpredictable. How dare we, small Mennonite group that we are, think we can influence justice? How dare we dream of providing care for the depressed and disturbed? And how can we hope to add numbers and dollars to our churches in such ventures? Is there even a remote chance that these people will accept Christian faith?

There is no money-back guarantee on the what. Our *what* may in the first place have little to do with the ultimate essence of faith.

At stake is *how* we believe.

The widow did what Elijah requested. ". . . and she, and he, and her household ate for many days. The jar of meal was not spent, neither did the cruse of oil fail . . ." (1 Kings 17:15-16). *Bernie Wiebe*

THE MENNONITE

100 centennial 100

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

100:05 MARCH 12, 1985

"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Jeremiah 31:31-34

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Make congregations lively

Faith families for our future

Myrna and *Randy Krehbiel*

"Family" has all the bandwagon appeal of motherhood and apple pie. Politicians display their families. Yet when teachers, including those in Sunday school, encounter behavioral problems in the classroom, they often fault the family.

Sometimes we decry modern family problems and wish for the wonderful mythical family of the past. The Christian family is often used as a vision of harmony, happiness and sweetness not unlike the romantic secular picture of marriage and family.

"Christians need to bring family life down from the pedestal," says Kenneth L. Gibble, a Church of the Brethren minister. "They need to bring it down to where God intended it to be."

Looking beyond the nuclear family, John Westerhoff III says that "for any family to be Christian it must share its life together in a community of Christian faith." He also says that "the key to Christian life is life in the church understood as 'faith family.' "

Westerhoff and Gibble both point to Mark 3:7-35, where Jesus says that his brothers and sisters are those who do the will of God. This faith family, says Westerhoff, is the future of the church, one that depends on "altering . . . and expanding the notion of kinship and covenant relationships."

Can Mennonites today be faith families? Or have we lapsed into divisions based on ancestry? Has our heritage separated us into new Mennonites and those who have had Mennonite forebears for centuries? What would happen to our churches if we took our covenant with each other seriously?

Our children and youth need a faith family. Divorce and family violence are not the only sources of suffering for them. Suicide is now the leading cause of death for some college-age groups. It ranks second after accidents for all youth 12-18.

The death rate for teens is rising, making them the only age group with a decreasing life expectancy. Accident rates for these young people are rising too, due largely to a 700 percent increase in adolescent alcohol and drug use in the last 10 years. One of every five children is born to an unmarried teenage girl. An equal number of teenage pregnancies may be terminated before birth.

How we in our faith families behave toward each other affects how each of us will adjust in our personal lives and to the world. We dare not be complacent about divorce, family violence and the problems of today's teenagers. Let's use the power of God not only in our lives but within our faith families to nurture our children and youth.

Fred Streit, a family life specialist, studied 6,000 young people ages 12-18, He and his associates found that children who felt that their family unit was not close at all were not concerned about living up to their religious or moral training. Does this also happen in the church when young people see that our faith families are "not close at all"? If we are going to do a good job of teaching our children, do we need to change what we are doing in our Christian education?

One thing our teaching program should do is promote intergenerational storytelling. This way of sharing our life encourages young people to feel a part of the faith family. Intergenerational contact provides an extra bonus for adults—learning from adolescents.

Parenting is an opportunity for the total faith family. In a time when family is touted as the answer to all problems, it is time to be down to earth about faith families. Let's work to build better relationships within famil units, to live as Christians together accepting the gift of grace and forgiveness that makes it possible for familie to live in Christian love.

Doing the things you asked us to do

J. W. Sprunger

Are we doing what you asked us to?

That question troubles us who must help you do your job of making congregations lively. Is the Commission on Education giving you the resources and services you need?

We've asked this question before. Through friends in Canada and the United States, many of your needs have been made known to us. Give us materials that will attract both the active people on the cutting edge of the Christian witness and the bored and listless. Broaden our sights as to how local churches and conferences can bring life into our witnessing and teaching.

Supply us with teaching aids, encouragement and good models for Bible study. Develop ways of helping young adults feel the message of the Bible and live out its teachings. Support those of us who are training the teachers in our congregations. Publish books that reflect the Anabaptist-Mennonite spirit for today.

Yes, you've given us plenty to do. And the assignment given us by the constitution of the General Conference includes even more. The teaching task touches everything we do and everyone: child, youth, young adult and adult, in family and in community. It brings together the making of disciples and the exercise of discipline.

COE articles in this issue show how we do some of the things you have asked us to do. Here are COE people at work encouraging you in family living, Bible study and discipleship—giving you some of the requested resources. Most of these items appeared originally in *Builder*, our publication for congregational leaders.

This is another way we are working at the four goals for the 1980s that the Commission on Education is using to define its work: increase biblical understanding, strengthen families, build the church community and develop more effective disciples.

Youth in touch with the Bible

Paula Diller Lehman

I had given the assignment for the next week's Sunday school class: "Choose one of your favorite Bible verses and be prepared to share the reason for its significance."

The reaction to my assignment was a roomful of puzzled faces. Finally, one student had the courage to say, "I don't read my Bible very often, so I don't have a favorite verse."

At first I found this hard to believe. But after listening to the students share their experiences with the Bible, I realized how much I had taken for granted.

They had not been begged or bribed to memorize Scripture as I had been. Also, they did not feel the guilt that had come over me whenever personal devotions were promoted.

Maybe my generation overreacted to the push for memorizing Scripture and personal devotions. But now our young people do not see the importance of the Word of God in the life of the believing community.

How do we help young people get in touch with the power and authority of the Bible? I have found a couple of resources easy to use and invaluable to doing Bible study with youth.

One is a pamphlet by Perry Yoder entitled "Discovering the Bible's Message: Teaching Inductive Bible Study." Yoder works on three key questions: What does the text say? What does the text mean? How does the text apply? This pamphlet gives concrete ways to use the Bible study class time and avoid pitfalls. Slip this pamphlet in your Bible and keep it handy for any Bible study time.

Another good resource appears in the Foundation Series for Youth, Year 2, Quarter 3, Unit A, "The Making of the Bible." In the "Ask Malchus" section of the student newsletter for session 6, Fred Miller outlines a series of eight questions that will guide the class in inductive study.

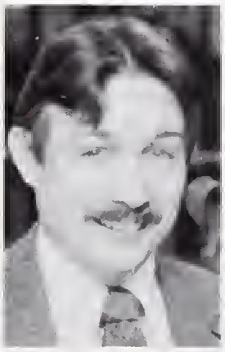
By now you may be saying to yourself, "Yes, but my students think serious Bible study is boring."

I have two responses. First, teachers have other tools to liven up discussion, resources that help the students become a part of the Scripture. Examples are Lyman Coleman's book *Search the Scriptures* and *The Bible Creative* by Dennis C. Benson.

Many youth groups are familiar with Coleman's Serendipity series but may not know Dennis Benson's book. *The Bible Creative: The Experiential Commentary for Creative Bible Study, Speaking, and Preaching* (Group Books, 1983) could be used for a supplement to in-depth Bible study. Currently the

Myrna and Randy Krehbiel, secretaries for family life education: "Intergenerational contact provides an extra bonus for adults—learning from adolescents."

J. W. Sprunger, executive secretary, Commission on Education



Paula Diller Lehman, secretary for youth education

"... my hunch is that within every youth group a few are seeking deeper levels of faith."

Gospel of John and Acts are available in this Creative Bible Series.

One caution. Young people usually tire of gimmicks or the repetition of certain styles. Use both Benson's commentaries and Coleman's Serendipity materials as creative supplements.

Second response. Not everyone is at the point in the faith walk where they desire serious Bible study. But my hunch is that within every youth group a few are seeking deeper levels of faith.

Why not invite those young people who want this kind of help, even if it is only two or three? If the experience enriches their lives, they will share their enthusiasm with others.

I believe the Bible has the power to change and guide people more than any other book. Let us share the good news with enthusiasm.

Learning time for teachers

Edna Dyck

He just opened his mouth, it seemed, and wisdom tumbled out. Dick Murray from the Perkins School of Theology in Dallas has been involved in providing resources for Christian education for 28 years.

He spoke of the nonsense (he used an even stronger word) of Sunday school teachers trying to *cover* the lesson. An outline or plan is important, he said, but be able to depart from the outline if needed.

Some years ago I was teaching a grades 1 and 2 class. The story was "The Stilling of the Storm," and the suggestion in the teacher's guide was to discuss any fears the children might have. I was amazed at the stories the children shared. How could I have known when preparing the lesson that they would want to sit and talk for a long time? We didn't cover half the activities I had planned. But I remember that session as the best experience I had with that class.

Edna Dyck, revisions editor for the Foundation Series: "Children do love stories, and the art of storytelling can be learned and cultivated."

Murray also said that Bible stories should be repeated often: several times a quarter. He said his 9-year-old grandson comes to him whenever they get together and asks for the same story. Grandpa is bored with the concocted nonsense story; grandson wants to hear it again and again. Admittedly, this grandpa is a dramatic storyteller. Not all Sunday school teachers would get away with repeating stories over and over. However, children do love stories, and the art of storytelling can be learned and cultivated.

Memorizing Scripture is important, Murray said. Considerable time each Sunday should be spent in learning Bible passages. "And it is not necessary that children understand everything they are learning," he said. "The gospel is a mystery and is never fully understood." Many teachers and parents would agree, according to evaluations of the Foundation Series that come to my desk.

Murray admitted that finding good Sunday school teachers is often difficult. He advocated using teams of three adults who would commit themselves to teaching for a year. A rotation system could be set up so that one teacher could be free each quarter. This system would lend a sense of continuity so important for children. Incidentally, Murray thinks at least one of the three teachers in every class should be a man.

Dick Murray's enthusiasm for sharing the gospel with others was contagious. We need teachers' meetings, workshops and resource people periodically where we can be recharged and renewed in our important task. •

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What's happening in your Sunday school?

Linda Cannell

Bold beginnings. Five years ago we celebrated its 200th birthday. But the nagging questions remain: How do we keep our children and young people interested in Sunday school? Why are we having recruitment problems? If we changed our curriculum (again), would teachers find it easier to teach?

Robert Raikes is considered the "father of the modern Sunday school." Yet in 1780 his "schools on Sunday" were remarkably unlike our present Sunday schools. Raikes wished to reform society. He began with the needs of children in the slums of England—not to win them to Christ, not to teach them the Bible—to teach them to read and write, using the Bible as his textbook. They met on Sunday because it was the children's only day off from work. They met in private homes because the church opposed the movement. Church and political leaders tried to suppress Raikes' "schools on Sunday," believing that the lower classes would rise up in revolt if they were educated. They had reason to be nervous. The American colonies had just revolted (1776) and won their independence from England. The French Revolution of 1789 was brewing.

When the Sunday school movement crossed the ocean, it was embraced by U.S. and Canadian political and business leaders. They used the Sunday schools to shape the colonial people to the ideals of a new democracy. Sunday schools presented biblical values and democratic ideals to emerging nations. The churches soon adopted this "successful program" as its own. By the 1900s the Sunday schools were the exclusive property of the church. The church saw in the movement an opportunity to spread an evangelistic message to the "lost." Almost immediately, the dynamic energy of the movement waned.

The balloon burst. The Sunday schools were now seen as a dying ministry. "Sunday school stuff" became the description of anything considered simple or worthless. These attitudes persist today—even in the church. It is hard to define why the Sunday school balloon popped. Perhaps its leaders lost the original revolutionary quality. Perhaps the fluid, adaptable forms of the early Sunday schools were lost when denominations encased them in the structures we equate with today's Sunday schools.

If churches insist on using Sunday schools as the primary avenue for teaching, we must restore some of the original energy and creativity. To do that we need to recognize their current trends.

Trends in our Sunday schools. The focus of Sunday schools has been changing. The majority of people enrolled in your Sunday schools are church members or children of church members. Very few are from the surrounding unchurched community. What was once an outreach tool is today a nurturing or discipling tool for Christians. If your church is typical, the largest group of people involved in your Sunday school will be adults; the next largest group will be preschoolers. Even as these trends appear, church growth research shows that bus ministries, church visitation and Sunday schools are among the several popular programs proven *minimally* effective in evangelism. The overwhelming percentage of those won to Jesus Christ are won through the witness of family members and friends—outside the church's structures.

The new opportunity. If Sunday schools are places for Christians and their families, they must challenge Christians to understand *and* apply biblical principles in their homes, at work and in their neighborhoods. Now, 200 years after the founding of "schools on Sun-

Churches have largely taken over the once dynamic Sunday school movement. But in most churches it has lost the original zeal.

One problem has been that churches accepted the role of Christian education without appropriate consideration for families.

S S
CURRICULUM

If you do not understand how and why Sunday school materials are published, you may be using the wrong curriculum for the people.

day," we have the opportunity to correct an unfortunate holdover from the history of the movement. Raikes dismissed the family as an important factor in the nurture of these children. Working in the slums, his decision was probably justified. However, for the next 200 years the Sunday school assumed the role of "family" in teaching biblical principles to the young. Many churches were lulled into believing they were sufficient in themselves as the teachers of the young. Many families were content to allow the church to assume their responsibilities as the teachers and nurturers of their children. A tragic assumption was that children were learning all they needed to know about the Bible and faith if they went to Sunday school. In the 1980s this assumption is being challenged—by families and churches.

Some churches are discovering the excitement of the occasional intergenerational learning experiences where children, young people and adults can come together for conversation and learning. Some churches are encouraging clusters of families to meet together for specified periods of time to talk, relate and learn together as family units. Most churches still maintain Sunday schools, but curricula allow for electives, e.g. in parenting. There are many other options to help churches foster spiritual growth.

Some churches are discovering that Sunday is the worst day of the week for Sunday school. They develop a Monday evening school, a Tuesday morning school (during the summer), an after-school experience for children and youth or a noon-hour Bible "school" for children from a neighboring school. Some churches have replaced poorly attended and dispirited Sunday evening services in favor of Bible studies in homes (the unchurched will often go to a home before going to a church), family gatherings (including singles) or specialized workshops at the churches.

If you are willing to look seriously at the strengths and weaknesses of your church's ministry, you will have to deal with some major issues affecting your church's teaching ministry: (1) the extent to which the Bible is being learned by those who are part of your church. The level of biblical illiteracy is increasing. The ability of people to apply the *principles* of the Word is diminishing as their level of understanding of Scripture declines. Is this happening in your church?

2. The strengths and weaknesses of curricula. Each publisher has a particular reason for developing a curriculum. Each has a particular approach to the way a curriculum is used with learners. If you do not understand how and why the various materials are published, you may be using the wrong curriculum for your church.

Also, published curricula can only take learners to a certain level. Assumptions about the type of teachers who use the material and the need to make a profit limit the effectiveness of many published curricula for Bible learning. It is essential for churches to understand the curricula you are using.

3. The most effective ways to develop those who serve in the teaching ministries. The Friday-night-all-day-Saturday teacher training events at churches are not well attended in most situations. Nor are they the most effective channels for *equipping* volunteers for ministry.

4. The type of organizations that have developed in most churches. Most churches have fallen into the same patterns of "organizational evolution." They begin well, but usually end with the resignation of a staff member and widespread discontent among the membership. Think carefully about your structures. Are they freeing people for ministry? Are they in tune with the purpose of your church? Are your programs in tune with one another?

Do you know what's happening to your Sunday school?

The knowable God of the new covenant

Maynard Shelly

The new covenant shows how God wants to heal the rupture of the old. It shows us the whole gospel.

The high point of Jeremiah's teaching comes in the new covenant (31:31-34). This is his response to Josiah's reform and even to Deuteronomy.

King Josiah gave his people the law written in a book, but Jeremiah promised a law written on the heart. The law in the book brought a revolution. It became the source of endless reformations and revivals through the years.

Jeremiah drew on the theology of the Exodus for his oracle on the law in the heart. He had preached about the Exodus (Jeremiah 2:4-8), yet it became only the source of doom and judgment when he had finished with it.

The new covenant written on the heart was so far beyond the scope of the days of Jeremiah that no one else in the Old Testament ever commented on it. It remained for the New Testament to return to its promise.

The law within. Sinai's law had been written on tablets of stone (Exodus 24:12; 34:1). The law within would be written on the heart, imprinted on the center of life. The heart, in Old Testament thought, in contrast to modern usage, has more to do with the will than with the emotions.

The outward law lies beyond the person. Being on the outside, it can be accepted or rejected. And if the choice is made to obey, the obedience may still be grudging or insincere. Not so with the law inside the heart. People respond not because they want to. God's will and the person's will have become one and the same.

This produces a oneness with God: "I will be their God, and they shall be my people" (Jeremiah 31:33). From the beginning it was intended to be so: "I will walk among you and will be your God, and you shall be my people" (Leviticus 26:12). But for so long the longed-for bond had been broken. Great was the pain that the joy had not been realized (Hosea 1:9; Jeremiah 12:7).

Stroke of genius. In the new covenant, reminders to do God's will no longer will be needed. Without needing to be prodded, everyone will know what is right and good to do. The need for the law itself will have passed because people will know the will of God in an intimate way.

"Know" in the Old Testament has overtones which imply not just knowledge, but a close kinship (Genesis 4:1). This special tie to God assumes forgiveness. Sin had led to the breaking of the covenant. But now God can heal that rupture. God will no longer remember sin, but will recall the fond devotion of earlier days: the love of the honeymoon that was once enjoyed by the people and by their God.

The new covenant idea seems so simple, yet its simplicity hides a radical stroke of genius. To suggest that something new is needed is to imply that the old didn't work. Does this mean that the former covenant was flawed? The figure of a God who needs to improve and mend the bond with people may seem to contradict the understanding of God as all-wise, all-knowing and unchanging. Yet the God of the law written on the heart may be found to be more knowable and more forgiving in the experience of the new covenant.

The old covenant was made to be everlasting and to last for a thousand generations (Psalm 105:8; Genesis 17:7, 13, 19). Modifying the old covenant may seem contrary to tidy reason, yet the new covenant with its forgiveness and its intimate knowledge and its more profound response to the will of God may yet overcome all such obstacles.

Maynard Shelly, Box 347, Newton, KS 67114, is general editor for the Commission on Education. His article is from Discovery, Book 2, *a Bible survey course in four volumes, published recently by Faith and Life Press.*

Chicago—my kind of town

Susan Janzen

"Life's rough! That's choice! Ahh!"

These three phrases were added to my vocabulary during a trip to Chicago last summer with 12 Mennonite Youth Fellowship members and three other sponsors from my congregation.

It's become a tradition for our youth to plan a service project every few years—similar to the work camp idea.

When I was a teenager we took two trips. The first was a 10-day bus trip to the Northern Cheyenne Indian reservation in Montana, where our task was to help the local people dig a basement under their church building. The second project I was part of as an MYFer was in Kansas City. We worked under Crosslines, an organization which does housing rehabilitation and other ministries for the low-income people in that area.

Now I'm again part of MYF as a sponsor. It took us two years to raise the funds for our trip to Chicago. We held dinners, worked at auctions and carried chickens from the coops to a truck for two farmers.

One hot afternoon last July, the 16 of us, armed with suitcases, sleeping bags and enough homemade cinnamon rolls and cookies to feed all of Chicago, piled into two vans and began the long trip to Chicago and our service project—helping move the Chicago Mennonite Learning Center to a new location.

CONTINENTAL BANK
3:47

Chicago beckons you with its diversity of buildings, cultures and opportunities.
Inset shows some Grace Mennonite Church people, following Sunday morning worship, at one of the ethnic restaurants.

After two days of driving and sightseeing we arrived at our destination: the building that until recently was the meetingplace for the Iglesia Hispana Menonita. We unrolled our sleeping bags on the floor of an upstairs apartment.

The next morning we met Larry Clark, principal of the school, who was our boss for the week. Our task of moving the school from the Lawndale Mennonite Church to its new location—four classrooms rented from St. Agnes Catholic School—began.

For several days our group could be seen carrying boxes of books, desks, chairs, shelves and other supplies out of classrooms at the church, up and down flights of stairs and outside to a waiting truck. When the truck was loaded, we would all pile into the vans and drive to St. Agnes. There the scene would be repeated, only in reverse.

Aside from arranging our work schedule, the people of CAM (Chicago Area Mennonites) planned lots of other activities for us. We met people who are working with urban blacks, Hispanics, Lithuanians, Poles and other ethnic groups. We visited congregations, worshiped and played with youth from the Englewood and Lawndale Mennonite churches and the Iglesia Menonita Christiana.

Being in the city was a new, sometimes frustrating experience for most of us. The massive buildings, crowds of people, ethnic diversity, disparity between rich and poor—all had an impact on these 16 people from central Kansas. We still don't really know what living in the city is all about, but we did gain a new appreciation for the problems and advantages of life in an urban setting.

Susan Janzen, Box 347, Newton, KS 67114, is the editor of With, *a monthly publication for high school youth. Her article was the editorial in the November 1984 issues.*

Riding in style and missing the boat

Virginia A. Hostetler

My husband and I got taken for a ride, both in a navy Lincoln Continental and figuratively speaking.

There we were, two devotees of simple living, touring a recreational resort club. We listened to a gushing guide tell us the joys of camping middle-class style: air-conditioned RV, swimming pool down the road, horseback riding and much more.

In the parking lot an issue of *Sojourners* magazine lay on the seat of our car, opened to an article by Henri Nouwen entitled "Temptation."

It all began with a "prize award notice" that I had won two as-yet-undetermined prizes from a list including a Chevette, $2,000 in cash, a Panasonic TV, a recorder, a diamond pendant and a Las Vegas trip. All I had to do was come for an "inspection tour" of a new vacation resort, bringing along my husband. After the tour we'd get our prizes.

We went, two Mennonites taught that we have to work for everything we get out of life, two Christians who believe people infinitely more important than possessions. But also two people lulled by the promise of winning *The Big Prize.*

The resort was a 75-minute drive from our home in the Shenandoah Valley. A security guard took down information about us and gave us a clearance pass. ("We don't want any riffraff here," the guide told us later to explain the guard.) Our guide shook hands with us when we met and opened and closed our car doors.

The resort was attractive. Campsites were neat, a paved road led past a new clubhouse, a swimming pool and several bathhouses. The Shenandoah River flowed nearby, and canoes were available. The guide said fishing was good. There was a little store with a laundromat, pay phone and, according to our guide, "all the necessities, you know—like beer, ice and things."

He assured us we would be surrounded by people who, like us, paid their bills and took care of property—the *nice* kind of people.

Finally we heard the price: $9,000 for a charter membership or $8,000 for an associate membership, paid over six or seven years with 18 percent interest plus a yearly membership fee of $96.

We went for a ride in a Lincoln Continental, but we missed the boat.

Our raised eyebrows brought another offer—$5,000 for an associate membership, "just for you, only today," if we provided addresses of 10 friends.

"No, we're not interested and cannot afford it," was our firm reply. We looked at our watches, curious about the "gifts" and concerned about the time.

The guide took us to the parking lot and handed us three small boxes and some papers. With a curt "goodbye" he was gone.

We knew the Chevette and the $2,000 probably weren't ours. Only one in every 250,000 people get these, said the small print on our brochure.

The prizes were a set of steak knives, a plastic pen and pencil set, a microscopic "genuine hand-set diamond pendant" and a Las Vegas vacation ("Three suntanned days, two star-splashed nights," with transportation, meals, taxes and tips not included, plus an additional lodging surcharge of $7.50 per person per night).

So we got taken for a ride. We knew this before we left home. But we went.

Why did we let ourselves get sucked into it? I think because we were, as Henri Nouwen writes, tempted by the longing for power and security. We wanted to get something for nothing.

I'm embarrassed now to admit we allowed a stranger to tell us this was the vacation of our dreams—the chance everyone wants—that only we the privileged ones were allowed to have. That we were people who hate the riffraff, knowing all the while that we had committed ourselves to Jesus, who urges us to love and serve all people. We are servants of Christ, who gave his life for outcasts and commanded us to do likewise. We forgot that in God's eyes we're no more deserving than the grungiest people.

That evening as I read Nouwen's articles on "downward mobility," I realized again how contrary to the world's standards is our calling as Christ's followers. Yes, sometimes I yield to the temptations for status, power and superficial pleasure. But deep inside I know what matters in the eyes of God: to do justice, to walk humbly and to love the riffraff he died for.

Virginia A. Hostetler, 230 N. High St., Harrisonburg, VA 22801, is a free-lance writer.

Dungeons & Dragons, the adolescent role-playing game, has been a major factor in causing at least nine suicides and murders, according to two public citizen groups. Bothered About D & D, founded by Pat Pulling, the mother of one of the victims, and the National Coalition on Television Violence have called for required warnings on all D & D game books and for counter-advertising to inform the public about the deadly effects.

The 1985 Martin Luther King, Jr., Award of the Fellowship of Reconciliation has been presented to Jim and Shelley Douglass and the Ground Zero Center for Nonviolent Action of Bangor, Wash. The Ground Zero Center was founded in 1977 as an experiment in Gandhian non-violence. As founders of Ground Zero, Jim and Shelley Douglass have served as leaders in a direct action campaign focused on the Trident submarine and missile system based in Bangor.

Population-induced climatic changes and long-term soil erosion may perpetuate for years the Africa famine responsible for up to a million deaths in Ethiopia alone since 1984, a research group said Feb. 16. The Worldwatch Institute, in its annual "State of the World" report for 1985, called the starvation in Africa a forewarning that the earth's resources might be incapable of supporting a global population approaching 5 billion people. "A scenario is unfolding in Africa where population growth may be driving a climatic change leading to a reduction in rainfall and ultimately, food production," the institute said.

NEWS

Multicultural groups supported

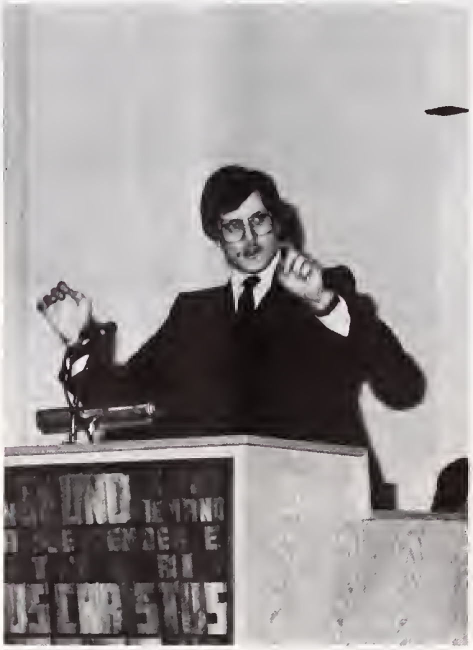
CMinBC enters Jubilee year

Vancouver—The blowing of the shofar (ram's horn) opened the 50th annual sessions of the Conference of Mennonites in British Columbia at the First United Mennonite Church here. "Joyful Jubilee" was the theme of the Feb. 22-24 meetings, which both looked back on the conference's history and looked forward to a modern application of the biblical Jubilee in this the CMinBC's 50th year.

In the opening session, CMinBC chairman Peter Retzlaff challenged participants to live up to the Jubilee instructions in Leviticus 25. He called upon people to express joy in the midst of tragedy or abundance, to acknowledge God as the owner of land and people, to see the poor as brothers and sisters and to practice profit sharing. "Things need not be a snare about our necks but may be tools in our hands," he said.

The Conference of Mennonites in British Columbia, which has grown from 266 members in 1936 to 4,584 in 1985, for many years consisted primarily of German-speaking Mennonites who had emigrated from Russia. Recently, with the influx and rapid growth of Chinese Mennonite churches and now a Lao congregation, the conference has changed. The support of multicultural groups, including recent outreach to indo-Canadians, has been a major thrust of CMinBC's work. At least five language groups are represented in the conference.

Between the celebrative focus of Friday night's opening session and Sunday's Missionfest, delegates handled business on Saturday. Outgoing conference minister Dick Rempel recommended a comprehensive review of CMinBC congregations. This was later approved and assigned to the church ministries committee.


Marvin Regier leads singing.

Delegates adopted a revised constitution after several years of work. Little patience was shown in discussing changes. One proposed change was tabled. Palmer Becker, pastor of Peace Mennonite Church in Richmond, who had served on an ad hoc committee related to peace and social concerns, proposed that a social reference committee be formed and made a standing committee. The committee would serve to help discern direction on a variety of ethical issues. People decided it will continue as an ad hoc committee for another year. One person asked the committee to address the widespread unemployment in the province.

Elections and budget discussions revealed some shortages in people and funds. Out of 11 elective categories, only two had more nominees than positions available, and the education committee had one less.

A budget of $517,060 was adopted, $2,100 less than last year's budget and more than $24,500 below last year's expenditures. Church donations in 1984 were below each of the two previous years.

The Columbia Bible Institute report received a mixed response. While many affirmed the school's work, several complained about a recent letter to churches from the CBI board which asked for $180,000 without, some said, adequate explanation. Nothing was mentioned about a possible successor to CBI president Roy Just.

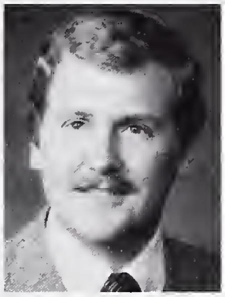
In other business, Peter Kehler was approved as the new conference minister. He is to begin June 1. Delegates approved the itineration of a permanent staff member from the Native Ministries of the Conference of Mennonites in Canada during this fall. And CMinBC churches may be asked to become involved in processing the initiatives of a local group seeking to plant a church. *Gordon Houser*

"At the beginning of your junior year of college, pick up a foreign newspaper and see if you can recount to a friend the world, national and cultural issues presented in that paper. . . . In the middle of your junior year see if you can describe a high-quality analysis of a particular set of data, texts or artifacts in your major field. Then describe a high-quality synthesis of information and theory from your major and minor fields. . . ." These tests, among others, say a report of the National Institute for Education, are ones by which college students can and ought to measure the quality of the education they are receiving.

Expressing concern about "momentum toward the introduction of U.S. combat troops into Central America," three religious groups opposed to such involvement purchased a full-page advertisement recently in a Fayetteville, N.C., newspaper urging soldiers at nearby Fort Bragg to refuse to fight if they are sent to that region. The ad urged soldiers to consider seeking conscientious objector status and to contact the three religious groups in the coalition paying for the ad.

Bluffton (Ohio) College observed the declaration of 1985 as Year of the Oceans by showing the film *Humpback Whales: Gentle Giants of the Pacific* on Jan. 15. The forum presentation dealt with survival of whales and their dependence on humankind's attitudes and treatment of the ocean.

Cornies resigns conference communications post



Newton, Kan. (GCMC)—Larry A. Cornies, communications director, has resigned his position effective May 1.

He cited personal and family-related reasons for his resignation. "The education of our children in the Canadian setting and the importance of further formal studies for both Jacquelyn and me were the most significant factors in our decision," he said.

Cornies and his family came to Newton in the summer of 1980, when he accepted the associate editorship of *The Mennonite* along with the responsibility of editing the news service for the General Conference. In the summer of 1984, with the creation of a communications office, Cornies became its director, overseeing this aspect of work for the binational conference. He gave direction to the production of video presentations and slide sets.

"I remain strongly committed to General Conference, and I thank God for the years spent here on staff," said Cornies.

The Cornies family will be moving to Ontario in time for Larry to begin May classes at the University of Western Ontario Graduate School of Journalism in London.

Family nurse practitioner

Family nurse practitioner needed for a Philadelphia low-income black community establishing a Christian health center. Applications received through June 15. Position to start Aug. 1.

Please contact:
Nadine Smith
Administrator/pastoral counselor
1632 W. Diamond St.
Philadelphia, PA 19121
Phone (215) 796-1632.

Position open

Bethel College is accepting applications for the position of **resident director** for Goering Hall. Goering Hall is a men's residence hall for approximately 180 men. The position involves helping to create a climate that will allow students to maximize their academic experience at Bethel. A job description is available upon request.

If interested contact:
Gordon Funk
Dean of Student Services
Bethel College
North Newton, KS 67117.

We would like to have the position filled by April 1. Please call (316) 283-2500, ext. 324.

Field education opening

The Associated Mennonite Biblical Seminaries seek applicants for the position of **director of field education**, beginning July 1 or as soon as possible thereafter.

Duties include equipping pastors for the supervision of ministry students.

Desired qualifications: graduate theological education, supervisory credentials and ministry experience.

Apply with resume to:
Jacob Elias, Dean
3003 Benham Ave.
Elkhart, IN 46517.

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Mennonite Mutual Aid

A Faith and Farming Seminar was held Jan. 10 in Crystal City, Man., sponsored by the Mennonite Central Committee Peace and Social Concerns Committee. Waldemar Janzen, professor of theology at Canadian Mennonite Bible College, Winnipeg, spoke on "Biblical Perspectives of Land Stewardship."

Evangelist Billy Graham has announced plans to hold a second International Conference for Itinerant Evangelists July 12-21, 1986, in the Netherlands. The conference, known as Amsterdam 86, is expected to bring together some 8,000 itinerant evangelists from nearly 150 countries. It is an outgrowth of an earlier Graham-sponsored conference, Amsterdam 83, which attracted more than 4,000 evangelists.

The Sharing With Appalachian People (SWAP) program is designed by Mennonite Central Committee U.S. to involve young people in weeklong, holiday and weekend educational and service activities. Work groups would be involved in such tasks as carpentry work and clearing homes and yards. Interacting with local people will be at least as important a part of the experience as the work accomplished, notes Dave Wiens, SWAP coordinator. Youth groups interested in serving through SWAP are encouraged to contact MCC U.S., Box M, Akron, PA 17501.

Record number at pastors' workshop on evangelism

Elkhart, Ind. (AMBS)—A record 250 people attended the five-day pastors' workshop that ended Feb. 1 at Associated Mennonite Biblical Seminaries here.

Pastors, spouses and resource people heard guest speakers Mary Cosby, George Hunter and Marilyn Miller and four AMBS teachers speak on the theme "Evangelism in the Congregation." Cosby is on the ministerial staff of the Church of the Saviour, Washington, Hunter is from Asbury Theological Seminary's School of Evangelism and World Mission, Wilmore, Ky., and Marilyn Miller is pastor of a Mennonite congregation in Boulder, Colo.

Erland Waltner, professor of English Bible, termed the evangelism agenda "learning what it means to travel deeply the inward journey with Christ and being active in the outward journey."

Willard M. Swartley, associate professor of New Testament, preached an evangelism sermon on "The Uniqueness of Christ," based on texts from the Gospel of Mark. History, he said, lives out of the moment of Jesus' disclosure as Messiah, meaning "a future is now only possible through God's intervention."

LeRoy Friesen, associate professor of peace studies, addressed the group on "Human Need and God's Response." The human dilemma, Friesen summarized, wears the guise of "a flawed and destructive perspective" which divides reality into two parts: I/we and you/they. "The we/they structure is not a friend of justice," he said.

Mary Cosby listens to a response to her talk.

Paul M. Miller, professor of practical theology, spoke on the "Theological and Psychological Dialogue on Conversion and Salvation." He noted that modern-day Pharisees may be so caught up in "consumerism, coldness, patriotism and deifying of other loyalties that they cannot present God's call to conversion with such a consistency that the world can hear it."

George Hunter gave two addresses, "Communicating the Gospel to Secular Indifferent People" and "Strategic Planning to Become a Local Movement." Hunter said 120 million people in the United States have no Christian memory. These secular people are those who live, relate to others and make the most important decisions of their lives without regard to the Christian gospel or church.

Secular people participate in moral struggle, Hunter said, addressing the myth that by becoming secularized people have lost moral consciousness.

Hunter said for the church to be engaged with those who are outside Christian faith and tradition calls for forms of ministry and authentic living that respond to people's life questions without pretense or pat answers.

Marilyn Miller spoke on "Theological Implications of Evangelism Methods." She summarized six methods for doing evangelism: salt or gift evangelism (to bring out the flavor and gifts of the people whom God has put there), meal evangelism ("Every other Sunday evening we eat together. God enjoys life and celebration"), church planting evangelism ("The most effective evangelism method under heaven is planting new churches"), model evangelism ("My Grandmother Frick, who lived in Chicago, into her 70s spent every Sunday afternoon visiting in jail. My parents modeled for me what evangelism is, including personal work. By their example I understand the unconditional love of God"), sower or trust evangelism (The seed is planted and the sower leaves the results to God) and kingdom evangelism (The reign of God expressed in Jesus. The will of God being done in word and deed).

Mary Cosby closed the workshop with two addresses, "Holy Spirit and Evangelism" and "Motivating the Congregation for Evangelism."

"The doctrine of the Holy Spirit," she said, "is the expression of that which gives life to the world." To work with the Holy Spirit in evangelism "is to work with the interiorizing of the gospel, becoming the word of God, becoming faith, not just having faith," she said.

Money, Cosby said, buys status, education, pleasure, books, travel, everything. Jesus saw money as an instrument of compassion, she said, not security. "As a means of security it's an idol," she added. She quoted Millard Fuller, of Habitat for Humanity: "Some preachers say give until it hurts. Other preachers say give until it feels good. The New Testament says give until it's gone."

The only power that Jesus recognizes is "love and service," she continued. "Manipulation, control, armaments, these Jesus does not recognize at all," she said, though such an illusion of power "is enormously enticing."

In the last address of the week, Cosby said, "Evangelism which ends in friendship is best of all. Then we share a common pilgrimage into the world to share Jesus Christ with those who need him." *John Bender*

THE MENNONITE
COM EDITION

COMMENTS

BRAZIL: Open Doors

In a sense we have established our credentials within the favela (slum area) and also with our immediate neighbors. Doors keep opening and closing. One man who used to come to church regularly, but who hasn't come for quite awhile, wants Dan's help with his drinking problem.

On one of Rose's visits into the favela to see a girl who had lost her baby, she met a woman she'd been meaning to talk to for awhile. They talked about her four children, ages four, three, two, and one, and how hard it was for her to get to church. Then Rose asked her if she had ever given herself to Jesus and she said no. She didn't really know him and was he really real?

What an opportunity! They spent an hour together talking about God, creation, and how sin entered the world. They talked about how we are all sinners and how God sent Jesus to save us from the death we deserve.

They also talked about the price and quality of beans, housekeeping and jobs. They closed with a simple prayer of repentance and asked Jesus to be Lord. Conceissao was too shy to repeat the prayer aloud so we don't know that she has found that joy and peace, but she's smiling and coming to church. For this we praise the Lord and are given hope to continue here.

DAN AND ROSE WALTNER GRABER

BURKINA FASO: Walking the Jesus Road

in swelled my stomach. Sin swelled my head. Sin made my eyes red. But one day God says he has need of me. He wants me to be cleansed and become one of Jesus' people," said Abou Kabar Traore, one of the newest converts in Orodara. Forty-six-year-old Abou is the first Christian from a tribal group known as the Southern Samogo. He goes on to say, "I've finally found what I've been searching for all these years as a praying Muslim, and that is peace for my heart and people who love each other."

While at the weekly market one Saturday in December 1984, Abou caught a glimpse of missionary Donna Entz greeting people and making her food purchases. "As I saw her across the way, it was as if some supernatural force struck me, a physical feeling like being hit with an object in the back of the neck. I did not understand what was happening but I suddenly realized that my life would never be the same again. I also knew I had to go talk with the missionaries."

An evening or two later in the courtyard of the home of missionaries Dennis and Jeanne Rempel, Dennis explained to Abou in the trade language of the area the steps to faith and trust in Christ. With eagerness Abou followed Dennis's guidance through Scripture and prayer. Abou returned to his home late that night.

The missionaries observed a marked change in Abou. When he had first come to them, he appeared to be tense and distraught with a "wild" look in his eyes, but following his profession of faith, they found him to be at ease both with himself and with others.

Response from his Islamic family was swift in coming. Very soon an older brother invited Abou to go to the local mosque for prayer with him. Abou declined and explained why. Then followed hours of intense and menacing conversation as his brother tried to dissuade him from bringing such shame upon his family which had for generations been

Boys at the market, Orodara, Burkina Faso. AIMM Photo.

faithful to the Muslim faith.

At one point his brother demanded to see his identity papers, upon which his brother pocketed them, declaring, "If you are determined to become a Christian, you no longer have need of these for you no longer are one of us." Later a Muslim acquaintance repossessed Abou's sewing machine which he had on a rental basis, claiming unpaid back rent. Abou was behind in his payments, but it was also clear that depriving him, a tailor, of the machine was another way of applying pressure upon him.

The Orodara missionaries have provided Abou with a hand-wind cassette player with tapes of messages by a converted Muslim, formerly a Muslim traveling evangelist from the Ivory Coast. He is frequently observed seated by himself turning the handle intently listening to the message.

Abou Traore is basically illiterate, but declares he wants to become an evangelist to his own people. Soon after his conversion he recorded his testimony on a cassette tape to share his newfound faith with neighboring villages and tribes. Along with praise and gratitude for his new life he exhorts his listeners to join him following the Jesus road where they will have their sins forgiven, have eternal life, and go to live in heaven with God.

Abou declares, "I may be the first (Samogo) Christian, but I am not going to be the last one. I pray that me and my family, we can all take hands together, and we can all walk the Jesus road together. I am very happy today. Don't say that there aren't any Samogo that are Christians; Abou is his name!"

AIMM NEWS SERVICE

MEXICO: Patient Treatment

For two weeks we were vaccinating in the Mennonite villages here in Mexico with good response. Three villages the Public Health Department sent us to had never allowed a single child to be vaccinated. This time we were able to vaccinate 92 percent of their children. It sure took a lot of patience to convince the parents of the value of the treatment. My students enjoyed the experience as much as I did.

TINA FEHR

Tina Fehr observes a little patient at General Federal Hospital in Cuauhtemoc, Mexico

TAIWAN: Congregational Life

Church members have really appreciated the weekly Sunday noon meal prepared by the women. Newcomers and regular members are encouraged to visit together over a simple Chinese meal. We feel this has encouraged church attendance, which is somewhere in the eighties, and is helping the church to grow in this hectically busy life.

The congregation made the important decision to offer full support for anyone attending the Bible school or seminary. It is hoped that this offer will encourage young people to commit their lives to Christian service.

ROLAND AND SOPHIE BROWN

LESOTHO: Challenging and Interesting

Our work at the Maseru United Church continues to be interesting and challenging. This spring we have had a large influx of children to our Sunday school . . . between seventy and eighty last Sunday. Here the children meet during the worship hour, although we are all together for the first part. There seem to be more parents coming with this arrangement. We really find ourselves crowded in our sanctuary, until the children and teachers exit. (I wish we had some of the extra space I remember in some of the previous churches where I have served.)

A week ago I officiated at a rather unconventional communion service. It was "Remembrance Day" in Lesotho, and we were told that there was to be a ceremony at Memorial Park, across the street from the church—but we were under the impression it was to be around 11:00 when our service would be over.

At about 10:15 when I finished my sermon, an usher came up with the announcement that "everyone who has a car parked on Constitution Street and Palace Road . . . is asked to move it at once."

We were still to have our communion service. So while we sang an extra song, a lot of drivers went out and moved their cars. Then while we were serving the bread, our accompanist was playing "Amazing Grace," and out on the street a group started playing some military funeral music. The two melodies clashed miserably.

It took a lot of concentration to keep our minds on the Holy Communion! Fortunately when the cup was served, the band did not play and our accompanist was able to set the proper tone. We were just about finished when there was a stirring drumroll. I decided to conclude our service without any more singing, lest the band begin playing again.

We were barely out of the church, and there was a procession of white motorcycles escorting the king's limousine past the church. Soon there was a volley of cannon fire.

Nobody was sleeping now! It made for excitement, but it was unquestionably the most unconventional communion service I have officiated. No doubt there is some pertinent parable in all of this.

HARRIS WALTNER, AIMM

JAPAN: Families for Christ

We have seen the firstfruits of a series of meetings in our church on winning the family to Christ. Four members who were recently baptized all had family members present.

Mrs. Sato finally got up courage to take Megumi Chan to her father. Actually it was her last resort, because she couldn't live with the constant tension and fear anymore. That changed him.

Gradually he began to come home to take care of Megumi on nights when Mrs. Sato had to work. Then a new crisis came. Mr. Sato said he couldn't move home and was planning to leave the area. She asked him if she and Megumi would come with him, whether they could live as a family again. He was shocked that she would even consider this. They gave each other a week to think about it.

It was a week of intense prayer and searching for Mrs. Sato. She felt that the only way to win her husband was to be humbly submissive to him.

He came back saying he wouldn't leave after all. He now comes home almost every night. What an answer to prayer!

Recently Megumi's nursery teacher took the little ones for a walk and stopped at a shrine. The others all filed into the shrine compound to do their praying like the teacher told them. Megumi told her teacher, "I'll wait here." When asked why, she answered, "I go to the Christian church and don't worship idols." The teacher was amazed.

The next weekend her father wanted to take her on a trip because her mother worked night shift again. When would they be back? Sunday afternoon. "Then I don't want to go, because I don't want to miss Sunday school." She asked her mother if she could go to Maria Sensei's (Mary Derksen) for the night. She hasn't missed Sunday school once all year. (Megumi was four in May.)

MARY DERKSEN

Henry, Naomi, Beth, Bekah, and Julia Unrau

BOTSWANA: Willing to Try

A friend and I had a discussion about her concern for her neighbors and her interest in offering a Bible study. She would be better able to get to know her neighbors, since she is relatively new in the area.

I had had a conversation with God just before that. God suddenly asked "What about leading a Bible study?" There hadn't been any suggestion from anyone else yet. I just reminded the Lord that I wasn't particularly gifted in this area but I'd be willing to try. Then came my talk with Margaret.

Margaret had wisdom and lots of experience in teaching the Bible, but Fellowship Bible Coffee leaders recommend that the hostess should not be the guide. She would be the hostess since she wanted it at her house, so I would be the guide. We have had up to twelve interdenominational, international women, but the group has stabilized around eight—some are well established in their faith and some are just discovering that Jesus Christ is the only way to God.

Just last week a Sri Lankan woman with Buddhist-Roman Catholic background said, "My husband thinks I'm changing. I'm not so impatient anymore." He is so eager for her to continue this Bible study that he is helping her with the questions even though he is not a Christian himself. They have both been attending the "Focus on the Family" film series by James Dobson being shown in our church.

NAOMI UNRAU, AIMM

All in One Lifetime?

Since 1947, with the exception of two years in California and five in South Dakota, we have lived and worked in Latin America: Colombia, Uruguay, Bolivia, Costa Rica, and Colombia again. In January we will pack our bags and proceed to a four-week assignment in Central America prior to returning to the United States.

Retirement age permits us to take a few months off to visit family and friends, even two grandchildren whom we have not seen. There are invitations to return to Latin America, but we need time to think and pray about our future.

HARRIET AND LAVERNE RUTSCHMAN, COLOMBIA

Harriet and LaVerne Rutschman

ZAIRE: Country of Contrasts

Zaire is a country of contrasts, not just black and white, rich and poor, but also of abundance of resources, yet great need for material development; a lack of skills (in a western sense), but great skills in being able to use the things of the soil—mud, sticks, grass, vines, bamboo and leaves for building and fencing material, and grass, leaves, roots, gourds, fruit, birds, reptiles, and animals for food.

Perhaps the greatest contrast (or maybe it isn't a contrast) is what we would see as a people of great need and yet a sense of contentment and joy on their faces. In church they are there, many with bare feet and worn-out clothes, but wearing a smile on their faces. Surely ". . . godliness with contentment is great gain" (1 Tim. 6:6). ". . . life does not consist in the abundance of things he [a person] possesses" (Luke 12:15). The Zairian Christian seems to know the meaning of Hebrews 13:5: ". . . be content with what you have; for he has said, I will never fail you nor forsake you."

Do we have that kind of faith?

GLEN AND PHYLLIS BOESE, AIMM

TAIWAN: Class B

We received great news from the accreditation committee of the government. After they reviewed Mennonite Christian Hospital at the class C teaching hospital level, they decided to put it into the class B category without our even requesting it! This is the second highest category for a teaching hospital in this country.

CHRIS LEUZ

COLOMBIA: Anciano

Marcus was elected *anciano* (elder) last Sunday. He was apprehensive when approached about being on the ballot, but agreed to it anyway. He is a little scared, especially if he would ever have to help serve communion because then he would have to pray out loud in front of the whole church. Other than that he is looking forward to this new commitment. This will really give him a chance to be more directly involved with the church on the local level. Since they have quite a few meetings with spouses included, I will get in on the "fun" also. We both thought it was a real honor for Marcus to be so accepted that he would be voted *anciano*.

Marcus Loganbill

CYNTHIA AND MARCUS LOGANBILL, Mission Partners

BOLIVIA: Marriage Enrichment

A highlight that Jack and I experienced was our involvement with the twenty-seven member young married couples group of the Villa Galinda church. We had nine evening meetings plus nine morning Sunday school sessions, in which we studied and discussed numerous important themes on marriage enrichment.

On the last weekend we concluded the course with a meaningful and uplifting weekend retreat at Los Molinos (the Baptist camp just outside of Cochabamba). The evaluation at the retreat was very positive, with participants sharing a keen desire to keep meeting as a group and also inviting other young couples to join. It seems to have stimulated a new awareness as to how the sharing of concerns can strengthen everyone.

IRENE SUDERMAN

JAPAN: Beneath Polite Smiles

To share the gospel in Japan, one must have a quiet tongue, a patient heart, and big ears. One who talks much is immature. One who is in a hurry is a fool. The one who listens wins a friend and gains much wisdom.

This is hard work for someone who has the name *American*. Yet we have come to see that the reason these words of wisdom are so valued in this land is because there are few who have even one friend with whom to share their deepest thoughts. There are few who know how to listen in love. No one seems to have the time for another.

How do you build a church in Japan? You love your neighbor. You talk about baseball, roses, and children; before long you are listening about loneliness, anger, hopelessness, child abuse, and all of those realities that live beneath the polite smiles and newly waxed cars. The beauty of the Orient fades away and you are suddenly faced with new images that make you want to retreat to the confines of your warm and loving family and church in North America.

Then suddenly, almost magically, the feeling of escape turns into one of never wanting to leave as the conversation comes to an end and this tremendous warmth envelopes you. You realize that you have been invited and used by God to share in the process of healing this beautiful person God created, and in the midst of all this, God is through this person also giving you life, "abundant and free."

PERRY FERRIS

PARAGUAY: Youthful Memories

We attend the German Mennonite Church of Asuncion which meets every Sunday at 4:00 p.m. for a one-hour service followed by a fellowship meal and an evening program. Last week the youth presented an evening funny program. I was surprised how similar they are to the youth we were working with in Ontario. They even used the same skits. Three guys played "Rock Around the Clock" on guitars and piano. They reminded us of the fun we had in our last four years with the youth in Ontario.

LINDA DUECK

It may now be "one minute to midnight" for an "explosion" by blacks in South Africa, Nobel Peace Prize winner Desmond Tutu said recently in Washington. On the other hand, the black South African Anglican bishop continued, the Reagan administration could bring South Africa's apartheid policies to an end "tomorrow" if Reagan would say to South Africa Prime Minister Pieter Botha, "You've had it! Unless you end all bannings, detentions and denationalizing of blacks, the cover we have given you against the hostility of the world will be lifted."

All the professors of criminology at the University of Florida have endorsed a statement that rejects the argument that the death penalty helps stop crime. In a state where numerous executions have taken place in recent months, Governor Bob Graham has said his main reason for using capital punishment is to reduce Florida's homicide rate. The professors say "there is no credible scientific research that supports the contention that the threat or use of the death penalty is or has been a deterrent to homicide."

U.S. religious groups outgive both corporations and foundations by an estimated $15 billion to $16 billion annually. The money is targeted primarily toward social change. A Council on Foundations report says organized religion has traditionally been seen as the recipient of donations, not the giver. Nearly all the 485 religious respondents to this support domestic programs. Over half are active internationally—with priorities in Latin America, the Caribbean and Africa.

Low-level military flights in Labrador harm Innu, wildlife

Winnipeg (MCCC)—Labrador is quiet now; the snow lies deep across the tundra, covers frozen lakes, almost buries villages and towns. But come summer, the cold quiet will be broken by the sound of war planes roaring as low as 30 meters above the ground.

The German and British air crews come to Labrador each summer to practice low-level flying, honing the skills they'd need to slip beneath the radar defenses of Eastern Europe. They skim over lakes and trees at over 900 kilometers an hour in their Phantom, Alpha and Tornado fighter-bombers.

Almost everyone involved believes the flights are a good thing. The Canadian government, under pressure to increase its commitment to NATO, is making an inexpensive but significant contribution to the western military alliance. NATO pilots, prevented from low-level flying over populous Europe, find in Labrador thousands of square kilometers of flat, open and virtually uninhabited land.

For some of Labrador's 35,000 inhabitants, the roar of jet aircraft is the sound of money. The German and British air crews who return to the airbase at Happy Valley/Goose Bay are prized customers in a town where 28 percent of young men and 45 percent of young women are unemployed. The low-level training flights are, said the mayor in an October 1984 interview, the town's "biggest hope."

However, for the 10,000 Innu of Labrador (also known as Naskapi-Montagnais), the war planes mean stress, anxiety, injury and, they believe, death of their way of life. "We are afraid," says Peter Penashue, hunter and spokesperson for the Innu National Council of Labrador. "Our environment and our way of life are being attacked."

Penashue says that the low-level flights have spoiled hunting by terrorizing the animals which they hunt for survival. "The caribou herds have changed their migratory routes, and other wildlife has disappeared from the flight zones," he complains. Transport Canada air regulations warn that low flying can cause "serious consequences" to wildlife and forbid pilots to fly lower than 600 meters in sensitive areas. The rules do not apply to military pilots.

Innu family in Labrador

Animals aren't the only ones affected by the flights; people are also afraid. "There's no warning," says Penashue. "The jets can appear out of nowhere, anytime." He says he has heard of children who leapt out of canoes in fright when the jets roared overhead.

Of great concern to the Innu Council is the risk to hearing posed by the flights. Audiologists say that extended exposure to noise of 115 decibels or more will seriously harm hearing. The jets generate noise of between 110 and 127 decibels. "Parents are worried and nervous," says Penashue. "They are continually prepared to cover their children's ears when they hear the jets coming."

"The land used by the aircraft simply isn't wide-open space," he says, looking at a map of Labrador with two large low-level flight zones penned in. He says that about half of the 10,000 Innu in Labrador live and hunt in the zones approved for the flights.

Despite concern about the health of people and wildlife, there are no signs that the flights will stop. The Canadian government last year extended its low-level flight agreement with NATO for another three and possibly 10 years; Italian and Dutch aircraft may also begin training in the future. An international conference to protest the flights, planned for Happy Valley/Goose Bay in May, is itself expected to be the object of protest by townspeople who want the flights to continue.

Menno Wiebe, Mennonite Central Committee Canada Native Concerns coordinator, says that the flights illustrate the way native people are often treated in Canada. "The people most affected by the flights, and who will benefit the least, have no say in what happens over the place they live," he states. Penashue notes that low-level flights in southern Canada would prompt immediate protest and a halt to the flights. "We are powerless in our own land," he says.

MCC Canada asked the Canadian Department of Defence to "give thorough attention to the growing protest of the Innu" in a letter sent to the federal government last fall.

Penashue hopes that more Canadians will help them preserve a way of life which has existed for over 10,000 years. "This is our home, our community," he says. "We have nowhere else to go. If we are driven from our home we will die as a people." *John Longhurst*

Two Chicago Mennonite churches will be on national television via the WGN Channel 9 in Chicago. Lombard (Ill.) Mennonite Church will provide three half-hour worship services for the program "Heritage of Faith," which will be aired Sunday mornings March 17, 24 and 31. First Mennonite Church in Chicago will provide two worship services for the same program series. These will be aired the Sunday mornings of Aug. 25 and Sept. 1.

The chairman of an Arab-American grass-roots organization has called on the United States to take action against Israel as a result of the near-fatal wounding of a Lebanese political leader. Mustafa Saad, a Sunni leader, was seriously wounded in a car bomb explosion in the Lebanese city of Sidon on Jan. 21. Despite the fact that Saad sustained critical head wounds, Israeli occupation authorities delayed his transfer to a Beirut hospital by four hours because they wanted him taken to Haifa, Israel, for treatment instead.

VS workers needed

1. Person with social work, counseling or sociology background to assist in social service department.
2. Activities director with registered occupancy therapy degree.
3. Nursing assistant for care center.
4. Editor and circulation manager for in-house weekly newsletter.

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New media council welcomes broad participation

Harrisonburg, Va. (GCMC)—Brethren and Mennonite churches and agencies in North America will have access to a broader-based council for working in communications, reports Kenneth J. Weaver, interim chair for the Council on Church and Media.

The new CCM now being formed "is a forum of Mennonite and Brethren churches to facilitate and enhance communications activities," Weaver says, including skill development for people who work in media.

CCM's four main functions will be to serve as a think tank, as a clearinghouse of ideas and plans, as a forum for initiating projects and as a liaison with other organizations. Its scope will include formulating a philosophy and theology of communications, media education, media advocacy with government and industry, data gathering and evaluation of telecommunications, creation of media materials and keeping media concerns on the church's agenda.

CCM grows out of the former Inter-Mennonite Media Group, which was redesigned Dec. 6, 1984, when representatives of IMMG met in Elgin, Ill., with authorization from member agencies to initiate new directions.

Weaver cited additional reasons for the new CCM: a broader-based involvement with other groups and individuals, an expanded scope (more than radio and television), a move away from production, involvement of more than Mennonite groups requiring a new name, and the forging ahead with new leadership in assisting the church to deal with the information age and the telecommunications era.

Each participant of CCM will decide whether or not to buy into production profits, Weaver notes.

Interim officers for the council are Ken Weaver (Mennonite Church), chair; Howard Royer (Church of the Brethren), vice chair; and Barth Hague (General Conference), secretary. They are extending invitations for new membership. The first annual meeting is planned for May or June.

CCM is open to representation from Mennonite and Brethren churches and to agencies related to these bodies. CCM's main function will normally occur through its annual meeting.
J. Allen Brubaker

117 new Christians baptized in Zaire

Newton, Kan. (GCMC)—When Peter Buller of the Commission on Overseas Mission was asked to baptize new believers in the campus church at the theological training school where he teaches in Kinshasa, Zaire, he never dreamed there would be 117 candidates. Since the local church has no baptismal tank, everyone trudged to a nearby stream that turns into a waterfall where the water has been dammed up to form a pleasant, small pool.

Peter baptized for 1½ hours. He immersed people from all walks of life—rich, poor, young, old, many former Catholics and one person who was converted from Islam. Joy and excitement surrounded the event. The following day these new Christians were received into church membership and received communion.

The joyous occasion was, however, overshadowed later the same day by the deaths of two young boys. As they walked home from the baptisms, they were caught by a flash flood caused by tropical storms which washed away everything in its path.

Their bodies were found the next morning. At the next performance of the church boys' choir, two empty spaces were left where the two boys normally stood to sing.

Deckert begins editorship of Window to Mission

Newton, Kan. (GCMC)—Lois Duerksen Deckert of North Newton, Kan., has begun a term as editor of *Window to Mission*, bimonthly magazine of Women in Mission, a 10,000-member organization spanning General Conference Mennonite churches in Canada and the United States. The magazine has a circulation of 17,000. Her first issue will be dated March-April 1985, succeeding the 10-year editorship of Jeannie Hughes Zehr.

A graduate of Bethel College, North Newton, Deckert has worked as a public school teacher, a typesetter and for Mennonite Central Committee in Morocco and Indonesia in addition to being a homemaker. She was vice president of Women in Mission for seven years and represented the organization on the Commission on Education for four years. Currently she sits on the advisory board of Faith and Life Bookstore in Newton and teaches Sunday school in the Bethel College Mennonite Church.

"I am committed," says Deckert, "to letting people speak for themselves. Let each person speak for herself from her own ethnic viewpoint. Everybody in the human family has a contribution to make. I hope to get some of those written contributions into *Window to Mission*."

Birmingham, England—More than 250 people met here in early November 1984 for the second national gathering of Evangelical Peacemakers, a network of Christians committed to nuclear disarmament and peacemaking. Anglican priests and curates, young deaconesses and a middle-aged headmistress attended the meetings. Young families, university students and faculty, senior citizens, Baptists, Pentecostals, Mennonites, Quakers, pacifists and non-pacifists were also at the gathering. More than a dozen workshops dealt with such topics as "Third World Injustice and the Arms Race," "Peacemaking as an Inner and Outer Journey" and "Talking with the 'Unconverted.' "

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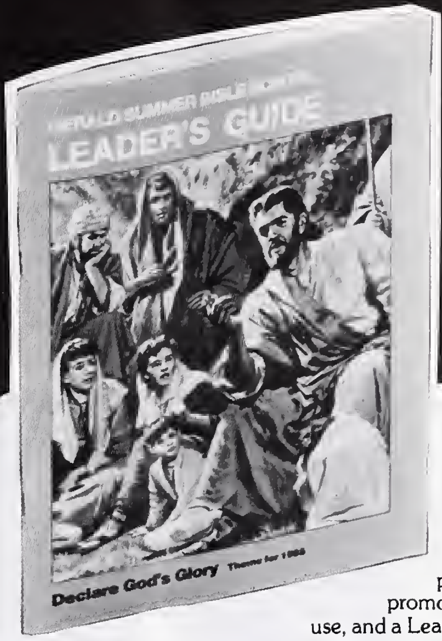
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The Commission on Women's Concerns is a new commission of the World Evangelical Fellowship. Led by Beatriz de Zapata of Guatemala, a steering committee of women from six continents and the Caribbean drafted a statement of purpose for the new commission and identified numerous individual goals paired with the objectives.

Faith and Life Press books will now be promoted by Meyer Publishing Enterprises, Inc. (of Oak Park, Ill.), announces Brent Sprunger, marketing manager for FLP. "This will carry our titles to 600-700 religious booksellers," says Sprunger. Meyer represents a number of small religious publishers, including Brethren, Orbis, Schocken and Pilgrim presses.

Only 12 percent of Canadians believe that pornography is a major problem in their communities, and 59 percent think that it is a small problem or no problem at all, according to a poll conducted for the now-defunct Canadian Unity Office. The poll also shows that 99 percent of Canadians want the government to intervene when publications clearly show "scenes of a sexual nature" involving children, and that 34 percent of people aged 18-29 who were surveyed have purchased a pornographic video cassette.

RECORD

CALENDAR

Area Development Plan meetings:
March 12—Hamilton (Ont.) Church
March 12—Bethany Church, Virgil,Ont.
March 13—United Mennonite Church, Waterloo, Ont.
March 13—United Mennonite Church, Leamington, Ont.
March 14—Oak Grove Church, Smithville, Ohio
March 18—Silverwood Church, Goshen, Ind.
March 18—Faith Church, Newton, Kan.
March 19—Community Church, Markham, Ill.
March 19—Southern Hills Church, Topeka, Kan.
March 20—Zion Church, Donnellson, Iowa
March 21—Mennonite Church of Normal, Ill.
March 21—First Church, McPherson, Kan.
March 21—Howard Restaurant, Dodge City, Kan.
March 25—Bethel Church, Mountain Lake, Minn.

MINISTERS

Else Barg has been appointed chaplain of the St. Joseph's General Hospital, Thunder Bay, Ont.

Howard and *Marlene Habegger*, Faith Church, Newton, Kan., have accepted an invitation to the pastoral leadership of the Union Church in Bogotá, Colombia, an international, interdenominational congregation. Preaching and teaching are done in English. Howard was executive secretary of the Commission on Overseas Mission from 1971-1983. Since then he has taught New Testament and served as church relations director at Bethel College, North Newton, Kan. Marlene has served as development office manager at Bethel College.

H. Habegger

M. Habegger

WORKERS

Lynn Roth, West Coast MCC director, has resigned effective in June. He and his family have accepted a position with MCC and Africa Inter-Mennonite Mission in Botswana, where he will serve as country director for Mennonite ministries.

Schellenbergs

Alvin and *Joyce Schellenberg*, Foothills Church, Calgary, began two-year MCC terms in Akron, Pa. Al will work as a budget and housing counselor and Joyce with SELFHELP Crafts. Al received a bachelor's degree in pharmacy from University of Saskatchewan, Saskatoon. His parents are John and Nettie Schellenberg, Saskatoon. Hers are Peter and Pauline Martens, Saskatoon.

Youth worker needed

The Conference of Mennonites in British Columbia is looking for a half-time youth worker. Duties include: functioning as a resource person, working closely with the BCMYO executive planning retreats, rallies and coordinating youth events within the province.

Send inquiries or resumes (stating salary expectations) to:
Charlotte Siemens
119 E. 58th Ave.
Vancouver, BC V5X 1V7
(605) 321-5801
before March 31.

Position available

MCC Canada requires a voluntary service coordinator for Quebec. The VS coordinator will, in consultation with Mennonites in Quebec and MCC Canada staff, develop a voluntary service program in Quebec.

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Starting time: Flexible, but late summer 1985 preferred.

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The Sanctuary crackdown—what's at stake

Phillip Berryman

The recent U.S. government indictments of well-known members of the Sanctuary Movement and the arrest of many of the refugees they have helped signal the Reagan administration's stepped-up efforts to counter opposition to its Central America policies.

The indictments and arrests, however, were not a complete surprise to the Sanctuary Movement, whose purpose has been to challenge the way the U.S. government interprets and applies its own immigration laws to those who flee the violence in Central America.

Based on the Hebrew and Christian Scriptures enjoining people to take in the stranger and to shelter and protect the persecuted, the Sanctuary Movement is a nationwide network of churches which publicly give shelter to Central American refugees. Sanctuary is declared by whole congregations, not by small groups within the churches, usually through a consensus that takes months of deliberation to achieve.

Today more than 170 Protestant congregations, Roman Catholic parishes, Quaker meetings and Jewish synagogues across the country declare themselves sanctuaries. They are supported in this by the major national bodies of the Protestant churches, the major coordinating bodies of Catholic religious orders and the National Council of Churches, as well as religious service organizations such as the American Friends Service Committee.

As many as 300,000 to 500,000 Salvadorans and Guatemalans have come to the United States in recent years. The U.S. government claims that they are not fleeing persecution but seeking better economic conditions.

Human rights and church people point out that approximately 50,000 people, mainly civilians, have been killed in El Salvador—one in every 100—since 1980. At least 10 percent of the population has been rooted from their homes, many fleeing into other countries, including the United States. In Guatemala, the army has pursued a deliberate policy of mass killing in areas where Indians are judged to be supporting guerrilla groups. The Guatemalan government has admitted that 100,000 Indian children have lost one parent since 1980, and relief and government agencies have documented that about 100,000 Guatemalan refugees have fled the country into Mexico.

The State Department's acceptance of the legitimacy of the Sanctuary Movement's viewpoint would undermine the administration's efforts to portray the Salvadoran government as making progress in ending the violence against its own civilians. Hence, according to many Sanctuary activists, the government's position is a consequence of the U.S. policy in Central America.

In its case against the Sanctuary Movement, the government will charge that certain acts by the Movement have violated the letter of the law. Rennie Golden of the Chicago Religious Task Force says, "This administration has accused the Sanctuary Movement of criminal acts, but it is the administration that has violated the U.S. Refugee Act of 1980, based on the United Nations Protocol which the United States signed. (It states that asylum should be given those fleeing persecution in their own lands or to those who have good reason to fear such persecution.) The government has accused our brothers and sisters of transporting refugees, yet it is this government that has transported over 30,000 Salvadorans back to their homeland, where they face possible torture and death."

Although both U.S. and international law imply an impartial refugee policy, the United States has been much quicker to grant refugee status to people fleeing communist regimes than those fleeing anti-communist governments. Cubans, Poles or Afghans have little difficulty proving they are fleeing persecution. In the case of Central Americans, however, the Immigration and Naturalization Service seeks a judgment from the State Department. Less than 3 percent of those who request it are granted political asylum, and when people apply, deportation proceedings automatically begin.

What options are available? A relatively simple solution would be for the government to determine that Central Americans are eligible for extended voluntary departure, a status which in effect suspends deportation, while a state of unrest and war exists in a people's native land. In the past, extended voluntary departure has been applied in the case of Nicaragua, Ethiopia, Poland and Uganda. Congress has passed a non-binding resolution urging the administration to extend such status to Central Americans. The DeConcini-Moakley bill, introduced during the last session of Congress and to be reintroduced this session, would bring a moratorium to detention and deportation of Central Americans.

Administration strategists may have assumed that the recent indictments would hit the movement's key leadership and so deal it a crippling blow. In fact, the movement is quite decentralized and only loosely coordinated. As one minister remarked, "They thought they were stepping on the head of the Sanctuary Movement, but in fact they just stepped on its tail." Similar statements by other Sanctuary activists across the country indicate that the government's actions may have strengthened the resolve of those involved. Whether it inhibits churches from joining the Sanctuary Movement or provokes more into doing it, the Sanctuary Movement hopes the legal process launched by the government will put the Reagan administration's Central America policies on trial.

Phillip Berryman is a consultant to the American Friends Service Committee with over 12 years of experience of living and working in Central America.

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Learning

LETTERS

A letter from prison

Here are some excerpts from a Christmas letter I received Jan. 9 from a friend, Karl, who is in prison. He was an executive of the Mindanao Sulu Pastoral Centre and staff member of the Social Action Office of the Catholic Bishops in the Philippines.

"The Imperial power's grip on the land's resources remains tight. Its interests in its neo-colony has spawned the national security syndrome. All the people's God-given rights are dispensable.

"Soldiers are in the streets. The havoc they cause is seen in burned villages, shallow graves and unattended farms. The wails of widows and orphans intersperse with the sound of guns in the barrios. . . . There is stark poverty everywhere." *David Neufeld, 316-102 Seagram Drive, Waterloo, ON N2L 3B8*

Jan. 16

The ghost dilemma

Is there really a ghost in the Mennonite church? Are there spooks and apparitions lurking in dark corners? "Come on," you say, "get serious." Well, I'm skeptical too and wouldn't think anything more of it except for an occasional reference to the "Holy Ghost" (Boo!), a term that for me reduces the image of God's Spirit to the ludicrousness of Caspar, the friendly ghost. As a child, covered with a sheet with holes for eyes, my images of ghosts are mostly hooked up with Halloween. Instead of the Spirit moving over the face of the waters (Genesis 1:2), the Spirit of wind and fire (Acts 2:1-4), God's powerful Spirit, we have a ghost of graveyards, darkness and fear.

But of course the ghost problem is only a surface manifestation of the root issue, namely finding a word for God's Spirit that has one syllable and rhymes with host. Recently I was speculating on how the Doxology would have turned out if the poet had first chosen the "Spirit" term and then found a way of doing the third line to match. The wind and fire imagery are most powerful to me, so here are two possibilities I came up with:

Praise God from whom all blessings flow,
Praise God all creatures here below,
With heavenly hosts your voices blend,
Praise Creator, Christ and Holy Wind.

or,

Praise God from whom all blessings flow,
Praise God all creatures here below,
Join voices with the heavenly choir,
Praise Creator, Word and Holy Fire.

Frank R. Trnka, 2105 27th Ave. S., Minneapolis, MN 55406

Feb. 1

Place of the cross

Thanks for the spiritually fine editorial (Jan. 8 issue). I agree wholeheartedly but somehow find it more difficult to do than consent in belief. May God's Spirit help me to do more in 1985.

One little thought. "An awakening to the glory and power of the cross." It is Jesus Christ who was killed, crucified on a cross. It is Jesus Christ who suffered the pain and derision of the people. The cross was part of the whole thing, but in itself, to my way of thinking, deserves no glory and is powerless. It is Jesus Christ who deserves the glory and who has the power to bring us to his spiritual kingdom. Thanks be to him for his loving, sacrificial life which he gave for us. *E. R. Moser, Bluffton, OH 45817*

Feb. 4

Editor's note: You are quite right about the cross per se. In my Jan. 8 editorial I was using the word symbolically to refer to Christ's work on the cross.

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names in special situations.* Editor

FILM

Clash of cultures

Witness, *an Edward S. Feldman film directed by Peter Weir, screenplay by Earl W. Wallace and William Kelley, produced by Edward S. Feldman*

Reviewed by Gordon Houser, assistant editor

Two very different cultures clash in this romantic thriller—the violent, urban world of narcotics, murder and crooked cops, and the peaceful, pastoral world of the Amish. When such disparate worlds meet, the characteristics of each are all the more magnified by the comparison. We see how dark and terror-filled one world is when set against the pleasant green fields of Lancaster County, Pennsylvania, and the simple, agrarian ways of the Amish.

The meeting occurs after a young Amish boy named Samuel Lapp (Lukas Haas), on a trip with his widowed mother, Rachel (Kelly McGillis), witnesses a brutal murder in the men's room of a Philadelphia railway station. John Book (Harrison Ford), the detective assigned to the case, discovers that the killers are corrupt cops. One of the killers shoots him, and he takes Rachel and Samuel and escapes to their home. He is nursed back to health and disguises himself in plain clothes (Amish plain clothes), while the crooked cops attempt to track him down.

Meanwhile the rugged, individualistic cop is exposed to the rugged work and community ways of the Amish. Director Peter Weir carefully reveals the lyrical life of these people without neglecting some of their flaws. One of the bonuses of the film is the education it offers audiences who know little about the Amish. People familiar with their ways may note the film's failure to catch their spiritual depth or some of their shortcomings, but much of what a loving community means is captured in the scene of a communal barn raising.

The romance between Book and Rachel is also handled with care. Their restraint has a remarkable appeal. The scene in which she sets aside her prayer covering and runs into his arms, however, should have been cut. Rachel's innocence with Book, the boy's wonder in the huge railway station and the natural way the Amish men face abuse or conflict untainted by fear all speak to us of a better way to live. And the ending speaks—more eloquently than the Amish grandfather's talk with Samuel about handguns—of the better way of non-violence and cooperation.

Shades of Oriental society

Sharon Sommer

The early morning haze hung over the small towns nestled among the mountains of Japan as the "shinkansen" (Bullet train) sped through the countryside. From the window I could see rice bundles hanging on racks to dry—part of the harvesting process. I thought about harvesting several times on a recent 5½-week visit to our mission-related churches and people in Taiwan, Hong Kong, China, Korea and Japan.

My husband, John, and I served in Japan 14 years ago with the Japan Mennonite church as short-term missionaries. Now the Commission on Overseas Mission had asked John to visit the Asian churches, and I had the privilege of going along.

The combination of fog and lights that greeted us as we stepped out of Taipei (Taiwan) International Airport characterizes many of the things we saw. We often saw bright spots coming through our limited knowledge of what goes on in Asia.

The bustling life of Taichung, a city of 600,000 people, stimulated several senses. We saw the traffic congestion and smelled the pollution. My heart almost skipped a beat when I saw a motor scooter with a family of five weave its way through the crowded mosaic of two- and four-wheeled vehicles. The pulse of the night market added to my awareness of the Taiwanese lifestyle. I was fascinated by the herbal medicines, the array of foods, the radios blaring Western rock music, the rainbow colors of clothing, jewelry, shoes, copies of American toys—all being sold to benefit someone's livelihood.

Teachers work with students at the New Dawn Developmental Centre in Hwalien, Taiwan.

The missionaries and national believers are trying to relate to these people in a variety of ways. Conversational English is taught in the universities and in small groups.

The Taya Mennonite Church (David Yang, pastor), is reaching out through a kindergarten. The pastor's wife, Mei-Ling, is the principal. Over the last 17 years the student enrollment has grown to 380.

In Hwalien, not far from a Taoist (folk religion) temple, is the New Dawn Developmental Centre. About 18 mentally handicapped Taiwanese children attend school here under the leadership of six teachers.

At the Mennonite Christian Hospital the chaplain, Mrs. Hsu, has a devotional each morning with those in the waiting room. Lives are touched with medicine and with Christ's love.

The Mei Lun Church, similar to many of our Canadian churches, is bilingual. The pastor preaches in Mandarin, and it is translated into Taiwanese. In addition to pastoral duties, Miss Fang Fang Wu makes a monthly trip to Taipei to record Bible studies and devotionals for Far East Broadcasting Company. These are broadcast into China and elsewhere.

In Taipei we visited a Taoist temple. The fragrance from the incense was overwhelming. As worshipers entered, they were given an 18-inch stick of incense, which they held still or waved through the air as they prayed. It was then stuck into one of the many bowls of sand nearby. Next they stood in long lines, waiting on a priestess for two rituals. We wondered about the meaning of divining rocks. They are red and shaped like a half moon. The positions they fall into predict the worshiper's future.

In the second ritual the temple helper held her hands in a prayerful, hands-together position in front and in back of the person, shaking her hands up and down. She did the same thing over a baby's sleepwear. Was it for a newborn or one soon to be born? Had a baby died? The faces of the multitude looked empty as they searched for something to trust.

The congestion of signs and buildings ahead is an appropriate symbol for Hong Kong, the most densely populated 400 square miles on earth.

Hong Kong is the most densely populated 400 square miles on earth. There are 4 million people on Hong Kong Island and in the Kowloon area, approximately 35 square miles. In the average 300-square-foot apartment lives a family of six—two adults and four children. Almost all families fly the "national flag" of Hong Kong from their windows—laundry hanging out to dry.

Among this mass of Cantonese-speaking people, the General Conference through COM and the Eastern Mennonite Board (MC) are working cooperatively. In the small area of Lok Fu (30,000 people), one Mennonite church meets next to a library and study center it has opened for students of all ages. It gives the students a place to study in peace and quiet. It also provides a natural way of sharing Christ's love, and some have begun attending church as a result.

From Hong Kong we took a one-day tour into China, visiting several places in the southern province of Canton. The English words "FAST FOOD STORE" caught our attention as we stepped out of customs. We were surprised to see English, but by the end of the day we began to understand what is happening in that part of China. The Chinese government is letting the Japanese build a million-dollar golf course for foreign visitors. Our guide encouraged us to take lots of pictures and to purchase Chinese products with whatever currency we had. Many things are encouraged for the sake of tourism. Our guide had said it was OK to look into the homes, but it made me feel uncomfortable as we walked along the streets.

Mending nets is a daily occurrence at a fishing village in Canton, China.

Yonsei University, the largest Christian university in the world. has a beautiful campus in Seoul, Korea. The warm, spicy ginger tea we sipped in the office of the academic dean added yet another shade of the Orient. As we visited with some church leaders, listened to their concerns for the unrest of Korea and walked past buses of riot police ready to subdue any unrest, we felt an air of uneasiness. The Christians would like to help the students learn non-violent means of protest. They have so long known mainly iron rule that when they do have the freedom to vent some anger, it comes out in unpleasant ways.

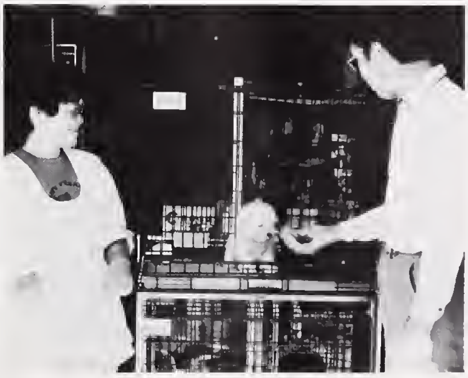
While waiting at the airport for our departure from Korea, we saw a heart-rending scene of child adoption. Two Korean children were being given for adoption. So often we think adoption means to give an unloved child a home. But here we saw two babies much loved by someone, possibly a mother, possibly those who work in an orphanage. Yet for some reason they were given up.

The contrast between the bustle of Seoul and the quiet countryside of Japan is stark. We also found it ironic that in Korea, with a high percentage of Christians, no Koreans spoke to us about Christ. But in Japan, where few are Christians, the first person we met spoke about Christ.

The Mennonite churches in Japan cover several stages of the harvesting process. We visited house fellowships, established churches, two-member Bible study classes, a new church building almost ready for dedication, a church celebrating its 30th year of existence, and international fellowships. Groups are small but dedicated. Some of the Japanese who are lay leaders or pastors in the churches can trace their first contact with Christians to missionaries who taught conversational English.

Many Japanese want to speak English. One example took place in a park on a beautiful autumn afternoon. As we were leaving, a group of uniformed elementary school children spotted us and immediately started whispering, wondering how to say something other than "harro" (hello) in English. Pastor Mitsuo Shimada told them we could speak Japanese so I asked them (in Japanese), "How are you?" Then I told them how to say it in English and in one voice they repeated after me, followed by giggles of satisfaction. As we continued on our way to the pastor's car in the parking lot, some were watching us so intently that they didn't see the knee-high chain at the end of the path and unfortunately tripped over it.

Mr. and Mrs. Kojima, pet-shop owners, attend the Mennonite Church in Hyuga, Japan.



Peaceful protest against USSR nuclear tests was staged at Peace Park in Hiroshima, Japan.

Our time overseas was beneficial for many reasons. There is much to be gained in learning about the worldwide family of God. As we interacted briefly with Christians in their societies, I gained a new understanding of the context in which they work and witness. We are able to pray more specifically for their needs and rejoice with them in their growth.

As you plan your future travels, seriously consider a visit to sister churches and believers in the wider world. As we get to know more of our brothers and sisters who live differently than we do, we can become more faithful disciples in the global body of Christ.

Sharon Sommer is the part-time editorial assistant for The Mennonite. *Her husband, John, is the personnel secretary for the GC Commission on Overseas Mission.*

Keep worship fresh

Fred Unruh

I have folders full of good ideas I'm going to try someday. And often I go to those folders for a fresh worship idea when we are looking for a special way to share God's Word with our people.

Palm Sunday parade. A conversation with my friend Ernest Harris from Grenada generated ideas of a Palm Sunday parade. I'd like my congregation to gather in our gym before the Palm Sunday service. There we would each receive palm branches (Mexican ferns) to carry in our hands as we walk in procession into the sanctuary. We might sing songs of praise that are familiar to children and adults. Once inside the sanctuary we could place our palms in vases at the front.

"In Grenada, everyone gathers at a bridge several blocks away," Ernie told me. "Singing, we walk together as a parade of children and adults, happy to celebrate the coming of Jesus. The adults understand this is a special learning time for our children." I can imagine the fun of walking through our suburbs singing together perhaps even with a small brass ensemble leading us. We might hire a donkey and have someone dress as Jesus.

Passover seder. This spring we have plans for a Passover seder service with all our children, youth and their parents. On Maundy Thursday evening we will gather around tables to light the Passover candles, retell the story of the Exodus and marvel at the grace of God. We will re-enact the rituals of a Jewish Passover and share a full festive meal of roast lamb. We hope we will learn anew of God's grace and redemption of the oppressed.

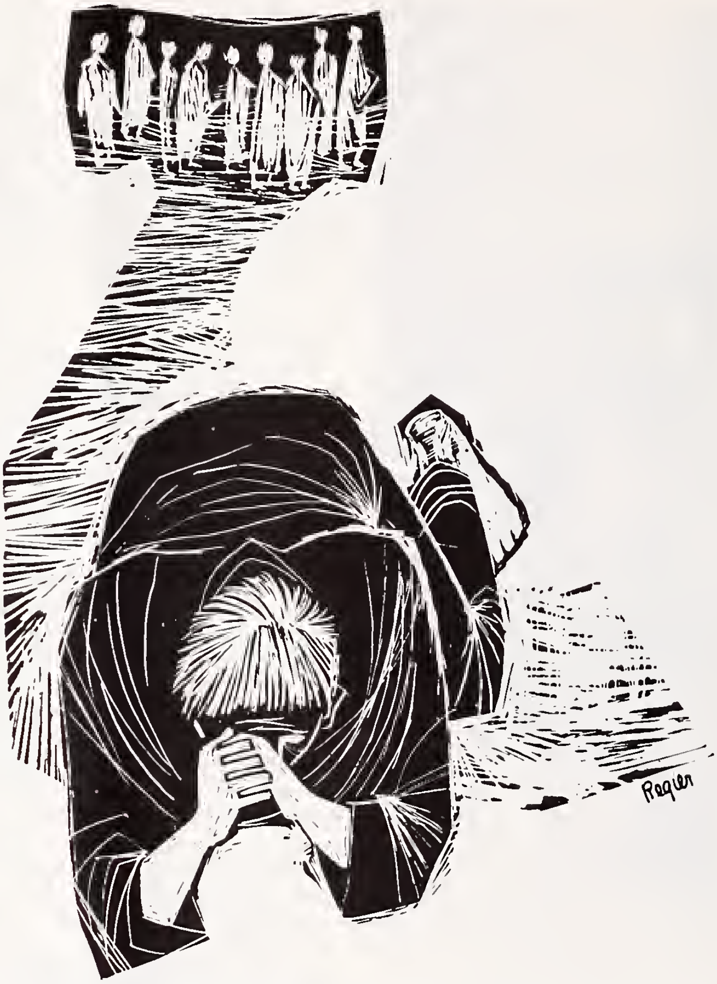
Drama in our backyard. We have an open yard at the back of our church property here in the suburbs of St. Catharines, Ont. Someday, perhaps this summer, I would like to take the congregation out to our backyard to share in an outdoor liturgy.

We have a small stream at the back of the yard. What a great spot to retell the story of Jacob at the Brook Jabok. We could stage the battle between David and Goliath, the drama of Elijah and the prophets of Baal or the story of Cain and Abel.

Church on trial. The metaphor of a court trial is used in the Bible. God declares he will take faithless Israel to court to show the truth about Israel's sins. Once in Regina, Sask., we put our own church on trial in a worship service. We staged a mock trial with a judge, a lawyer for the defense and a prosecuting lawyer stating the case against the church. A surprise witness was even called up from the audience. Everyone took part as the jury and voted for or against the defendants.

Roll call of heroes. Each time I read the roll call of heroes in Hebrews 11, I dream about a roll call of heroes in our church today. Some of our older members are immigrants from Russia who lived through days of terror. Some of us live today amid great temptations to sin. Some of us are recovered alcoholics. Some of us work with discouraged teenagers. We have a long list of people creatively engaged in service and mission in our community.

What could we do to highlight their faithfulness and offer their stories as models for our children? Someday I will find a way for our local heroes to tell their stories of faithfulness and victory, of defeat and repentance.



Worship in all its forms, both old and fresh, must eventually draw us into the presence of God, where we humbly bow down and adore.

Fred Unruh, 20 Ramlee Road, St. Catharines, ON L2M 2K5, is pastor of the Grace Mennonite Church and chairman of the Commission on Education. His article appeared as one of his regular columns in Builder *(September 1984 issue).*

MEDITATION

People are gifts

The following is from Bethy and the Mouse, *a collection of free verse meditations, soon to be published by Faith and Life Press. Donald C. Bakely writes about his daughter Bethy and his son Matthew, known affectionately as the "Mouse."*

"How,"
someone asked at a parent's meeting,
"do you justify the sacrifices?
How do you justify the extra money, time, effort, agony, and love
that retarded children
siphon away from the rest of the family?"

The question caught me by surprise.
Even though Matthew (microcephalic) had been with us for years,
and Beth was now a fixture in our lives,
and Mom-Mom (with arteriosclerosis) had lived with us
almost forever.
I confess I didn't think of them in terms of
our sacrifice.
I do remember wishing things were easier for
them sometimes.
But I never remember spending much time
wishing that things were easier for *us*
as far as they were concerned.
Now that I think about the question,
it seems that the ultimate answer to that concern
would be to hope for their deaths,
and we kept hoping for their lives—continuing
and as full as we could help them be.
Understand,
we were always faced with the possibility of their deaths
(constantly, with the "Mouse"
and eventually, with Mom).
But we didn't think of it as solution
to our special times of caring.
I asked each of our other children what they thought
about what they had to give up for the "Mouse,"
and about what they might have to give up for Bethy.
They all responded the same way.
They didn't think of them in terms of any personal cost.
They thought, instead, of what they had received,
and of what the others had meant to them.
Maybe, just maybe,
our children's response to these special people
has to do with the tone we parents set
even before they become a part of our lives,
and with the values we put on other human beings
no matter what their situation might be.

People are gifts.
And a gift should be seen as a gift.
It loses too much joy
when we only concentrate
on the problems that gift might bring.

Donald C. Bakely

CONTENTS

To say we are "born again" and not desire to grow in our faith life is counter to the Bible and to Jesus' example. He was ever stretching people's spiritual understanding and living.

We in the General Conference elect a Commission on Education and appoint staff to help us with spiritual nurture. But it is an impossible task. We elect and appoint people with a huge mandate. When they then bring these challenges into focus for us, many congregations resist and eventually ignore the help they put in place. Yet our COE has a vital function for all of us.

This issue is dedicated to show our readers some of the resources we have through our COE. We'd also hope to challenge you about some of the larger spiritual growth issues for our personal lives and for our congregational life.

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A special thanks to Maynard Shelly who assisted in the assembly of the special COE articles.

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EDITORIAL

The big Five-O

Well, it happened. Then again, maybe it didn't. I've read about it and counseled some mired in it.

It's supposed to come in our middle age (40 to 60). On Jan. 30 I turned 50—half a century, half as old as *The Mennonite.*

I didn't notice it at 40, and I don't feel it now. You know . . . *the midlife crisis.* One pastor describes it: "I feel like a vending machine . . . someone pushes a button and out comes a sermon. Someone pushes another button and out comes a magazine article. The family pushes buttons and out come dollars or time-involvement. The community pushes other buttons and I show up for meetings, sign petitions and take stands" (Conway, *Men in Mid-Life Crisis*, preface).

When I hit the big 50 I was busy preparing 30 sermons to preach in special services the next six weeks. That was in addition to editing. Mornings at 6:30 I was usually in my office searching God's Word, praying, reflecting, reference reading and writing.

The night before my big day I was surprised by 50 people from church who came to wish me a special day. The last ones left about midnight.

During the party I discussed it with friends. I asked them to remember me; this might be the time.

After the party I spoke to my family. I wondered if or when it would come.

About 12:30 a.m. our youngest son said, "Dad, I'm not really surprised you haven't had it. And I doubt you will. Your work is too different. You're always working with people and you seem to work in more caring ways. I believe the midlife crisis is more likely to happen if your work is routine or gets to feel that way. That's not how I see you."

Did he just say it to get me to bed? Or to get off the hook? I don't know, but it helped me sleep.

On the big day at 6 a.m. I was at my office. The temperature was –33°C, but it felt right and good to be there.

The big 50 happened. My midlife crisis? I'm not sure. Some of us are a bit slow, or as the kids say, "not too swift." Perhaps it came and I didn't notice.

In the meantime I enjoy my work. *Bernie Wiebe*

Learning is meeting

It's hard to write about Christian education. We have such strange notions. Memorize this. Know your history. See that film. Discuss topics. Hear 10 lectures on Revelation. Sing these songs. Read the whole Bible. And you will be "Christian educated."

But when I think of my Christian nurture and speak with other adults about significant spiritual impact, it's seldom curriculum, Bible stories and verses, prescribed songs or lectures.

I think of how my mother managed to make even the 10th of 12 children feel loved, how one Sunday school teacher played games with us during the week, a minister who urged me—frequently—to consider a calling to Christian ministry, a boss who invariably asked on Monday, "Did you go to church yesterday?" He hardly ever went.

Sure, they all relate to settings *for* Christian education—home, church, school and work. But my memory bank reminds me of people—meeting people who cared in the Jesus way.

You can't have one without the other. There must be curriculum, activity, attendance and planned instruction—including memorization. But competence without meeting is a sad product. It generates people who lack compassion, Bible-spouters who don't know the Jesus central to all its verses.

The apostle Paul points to this: "He is before all things and in him all things hold together" (Colossians 1:17). There is simple yet profound wisdom in this statement. You may not know many Bible verses or much about theology. Or you may know much Bible from memory and be well-read in many theologies. But at issue is whether you have met Jesus and know his invigorating and liberating and renewing presence in your life. Do you know him?

Are you as a teacher, youth leader, pastor, choir director, friend or deacon helping people to meet Jesus in your own being and in your relationships with people? Whenever and wherever that happens, people are meeting the source of abundant life and the stuff that puts life together. Christian education happens.

Learning is meeting. *Bernie Wiebe*

THE MENNONITE

centennial

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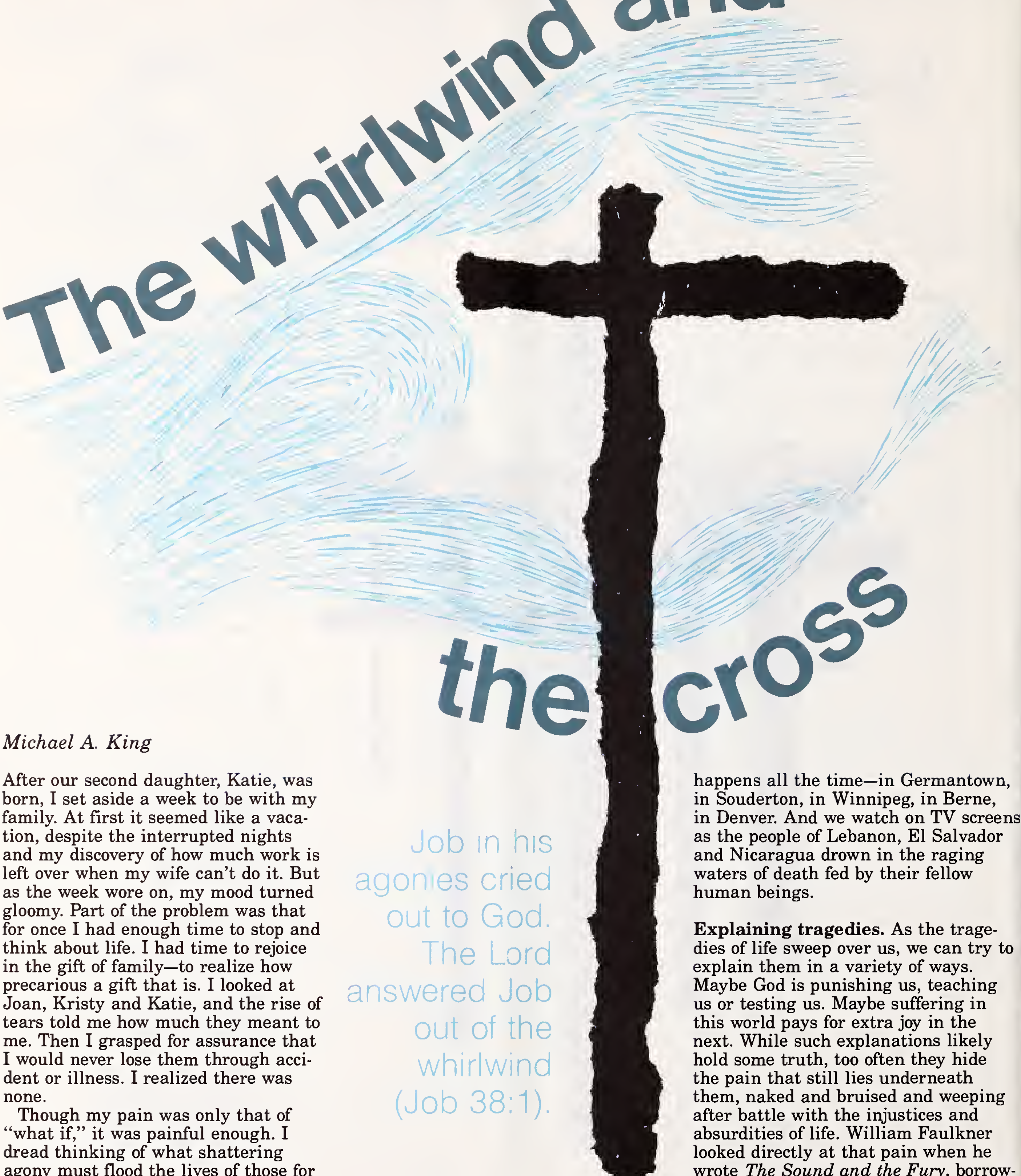
The whirlwind and the cross



Michael A. King

After our second daughter, Katie, was born, I set aside a week to be with my family. At first it seemed like a vacation, despite the interrupted nights and my discovery of how much work is left over when my wife can't do it. But as the week wore on, my mood turned gloomy. Part of the problem was that for once I had enough time to stop and think about life. I had time to rejoice in the gift of family—to realize how precarious a gift that is. I looked at Joan, Kristy and Katie, and the rise of tears told me how much they meant to me. Then I grasped for assurance that I would never lose them through accident or illness. I realized there was none.

Though my pain was only that of "what if," it was painful enough. I dread thinking of what shattering agony must flood the lives of those for whom "what if" becomes reality. It happens all the time—in Germantown, in Souderton, in Winnipeg, in Berne, in Denver. And we watch on TV screens as the people of Lebanon, El Salvador and Nicaragua drown in the raging waters of death fed by their fellow human beings.

> Job in his agonies cried out to God. The Lord answered Job out of the whirlwind (Job 38:1).

Explaining tragedies. As the tragedies of life sweep over us, we can try to explain them in a variety of ways. Maybe God is punishing us, teaching us or testing us. Maybe suffering in this world pays for extra joy in the next. While such explanations likely hold some truth, too often they hide the pain that still lies underneath them, naked and bruised and weeping after battle with the injustices and absurdities of life. William Faulkner looked directly at that pain when he wrote *The Sound and the Fury*, borrowing his title from Shakespeare: "Life is a tale/told by an idiot, full of sound and fury/signifying nothing."

The pain is terrifyingly obvious in a painting by Edvard Munch of Norway called "The Scream." In that painting filled with dark, violent lines, a person stands screaming. For a moment as one looks at that scream it seems to grow louder until all reality becomes one piercing shriek of anguish.

Overwhelming as the torment of today's world often becomes, such torment also touched a world we sometimes think was kinder, simpler and more humane than ours. Out of that world, perhaps the world of about the seventh century B.C., emerged a protest called the Book of Job, which may incorporate elements of literature and traditions going back to the second millennium B.C. It tells the story of a "blameless and upright" man who "feared God and turned away from evil."

Job was richly blessed with livestock, land, servants and a large and healthy family. One day, for no apparent reason, it was all taken from him. As the days went by and Job grieved for his slaughtered family, as his body festered with sores, he cried out to God,

"Why then did you bring me
out of the womb?
I wish I had died before
any eye saw me.
If only I had never come into being,
or had been carried straight
from the womb to the grave!
Are not my few days almost over?
Turn away from me so I can have a
moment's joy before I go to the
place of no return,
to the land of gloom and deep shadow,
to the land of deepest night,
of deep shadow and disorder,
where even the light is like darkness" (Job 10:18-22).

Job was a religious man and he had some religious friends. These friends came to sit with Job during his affliction and tried to show him a proper religious attitude. While Job agonized, wondering why he was being so unjustly treated, his friends tried to give him easy answers. They wanted to force him to fit his pain into accepted, orthodox views that explained suffering as punishment for sin or as God's way of testing or teaching people. Job's friend Eliphaz argued for the suffering-as-punishment view:

"Consider now: Who, being innocent,
has ever perished?
Where were the upright ever destroyed?
As I have observed, those who plow
evil
and those who sow trouble reap it.
At the breath of God
they are destroyed;
at the blast of his anger,
they perish" (Job 4:7-9).

Later he argued for the suffering-as-teaching view:

"Blessed is the man whom God corrects;
so do not despise the discipline
of the Almighty.
For he wounds, but he also binds up;
he injures, but his hands also heal"
(Job 5:17-18).

Another friend, Bildad, argued that suffering was testing to be endured and rewarded:

"But if you will look to God
and plead with the Almighty,
if you are pure and upright,
even now he will rouse himself
on your behalf
and restore you to your
rightful place,
Your beginnings will seem humble,
So prosperous will your future be"
(Job 8:5-7).

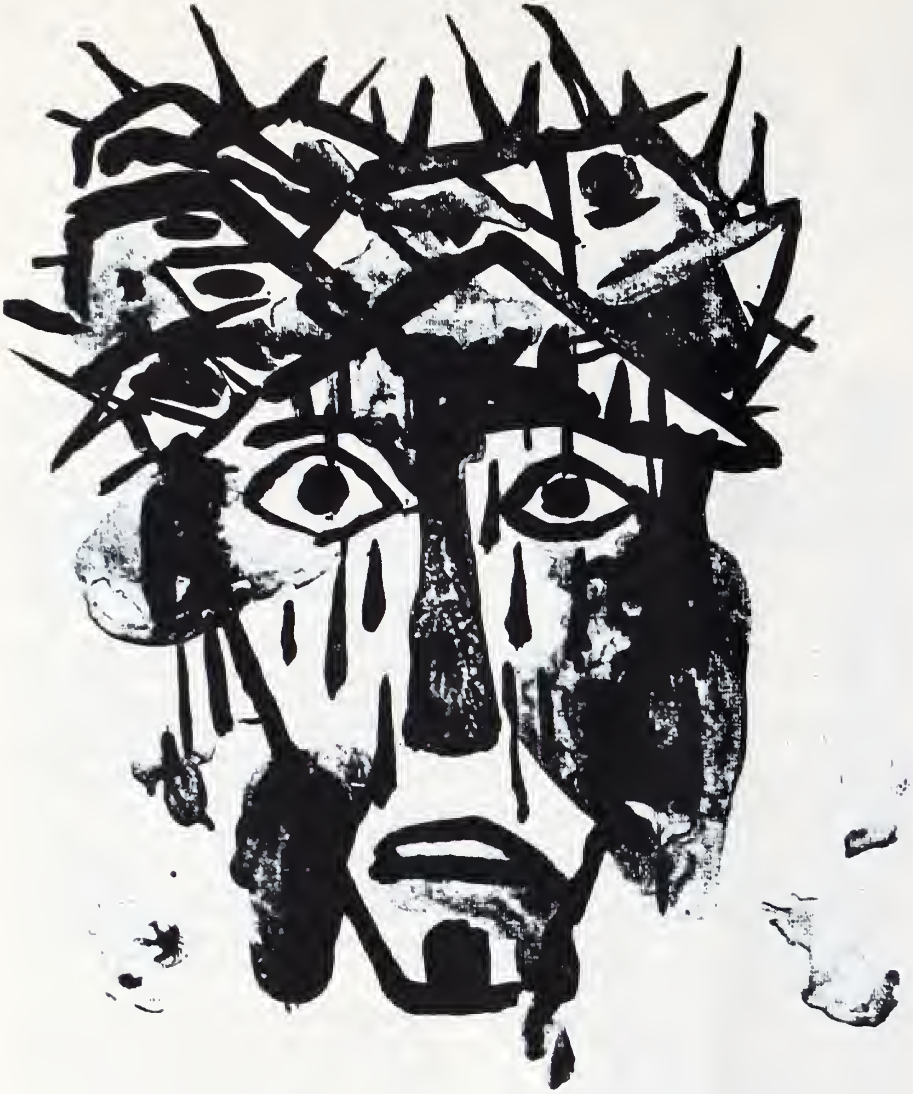
But Job's protests continued to mount, and as they did, the concern of his friends that he was falling into blasphemy by not immediately accepting their explanations intensified as well. One friend, Zophar, burst with righteous anger at Job's impertinence and cried, "Are all these words to go unanswered? Is this talker to be vindicated?" (Job 11:2).

When my wife comes home from a day of nursing, she often aches with unanswerable questions. Why did that young wife, that needed grandfather, that innocent child have to die? At such times I want to stay uninvolved. It hurts too much to face reality and hear it screaming. "That's life," I'm tempted to say, preferring to sink back into encounter with the detective tracking down the bad guy in my murder mystery. It's easy to be one of Job's friends, offering explanations but no empathy.

Yet when I'm in pain, or when you're in pain, those easy answers become a knife twisting in the wound. What good are easy answers when a father, a spouse, a friend has died? What good are they when through the accident of being born in one country rather than another one's family is shredded by the bullets traded by rival forces? Or when one is robbed of personhood and turned into a thing stored in a drawer labeled according to skin color, sexual gender or economic level?

Alternatives. Are we left with no choice but to be content with either easy answers or with making "Life is a tale . . . signifying nothing" our motto? I think not. After Job has thrown his pain at God, God responds. Out of a whirlwind he thunders that he measured the earth at creation's dawning; he calmed the sea when "it burst forth from the womb"; he commands the light and the darkness, the snow, the rain and the ice. Who is Job, this puny man, to "darken . . . counsel with words without knowledge"? Yet at the same time as God overwhelms Job with his infinite power, he leaves unanswered the question of why Job is suffering.

He confronts Job at a deeper level than that. The problem of suffering remains a mystery, yet God's involvement in his world and its pain is made clear. God doesn't tell Job why he is suffering, but he does respond to Job in the midst of this pain. There is comfort in that, but it remains harsh comfort. God tells Job, in effect, to shut up in the face of mysteries too large for him to understand. Subdued, Job submits, saying, "Surely I spoke of things



At left is Otto Dix's work titled "Veronica's Veil."

Shattering tragedies come into the lives of most people at one point or another. Many try to explain them, hoping that will ease the pain. Easter tells us that only the miraculous fresh and living presence of Jesus can restore our confidences after they are broken by unspeakable pain.

It's easy to be one of Job's friends, offering explanations but no empathy

I did not understand. . . . Therefore I despise myself. . ." (Job 42:3-6).

With that Job has to be content. But then one black, wrenching day, God took a further step. He moved beyond thundering at Job out of a whirlwind, allowing the whirlwind to catch and twirl him into Job's shoes. On that day a man called Jesus shrieked at the empty universe, "My God, my God, why have you forsaken me?" If in some unexplainable way Jesus was God, then on that day God in some mysterious way must have known within himself that torment. Jesus' cry of dereliction becomes not only the cry of Jesus the man. God, who has allowed himself through Jesus to become mired in the blood and tears and wracking agony of life, to know the torment of being not just in the midst of horror but abandoned and bewildered in that horror as well, just as we like Job have often felt ourselves to be, cries out within himself on our behalf. He knows our pain.

On Good Friday the mystery of why the world suffers so terribly is not cleared up. God gives us no easy intellectual answers, but through Jesus he gives us the awesome promise of his participation in our pain. Through Jesus, God shows us that he is like the wife of Mac Sledge. Mac Sledge is a modern Job in the movie *Tender Mercies,* which contains a scene in which Mac has just lost his daughter in a car accident. "Why?" he asks. He hoes his garden and looks back over his life at the good and the bad and wonders, "Why?" What did he do to deserve this and not that? His wife comes and stands at the edge of the garden and listens to the "whys" tumbling out with every slash of the hoe. She says nothing. She just looks at him silently and with love.

On Good Friday the Job in each one of us cries to God. We long for the children, the spouses, the parents, the friends who have left us. Millions starve, shiver, die. The earth rumbles with war. Mushroom clouds threaten to soar. The spreading sound and fury incites suspicion that an idiot is indeed telling our tale as the mouth of the world opens to scream.

We cry out to God and he gives no answers as we hoe our gardens and whisper, "Why?" Then darkness falls at noon, the earth quakes, a veil in the temple tears, and some say the dead roam the earth. Jesus hangs stretched out on the cross of the world, groaning its groans, weeping its tears, offering us not answers but eyes filled with love. •

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Filled with living hope

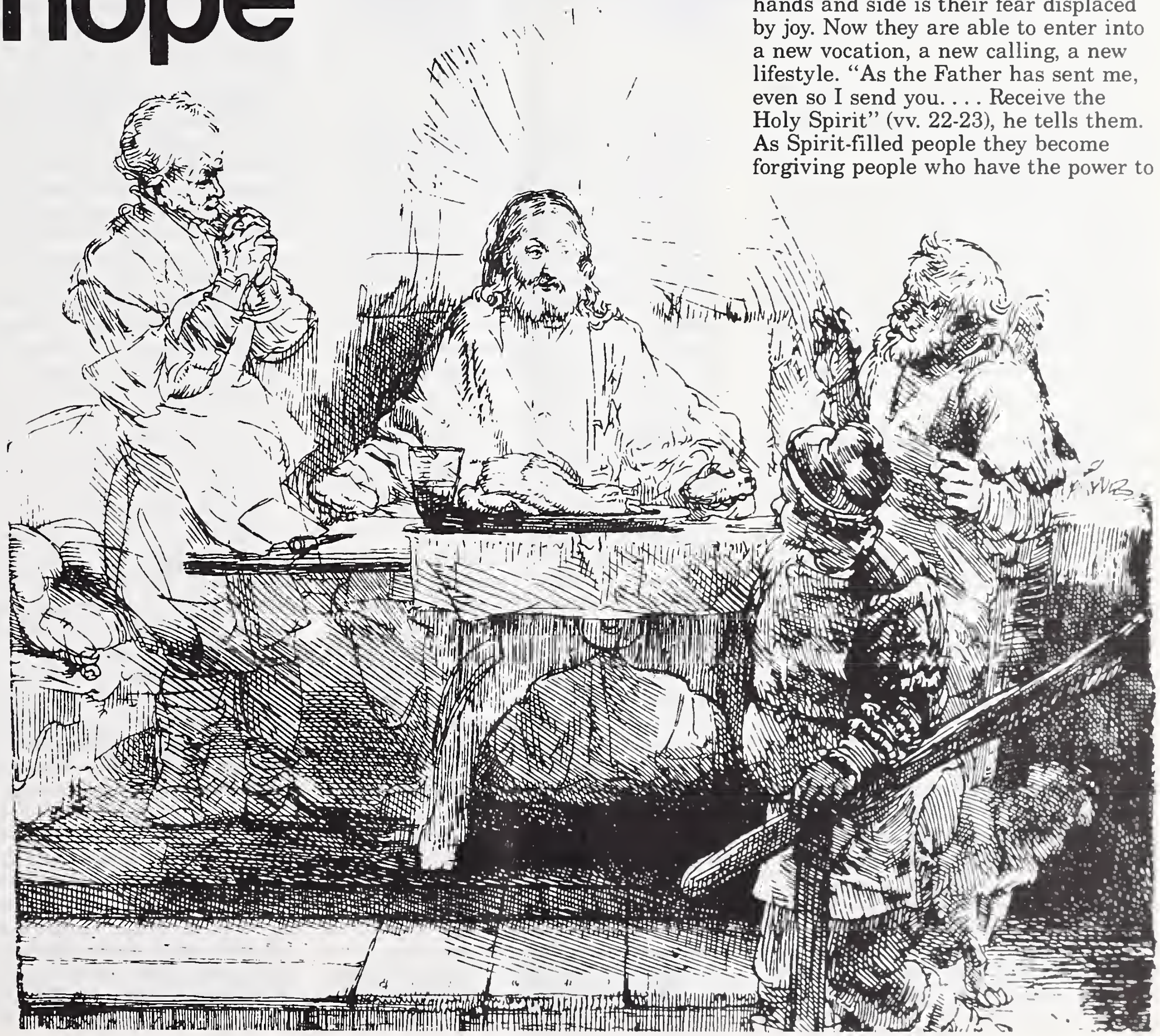
Herman Enns

"Blessed be the God and Father of our Lord Jesus Christ. By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you" (1 Peter 1:3-4).

John's Easter story (John 20) includes himself in it. It is a firsthand report of what happened. When Mary told Peter and John that the stone was removed from the tomb, they both ran there to see for themselves. John was the better runner and got there first, but he hesitated to go inside until Peter in his typical fashion barged in. When John did go into the tomb he believed (v. 8). His life was changed and he was never the same again.

Easter is very personal. Mary Magdalene experienced deep renewal in her life when she met Jesus. He understood her and called into her consciousness the deeper longings in her life. She found acceptance and love in his presence and no longer needed to be "that kind of woman." Now she grieved the death of a friend, a good man, and wanted to express a final kindness by bringing spices to the tomb. When he spoke her name, "Mary," she recognized the risen Christ, the Jesus who had been crucified, buried and who had risen from the dead. Somehow she understood this would have to be worked out together with the disciples of Jesus. She identified with this new community of faith, this seed from which the church came to be.

The puzzled, unbelieving disciples locked themselves in at home worrying about the meaning of the empty tomb and how the Jewish authorities would react to this latest twist in the recent disturbing events. Only as Jesus enters into their midst with his "Peace be with you" (v. 19) and shows them his hands and side is their fear displaced by joy. Now they are able to enter into a new vocation, a new calling, a new lifestyle. "As the Father has sent me, even so I send you. . . . Receive the Holy Spirit" (vv. 22-23), he tells them. As Spirit-filled people they become forgiving people who have the power to



heal and reconcile relationships which have gone cold, bitter or sour and have become destructive. They become people with new measures of trust, of mutual goodwill, of loving and caring.

Thomas remains skeptical. "Unless I see in his hands the print of the nails and place my finger in the mark of the nails and place my hand in his side, I will not believe" (v. 25). A week later Jesus offers him this opportunity. Thomas becomes a believer and a worshiper: "My Lord and my God" (v. 28). His is the first recorded Christian confession of faith.

No one who meets the risen Lord is the same again. Life finds a new purpose and meaning. Peter says the raising of Jesus from the dead gives new life (1 Peter 1:3-4). It fills a person with living hope.

"To believe in God through Christ is the most personal act we can perform."

John says he wrote the book about Jesus so that we too might believe Jesus is the Son of God and that through this faith we might have life in his name. His hope is that Easter, Jesus' resurrection, will make the same impact on each of us as it did on him and all who meet the risen Lord, that our lives might be flooded with a new sense of purpose, adventure and satisfaction.

Easter is meant to be personal. If we understand its meaning, it will purify our hopes. We have so many hopes which affect our daily lives. I hope the weather will be sunny and warm. I hope my work will not be in vain but will yield good results. I hope in spite of rising costs and prices that there will be enough income to improve my standard of living, that life will become easier and more comfortable as time goes on.

Parents hope their children will stay physically healthy, that they will enter into wholesome social relationships, that they will rebel and work out their independence in an acceptable way, that the friends or friend their children bring home will be someone they can like and respect and that they will make good vocational choices.

Young people have hopes too. They hope the world will need them and want them when they are ready to work and serve, that the good natural resources will not be squandered and depleted by a self-centered and greedy older generation. They hope their parents will respect their needs, their right to be different and their need to be true to their own motivations and insights, that their parents will respect and appreciate their friendships, that life will have meaning and fulfillment.

Children hope there will be fun and exciting things to do, that there will be love and warmth shown them by their parents, who will believe their stories and won't check up on them too closely to find out the truth.

The living hope of Easter goes much deeper. It speaks to our greatest worry, our greatest uncertainty—the fear of death. Jesus conquered death and from the first Easter on it is regarded not as an enemy, but as a friend, as a port of entry into a new experience with God.

A hundred years from now all of us will be dust and memories. In spite of the best medical advances there is no getting around the fact that one day we die. Because of Easter we can say death is OK. Estelle and I attended a conference at which Elizabeth Kübler-Ross was the main speaker. She has done much work with the dying and has written a book on death and dying and a book on dying children. She has found that children die easiest. They are most naturally accepting of death. Older people learn to accept it. Teenagers die the hardest because living is for them also the hardest.

What impressed us much was Kübler-Ross' more recent affirmation that there is life after death. She says she started out a "wishy-washy" Protestant but became firmly convinced through her experience with dying people. She used the Thomas approach to faith. She needed a great deal of evidence. But, "Blessed are those who have not seen and yet believe" (v. 29). For John the empty tomb and recalling Jesus' words were sufficient.

Jesus taught us how to die by his own fearless facing of death. Through his death he has opened the way for us to face our death with faith, courage and acceptance. Because the biggest fear has been deflated and become manageable, the lesser fears and anxieties which rob us of our joy can also become problems to solve rather than threats to our existence. We are able to live more abundantly and courageously.

If this life is all there is, then to live narrowly and selfishly makes sense. If this life is essentially a preparation for a fuller, more complete life with God still to come, then to live according to his will and to walk in Jesus' way makes sense. Jesus trusted God, and in doing so he conquered sin and death and was received by him in glory. This is Jesus' invitation to us. Come follow me, and I will show you the way to life, the way to the Father.

Being filled with a living hope means that our suffering, our losses, our pain, our failures serve a purpose. They help make us wiser, more mature and compassionate. It allows Ralph and Mary to say we accept, we'll manage our Down's syndrome baby. Jesus' life was by no means easy. Why should we expect our lives to be simple and trouble free?

Easter has a personal meaning. It has also a universal meaning. The deaths we read about, hear about and see around us daily are not the final word of God to mankind. Starvation in Bangladesh, terror and death in the Middle East, babies dying because of faulty electrical wiring, the death from cancer of a 15-year-old—all are terrible things, and we need to do our best to make a full human life available to everyone. The kingdom of God, however, is, thank God, not dependent on things getting better and better. Easter is the result of Good Friday. The resurrection is the result of the crucifixion. It is part of our living hope that God will bring his purposes of love into being. No wickedness, no violence can bar the way. God's final word is that life is stronger than death, love is stronger than hate, righteousness is stronger than evil.

As Christians we have entered into the fellowship of God and are invited to join him in his world enterprise. The love of God which we receive by faith makes us world-minded. It gives us a world outlook. As Christians we can no longer lead merely private lives. We have committed ourselves to do the work of God in the world. Our living hope for the world is based on God's love and his love makes us active in seeking to create new love.

It is by this living hope that death is swallowed up in victory.

To believe in God through Christ is the most personal act we can perform. Nothing is as personal as believing in Christ and identifying with him. Nothing is as universal as God's love and commitment to the world and to all people. To believe in God means to identify with his commitment of love, to believe and serve Jesus. •

We aren't 'it'

Debbie Fast

Christians often use phrases like "God's chosen people" or "the elect of God." We speak of ourselves as the faithful belonging to "Christian" nations. These classifications create a misconception that the gift of salvation is a commodity to be grasped only by the chosen. This creates barriers within us, conscious or unconscious, that constantly influence the way we appraise people. We define categories by our own virtue-measurement scale.

Easter demands rethinking and re-evaluation of self-conceptions we have fostered. Christ's death and resurrection is cause for rejoicing. In Jesus' passion and victory over sin we claim our salvation.

This "casket of the lost reliquary cross" dates from the ninth century and was done for Pope Pascal I. It has the striking shape of a plus sign. Easter tells us that the cross wants to add salvation to all people.

But we cannot claim this salvation as divine election. Christ's salvific purpose allows for no exclusivism or elitism. The angelic proclamation at his birth foreshadowed the all-inclusive nature of Christ's saving act: "But the angel said to them, 'Do not be afraid. I bring you good news of great joy that will be for all the people' " (Luke 2:10).

Before Christ's birth the Old Testament prophet Isaiah prophesied, "The crooked roads shall become straight, the rough ways smooth. And *all mankind* will see God's salvation" (Luke 3:5-6). Nothing here suggests race or nationhood as criteria for salvation.

Jesus affirms the all-embracing nature of his saving purpose. In prayer before his arrest (John 17:20-26) he entreats, "My prayer is not for them alone," referring to his disciples. "I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you." The only determining factor is created by the hearers—"those who will believe."

This all-inclusive scope of Christ's purpose directly affects our interpretation of mission and our conception of other nations and cultures. Following his resurrection, Jesus gives the Great Commission to his disciples: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20a). We can't be selective about where to carry the message. There is no room for discrimination.

Our commission is to disciple all nations. To do this we must examine our thinking and work at removing barriers. Perceiving the United States and Canada, for example, as "Christian" nations creates distance. We separate ourselves from the "Third World" or the "non-Christian" nations. How does this self-perception relate to the good news for all people and to the way we acknowledge it? How can we communicate the gospel if we have "cornered the market" on Christian nationhood?

One approach is to cross the barrier. In Bolivia the Evangelical Methodist Church has compiled 27 theses on "Evangelism in Latin America Today." Thesis nine speaks of sharing the good news: "The gospel is not a possession; it is a stewardship. Nobody can deprive us of this privilege or relieve us of this responsibility" (Anderson and Stransky, *Mission Trends*). When we are stewards rather than possessors of the gospel, exclusivism begins to fade. We are no longer the chosen elect of a Christian nation. We are collectively part of those who in *every* nation are called to share the truth of salvation.

This understanding also translates into the context of personal interchange. It places us on equal footing with those we relate to, both in our immediate context and in the broader global context. D. T. Niles says about sharing the gospel, "(It is) a beggar telling another beggar where both can find something to eat" (Ibid, #3, p. 98). Niles calls this "vulnerable evangelism." The evangelist makes no claim of precedence or of having a superior claim of salvation. Each comes to the other in humility and equality.

At Easter we claim the gift of salvation as truth. Opening ourselves to salvation's all-inclusive scope also demands a re-evaluation of the way we discern truth. Approaching others, including those of the Third World, as those joined in a mutual striving, we must also be open to their interpretation of truth.

A striking illustration of truth revealed is the centurion who witnessed Christ's death upon the cross. This "pagan" Roman stood before the cross and said, "Surely this man was the Son of God!" (Mark 15:39b). He was the first one to outwardly acknowledge this fact.

This revelation shows our need to listen more closely and be more receptive to what is being said by those who don't conform to our definition of "Christian." The truth may come out in surprising ways.

The joy of Easter cannot be neatly packaged and distributed to whom we choose. The foundation of the gospel does not permit any claims of superior election; we follow the example of a humble servant. As his messengers we must abandon our special identities for the common search of all humanity.

Debbie Fast, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is a second-year student at Canadian Mennonite Bible College. She wrote the above as part of a practicum assignment with The Mennonite.

She could go on because God was first

Helen Friesen

A life's motto of "God first, others next and me last" made sense for Rosella Fast.

In Mountain Lake, Minn., Rosella knew how to put God first. Her dedicated spirit showed as she taught children's Sunday school, vacation Bible school, midweek and neighborhood child evangelism classes. She compensated her lack of high school education with her love for children. They became the children she never had.

Her story might differ little from that of other singles living alone until one knows about her struggle with "Art" (as she called it). In her early 20s she developed rheumatoid arthritis. The disease left her bedfast for a number of years. Her work as an LPN at the local hospital following a correspondence course came to an end because of her illness. After taking treatments in Missouri, at the Sister Kenney Institute in Minneapolis and other treatment centers, she regained her mobility. She refused to let "Art" defeat her.

She taught herself to type, using two twisted fingers. She volunteered to type program booklets for the mission societies in Bethel Mennonite Church, for project groups and for the Good Samaritan Village.

Because she loved children, she accepted babysitting jobs. She couldn't chase them, but she maintained control. They waited for her at the corner before they crossed the street together. She spent hours playing games and reading to them. The doorknob at one home caused her real problems, but she refused help in opening it.

"Call it stubborn," smiled one sister. Rosella didn't like being told she couldn't do something. That was tantamount to a challenge.

Always work oriented, she kept many craft projects going. She taught a neighbor to crochet. People marveled at the tiny, neat stitches on her quilts. It took patience for her to sort almost a bushel of discarded buttons and sew them painstakingly on cards.

Complaining was not her style. She only accepted help, like for opening jars, when necessary. She took rides to church, and a neighbor brought her mail.

Rosella underwent knee surgery, one leg at a time, and insisted on staying home alone following surgery. She wore slacks to hide the knee brace.

Rosella Fast, right, with her mother, Mrs. Isaac Fast, a few years ago. Rosella was able to persevere in her struggle with "Art" because she put God first.

Although not a great cook, she saved many recipes. When teased about being a pack rat, she retorted, "I'm going to use those some day." They found a foot-high stack of construction paper later, evidence of her various projects.

"Art" kept her from moving quickly so friends let the phone ring to give her time to answer. She almost got caught once in the electronically controlled door of a supermarket.

Because of her hospitable nature, she bought twin beds so she could entertain visiting choir members on tour. She loved going out and enjoyed neighborhood Scrabble parties. She didn't mind help in making words.

Her Christmas tree was the first to appear. Family members refrained from bringing presents early. Her curiosity about what was inside knew no bounds.

As the oldest of seven living children, she became "grandma" to the younger nieces and nephews after the death of her mother. Once when snowbound with her, they used old hats and clothes found in Rosella's closet to play "dress-up." Rosella continued her mother's tradition of putting gum into letters to distant little ones. Even 20-year-old nephews liked her Halloween treats or Easter candy.

Her main enemy? Strong winds. Standing only a bit over 5′3″ and weighing a fragile 75 pounds, she once grabbed a pole to keep from being blown away. High winds kept her indoors. "There might not always be a pole around," she kidded.

Her former pastors remarked on her strength of character, her willingness and her abiding faith. Independent to the last, she refused help in walking to the car to go to the hospital. On her last day she still expressed concern for her Sunday school class.

At her death in 1983 she willed 90 percent of her estate to the General Conference and 10 percent to Bethel Church. She had fulfilled her motto.

Helen Friesen, Box 256, Butterfield, MN 56120, was a friend to Rosella. Helen is also a regular columnist and a frequent writer.

Flashback: 'All the world is shouting out'

Muriel Thiessen Stackley

When I was asked to think "Easter" in past issues of *The Mennonite*, one article came to mind almost verbatim. Perhaps because Joyce, the author, is a friend; perhaps because her teacher, John Klassen, was my teacher. At any rate, I start there, in 1966, for this flashback and then add a sampling of resurrection thoughts from 1956, 1946 and 1976.

"The Easter Egg" by Joyce Musselman Shutt, April 5, 1966: "Doesn't seem like 10 years ago. But no matter. It's good that life holds moments of insight that stand out in our memories and which come back at strange times to comfort us or make us quietly happy.

"I'm afraid that the way I'm starting you'll think I'm about to share something very dramatic, but this is far from being that. It is simply that now when Easter comes I recall the quiet hours I spent in the art lab at Bluffton College working with, and listening to, Professor John Klassen. Some people have the gift of memorable conversation and, for me, Professor Klassen was a constant source of delight and stimulation.

"You are right, in a way none of this has any relationship to Easter. But it was he who gave me, in one of those rare afternoons when youth is granted the privilege to share in the wisdom and experience of age, a glimpse of the true meaning of Easter.

"My project at the time was a hollow clay egg. Once I had shaped it, I covered it with a thin layer of white clay. Then I began carving the design so that the red clay beneath would show through. As I carved at the traditional Easter motifs of flowers, eggs, the cross, Professor Klassen would tell of his experiences in Russia as a young man.

"I remember asking him how eggs came to be associated with our Easter customs. His eyes got a faraway look in them, then from the depths of a rich personal experience with Christ he explained in his musically accented English the concept of the New Birth. Taking the egg I was carving, he traced each design with his finger and told me how each related in some way to the concept of regeneration or a renewal of life. . . .

" 'I have never been able to believe that Easter comes in spring by accident,' he said, 'for all the world is shouting out in the glory of its own resurrection. No, even nature is used by God to help us understand the beauty that can be in our lives if we but grasp and believe the message of Easter.' "

Two men ponder life and death, light and darkness. About the time that Joyce was listening to and learning from John Klassen about his several worlds, Willard K. Claassen, associate editor of *The Mennonite*, was editorializing in the March 27, 1956, issue: "Easter faith will help us live successfully in two worlds at one time. . . . Jesus taught us that we must take into consideration both this world and the spiritual world 'round about us. His resurrection puts the seal of authority on it. . . . Even death need not be feared. Jesus lived on after his death, keeping his identity, and his experience will be ours."

Ten years before, J. N. Smucker, who edited *The Mennonite* from 1950-1960, proclaimed in the Easter issue: "The mists of fear are dispelled by the Light of Life. It is impossible to be cheerful about life till we have made our peace with death. Easter has lighted life's deepest night. We now see death not as the end, but as a new beginning, a gateway into a larger life. Death's fears and terrors have been dissolved in the brilliant light of Easter morning. . . . Let us evermore walk as children of Light" (April 16, 1946).

And after Easter? Scripture is clear. Once we have experienced Easter, there is work to do. "Go and tell the brothers," Jesus instructed Mary of Magdala (Jerusalem Bible). We are to be missionaries. The sequence is unmistakable: first Easter, then a message to give.

The week after Easter in 1976, however, Doris Janzen Longacre raised an unsettling question in *The Mennonite* for us Americans and Canadians. Her article (April 20) is entitled "What If They Sent Us a Missionary Because We're Rich?" She goes on: "A missionary to the rich would have to be prepared for rejection. Some of our missionaries have been martyred. Others have had the welcome mat withdrawn. Some of the things we need to be told would hurt and confuse.

Once we have experienced the light of Easter, there is a message to give.

"In helping the poor, an important first step is encouraging people to look at their problems with hope instead of apathy and despair. How hard this is for people who have been hungry all their lives! But it has to happen before people can solve their problems.

"We who have been rich all our lives also need a message of hope. Someone with experience has to tell us that there are responsible ways of living that are satisfying and joyful. We need to believe that we can change.

". . . Someone from our sister churches in other parts of the world could help us put flesh and blood into those possibilities.

"A good missionary sets goals and faithfully works towards them. These goals are based on needs. The central goal of mission work is sharing the good news of the kingdom. Within that framework, missionaries ask people to identify their needs. To which needs must the gospel address itself? When that question is answered, the missionary is ready to go to work.

"Therefore, some missionaries teach, some establish churches, some dig wells, some translate Bibles, some show a better way to feed babies, some make peace. 'There are many gifts, but one Spirit' (1 Corinthians 12:4). Can we see dealing with wealth as one of our needs and look for a gift in the worldwide fellowship of believers for meeting it?"

Looking ahead. Having sorted life from death and light from darkness under the lordship of Christ, our discerning of discipleship for coming decades goes on and on as we (as John Klassen said) "grasp and believe the message of Easter."

Pontius' Puddle

85-15
I BELIEVE IN WORKING OUT. IN FACT, I EXERCISE RELIGIOUSLY.
ONCE A WEEK-- IF I HAPPEN TO FEEL LIKE IT!

NEWS

Capital fund drive to be considered

Council of Commissions 'difficult but upbeat'

Newton, Kan. (GCMC)—"Difficult but upbeat," says general secretary Vern Preheim of this year's Council of Commissions, the annual "physical—and spiritual—examination" in which over 200 conference leaders participate, coming from across Canada and the United States. General Board, the three commissions (Home Ministries, Education and Overseas Mission), Division of Administration, Mennonite Biblical Seminary (in conjunction with Goshen Biblical Seminary) and Women in Mission all evaluated their segment of church work March 1-5.

A young subsidiary is the U.S. Council with agenda like that of Mennonite Indian Leaders Council, the U.S. farm crisis, Tenth-Man Program, integration of non-Mennonite pastors into Mennonite congregations and the student aid fund for non-registrants.

General Board

With a coast-to-coast listening tour of executive staff in full swing, General Board, representative overseers of the conference, voted to "proceed with consideration of a capital fund drive." Development director Carol J. Suter, one of the people "taking the pulse of the people," expressed eagerness to include mission churches and minority members in the current itineration. Suggested uses for additional capital funds have come in from General Conference, Canadian Conference, provincial and district leadership, and a summary of these result in a churchwide sampling of priorities. At present, leadership training and church planting rank high.

From left, Ivorie Lowe, Milton Harder and Alberto Quintela discuss CHM business.

It became clear that even if next spring's feasibility study discourages a fund drive at that time, the existence of the Development Committee is significant in itself, bringing together district/provincial presidents, commission representatives and staff, and the Women in Mission executive.

In other business, General Board approved the publication of six issues of a quarterly conference communication, a kind of "stockholders' report" which will go free of charge to every home in the conference. It voted to go ahead with conversation regarding a new confession of faith with the Mennonite Church. The board approved inviting congregations to have a special offering for the conference on Anniversary Sunday, June 2, marking the 125th year of the General Conference. Lastly, the sexuality study will be mailed to congregations this spring with suggestions for processing and sample position papers that can be amended or rewritten.

"Lowered giving does affect the Commission on Home Ministries. Language mission pastors have to wait to be used until funds are available, MVS units can answer requests from the areas able to support a unit but cannot help the neediest. However, we still plan to carry out our priority of planting churches with a peace witness and ask our constituency partners to be open to how the Lord might lead them to share in that priority." **Stan Bohn, CHM executive secretary**

Commission on Home Ministries

CHM, hearing reports from its staff, divisions, committees and reference councils, faced dwindling resources, made agonizing decisions and laid plans for future action.

CHM has named peace church planting as a priority for the 1980s. There were 44 Mennonite congregations planted in 1984, about 25 percent of them General Conference related. Sixty church planting locations are being considered for 1985. Church planting (staffed by Don Yoder) and peace and justice (staffed by Robert Hull) come together in peace church planting. This work—articulated by Mennonite Central Committee's John Stoner—"announces the good news that, although we can no more save ourselves from our enemies than we can save ourselves from our sins, God offers through Jesus Christ to save us from both."

June 2 has been named Anniversary Sunday, a time to celebrate the 125th year of the General Conference Mennonite Church. Packets of worship resources are to go out to congregations at the end of March. Jake Tilitzky and Betty Hochstetler, pastors of Eben-Ezer (Abbotsford, B.C.) and Grace Community (Chicago) Mennonite churches, respectively, have prepared one-page extended outlines for sermon suggestions. A 10-minute reader's theater has been created by Cynthia Linscheid of the Bethel College staff. A church bulletin insert will provide a visual tie to the anniversary issue of *The Mennonite*, which celebrates the same event.

The Berkeley, Calif., City Council voted on Feb. 19 to make the entire city a sanctuary for undocumented Central American aliens. The resolution was adopted by a vote of 8 to 1. Police are directed not to cooperate with agents of the Immigration and Naturalization Service who may be searching for aliens believed to be illegal entrants to the United States. Representatives of Berkeley's 18 churches that are part of the sanctuary movement supported the council's resolution.

Bluffton (Ohio) College honored its international students during International Students Week, Feb. 4-9. Daily events included a fast for world hunger, international booth displays, a banquet, cross-cultural encounter, the movie *Ghandi* and a special forum and chapel.

At COE meetings, from left: Maynard Shelly, Paula Diller Lehman, Tim Epp and Randy Krehbiel

Alberto Quintela's report on Hispanic Ministries was supplemented by Héctor Valencia and David Habegger. Quintela emphasized the need for and efforts toward leadership training. Only Christian education curricula is being emphasized in literature development, partly because of financial restraints but also because it is a common need of Hispanics in South and Central America. For Christian education curricula, the general outline of the Foundation Series is being followed but being completely rewritten by writers with Latin American roots.

Willis Busenitz, Lawrence and Betty Hart and Elmer Myron described church work in Native Mennonite communities in Montana, Oklahoma and Arizona. A slide set on the Mennonite Native churches in Arizona has been developed. New opportunities are opening up in that the Crow Reservation is asking for a native hymnal. The churches are working with Native problems: lack of economic opportunity and resultant alcoholism. The Hopi churches in Arizona practice greater integration into the Pacific District Conference, but all the Native churches work toward stronger affiliation to each other as well as to Native Mennonite groups in Canada.

Native communities still face prejudice and backlash from non-Natives. In Wisconsin, for example, where the Native groups won a court decision on hunting rights, bumper stickers have been seen bearing the message: "Don't shoot a deer; shoot an Indian."

Mennonite Voluntary Service reported 111 volunteers, of whom 55 percent are of Mennonite background. 1985 again promises to be a good year for MVS, with the Canadian program under Ruth Teichroeb expanding. A new development in voluntary service is the appearance of the service order units, covenanting groups with an open-ended commitment to service. These are accountable to a service order community, and agreements have been made with MVS for service under its auspices.

Robert Hull, secretary for peace and justice, says that "Faith and Farming" is a major issue. In the matter of conscientious objection to military taxes, his office is still waiting for government reaction on conference action. In the meantime, the World Peace Tax Fund group, with which Hull is associated, lobbies for peace tax fund legislation in the United States. Young men, 16 and 17 years old, are supplied with counseling regarding registration and the possibility of the reintroduction of the draft, and the fund for the educational assistance of non-registrants is being maintained.

CHM is one of the commissions hardest hit by the current budget shortfall. It does not have the self-generated funds of COE nor the numerous endowments and designated gifts of COM. The financial reserves have eroded rapidly and the commission faced severe curtailment of program in almost every area of its work. Some church planters could not be supported.

The financial "crunch" led to terminating the Media Division. The resignation of Barth Hague, a direct result of the executive committee's decision to recommend this dissolution, was irreversible. Commission members asked if the whole matter could have been handled more carefully, giving the commission the option of a real decision instead of virtually presenting it with a *fait accompli*. In the end the commission accepted the recommendation of the executive committee, not without, however, expressing regret and appreciation to Barth Hague and passing the Media Division on to General Board for further discussion. Some media services will be available from the Media Ministries office of the Mennonite Church.

CHM, looking into the future, planned a gradual replenishing of the financial reserve by careful budgeting and not spending more than the reduced expenditures in the budget. It also considered some three- to six-year planning with a view to eliminating the annual budget wrangle.

CHM invited all staff whose terms had expired to another term.

Commission on Education

Ken Loewen opened Commission on Education sessions with a group paraphrase reading of Matthew 14:25-33. In that passage Jesus walks on the water toward the disciples. Jesus invites Peter to also begin walking on the lake, but his faith falters when he feels the force of the wind—and he sinks.

COE has usually not found it easy to raise its budget. In spite of almost 100 percent of GC churches using resources produced by COE, donations for its support are usually less than needed. The 1984 income from churches was under 90 percent of budget.

Since COE budget is almost totally for staff who serve the congregations, such shortfall is difficult to handle. It is like the churches heaping wave upon wave of assignments to the staff but being unwilling to pay the bill. Some-

continued on next page

A total of 2,550 cubic meters of garbage in Semarang, Indonesia, will be recycled into shrimp feed, according to Herry Soeprodjo, the Semarang head of Cleaning and Beautifying Service. He speculates that garbage problems will soon disappear. Present shrimp production in Semarang amounts to only 1.5-2.0 tons per hectare per year. The annual production is expected to increase to 10 tons per hectare by using additional feed made from garbage.

Erwin Rempel, executive secretary of the Commission on Overseas Mission, and Glendon Klaassen, COM secretary for Latin America, consulted with missionaries and Mennonite Central Committee personnel in Recife, Brazil, during January. Rempel and Klaassen asked, How do you build a church among poor, unemployed and largely illiterate people who have little vision and hope for the future? Dan and Rose Waltner Graber, COM missionaries from Wayland, Iowa, and Elkhart, Ind., respectively, have worked in a Recife favela (slum) for two years.

Needed urgently by MCC Canada

Residential staff

For group home for adolescent boys (Saskatoon); group home for mentally handicapped adults (Winnipeg); residence for mentally/physically handicapped (Saskatoon); peer model apartment for mentally handicapped (Sussex, Neb.); residence for mentally handicapped (Neustadt, Ont.)

For more information, contact:
Ingrid Schultz
MCC Canada
201-1483 Pembina Hwy.
Winnipeg, MB R3T 2C8.

Council *continued*

how COE is expected to do the seemingly impossible—walk on water.

If bold and brave Peter failed, can COE do it?

The reading concluded that while Peter failed and conditions might be less than ideal, the Jesus who walked on the lake then is still our model today. If our faith is secure in him, we can walk on the waters of insecurity that buffet our lives.

> "The Commission on Education experiences three primary challenges in 1985. We seek to be good stewards as we use the new technology available in publishing and editing to produce books and resources. We desire to keep our costs as low as possible as we provide services for our congregations. We are committed to continue inter-Mennonite and broader Anabaptist cooperation as we work on a variety of projects. Our challenge to the congregations is to increase their prayer and financial support so that others may hear the good news of Jesus." **John W. Sprunger, COE executive secretary**

That set a tone for all of the COE sessions. There was evidence that some waters had been walked on even in 1984. Faith and Life Press, marketing arm of COE for all its products, for the first time ever sold over $1 million of materials. A record 15 new books were published. New and expanded inter-Mennonite and larger "Anabaptist" cooperation has begun to take shape on several projects. All the Northern District congregations were visited in 1984.

New waters were eagerly tested for 1985. Among anticipated publishing ventures is a landmark book on shalom theology by Perry Yoder which COE general editor Maynard Shelly predicted could be an important piece showing the biblical teaching on peace as central to the gospel.

Several new Bible study resources for small groups—including the Faith and Life series in a workbook format—will become available to congregations. The four-volume *Discovery* series, newly available, provides tools for serious study of the entire Bible.

COE's commitment to family life resourcing remains high priority through Marriage Encounter, films, brochures and educational workshops—all available to congregations upon request.

In attempting to capitalize on the new vitality in publishing and sales, COE did some hard negotiating with the Division of Administration so that the current inadequate computer facilities can be gradually replaced by state-of-the-art technology in electronic editing.

One observer who claimed he had attended numerous previous sessions of COE commented: "I cannot recall ever before sensing such a mood of confidence and enthusiasm in this commission. It wouldn't surprise me too much if some of these people actually could walk on water." Another said, "This seems to be the only commission at these sessions where all the personnel seem in place."

Commission on Overseas Mission

Commission on Overseas Mission faced its own shortfall, having received only 94 percent of its budget in fiscal 1984. During budget discussions, the outlook was grim as the commission faced the likelihood of cutting back on missionary recruitment and placement. This seemed to be the bottom line for commission members and staff. "Sending missionaries is what we're about," said executive secretary Erwin Rempel.

For the first time meetings were videotaped.

The Division of Administration's recommendation and the General Board's subsequent decision to provide the commissions with a double distribution of trust funds, which are normally distributed over a period of 10 years, helped relieve COM of the need to deliberately cut back. For COM the additional distribution amounts to about $215,000.

Otherwise, the meetings were fairly upbeat. Eight missionaries and two Overseas Mission Volunteers were appointed—three to Japan, two to Zaire, two to Burkina Faso, two to Bolivia and one to Transkei, South Africa. Besides the 15 missionaries who attended the meetings, three visitors from Taiwan and one from Japan were present.

Staff presented an update on a major COM program review, which will be conducted at the midyear meetings in September. The 1,871 questionnaires sent out have received a 46 percent response thus far, Rempel said.

The commission encouraged staff to vigorously pursue with congregations a more personalized support relationship. Churches will be encouraged to select individual missionaries for special prayer and financial support. In 1984 this adopt-a-missionary program brought in over $330,000, about 10 percent of the COM budget.

"Working with the church press" is the working title of a May 3-4 event sponsored by seven Mennonite papers (including *The Mennonite*) and Conrad Grebel College, Waterloo, Ont. The event is for writers, photographers, those who promote church papers in the congregation, and others interested in the workings of the church press. All sessions will be held at Conrad Grebel College. For more details and a registration brochure, contact Ron Rempel, *Mennonite Reporter*, 3-312 Marsland Drive, Waterloo, ON N2J 3Z1, (519) 884-3810, or Nelson Scheifele, Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220.

Mennonites in St. Paul, Minn., conducted a door-to-door survey of the West Side neighborhood in January. They asked West Side residents if they regularly attend a church, if they regularly attend a Bible study and if they would be interested in attending a weekly Bible class. Those indicating an interest in Bible study are being invited to enroll in a Wednesday evening course conducted by Helen Quintela, church planter for St. Paul Mennonite Fellowship.

Teenage suicide in the United States is contagious and has reached epidemic proportions, says a University of Kansas counselor. "Suicide is the second leading cause of death among young people," said Richard Nelson, adding, "Unless something is done to stop that trend, suicide could become the leading cause." More than 100,000 U.S. teenagers attempted suicide in 1983, and 5,000 succeeded in ending their lives.

Robert Ramseyer, director of the Mission Training Center in Elkhart, Ind., presented a paper in which he evaluated a rationale for COM's involvement in the China Educational Exchange. This rationale focuses on the "ministry of a Christian presence," since the proclamation of the gospel and the establishment of churches is prohibited to foreigners in China. This ministry of presence, Ramseyer said, requires "a higher commitment to evangelism, better training in mission and the greatest possible creativity." The commission affirmed its participation in CEE and will require that COM candidates for CEE be trained in ministries of Christian presence through specific readings, orientation and possible seminary courses.

A first at this year's report was the use of video to show overseas ministry.

> "As we approach the dawn of the 21st century, the missionary task of the church continues with even greater urgency. Over 3 billion people have yet to experience complete liberation in Jesus Christ from all that enslaves. The Commission on Overseas Mission is committed to send missionaries who share their faith in Jesus Christ as the only Savior and Lord and who by word and deed minister to people in their total need." **Erwin Rempel, COM executive secretary**

Commission member James Juhnke encouraged COM to develop the use of video as a medium for reporting to churches.

One byproduct of the budget shortfall was the commission's decision to postpone beginning the position of COM Canadian coordinator until summer 1986.

COM agreed to set its 1985 expenditure budget at 4 percent above 1984 income, which, Rempel said, is more realistic than the no-increase budget (6.4 percent above 1984 income) that the General Board passed.

In other business, Erwin Rempel was appointed for a second term as executive secretary. A search committee for a personnel secretary was appointed, since John Sommer is leaving that position to become secretary for Asia. He will replace Peter Kehler, who was honored for his years of service. Base salaries for COM missionaries serving in Asia and Latin America were increased 3 percent, effective April 1. (COM missionaries serving under Africa Inter-Mennonite Mission are under separate salary policies.) Finally the commission asked staff to prepare specific proposals for mission study tours to COM ministries overseas.

Visitors came from Taiwan and Japan.

Division of Administration

Division of Administration members, describing their task as trustees of conference funds, used the words "exciting, frightening and uncertain" this year. Using their authority, they voted to disburse in 1985 double rather than the customary single portion of bequest fund (estates over $10,000) money, normally spread over 10 years. COM chair Jake Harms later cheered this as an unexpected and welcome "birth of twins."

"While 1984 was difficult," said DA, "there *is* money in reserves." However, the consensus to hold the line on the budget—not raise it—means that in 1985 giving will need to be 9.2 percent higher than in 1984.

A total income budget of $5,408,000 was recommended by DA and approved by the combined group. Of this, $989,664 is for Home Ministries, $438,048 for Education, $3,515,200 for Overseas Mission and $465,088 for the seminary.

DA at their midyear meeting will deal with questions surrounding the distribution of designated and undesignated funds.

Mennonite Biblical Seminary

Mennonite Biblical Seminary and Goshen Biblical Seminary boards met in joint sessions and dealt with long-range program and personnel plans and a building project.

The $1.1 million building plans include renovation of a single students' quarters to prepare it as a day-care center and the construction of two eight-plexes for housing. "The structure is to be a different building, one with less pizazz than the first one proposed," said Joe Hertzler, the building committee chairman.

Seminary dean Jake Elias has received a grant for theological research in Tantur, Israel, for a 1985-86 sabbatical. Herbert Fretz, development worker, received approval to go half time when he is 65.

The boards discussed curricular matters, such as the kind of credit to give for biblical language study, questions on the master of divinity requirements and the possibility of a master of theology degree.

A "Spiritual Disciplines" paper by Marcus Smucker and an eight-page grievance policy by Richard Kauffman were discussed and slated for discussion

continued on next page

The New Jersey Supreme Court has ruled that nourishment can be withheld from terminally ill patients. The decision re-emphasized the right of competent adults to refuse medical treatment and extended that right to incompetent patients. The ruling reverses a unanimous 1983 decision by a lower court that called removing a feeding tube from a terminally ill, mentally incompetent patient "homicide."

Héctor Valencia, longtime educator in Colombia and (for the past 11 years) administrator and missionary with the Commission on Overseas Mission, has been appointed to work in Mennonite/Anabaptist Publications, a new office established by the Mennonite Churches of Colombia. Valencia had been editorial director of the Spanish curriculum Anabaptist study materials, now being produced, and began his new assignment in February. Anabaptist materials in Spanish are scarce and are needed to shape the identity of the Mennonite Churches of Colombia, a 750-member organization with 10 congregations.

Ninety percent of Ethiopia was once covered by trees. Today, after hundreds of years of using wood for fuel, less than 3 percent of the country is forested. The result, says Eric Rempel, who served with Mennonite Central Committee in Ethiopia from 1976 to 1980, is devastating. "Trees mean more in a tropical country like Ethiopia than they do in a temperate country like Canada," Rempel explains. Soil in tropical countries is completely exposed during the off season, after crops have been harvested, he says. Without trees around fields and between the rows in fields, the soil is completely vulnerable to erosion. The result is poor crops.

Council *continued*

again at future board meetings.

A $10,000 stipend for graduate-level female students to do research and teach at the seminary for one year each will go in effect this fall.

A straw vote on using the seminary chapel as sanctuary for Central American refugees showed that the MBS board needed more time to work on this issue. It decided to sell some land which has had student gardens on it. Provision for gardens will be made on other seminary land. The board concluded by brainstorming "dreams for the year 2000."

> "Mennonite Biblical Seminary continues to train for ministry—at home and abroad. To that end we ask for your prayers: to appoint needed new faculty members, to develop the curriculum so that the spiritual growth of students may be fostered and that their academic and practical training may be developed in the biblical sense of 2 Timothy 2:15."
> **Henry Poettcker, MBS president**

Women in Mission

Women in Mission council meetings were opened by president Elsie Flaming, Leamington, Ont., speaking on the 1984-85 theme "Declaring God's Love" (Psalm 96:3).

The council, made up of district and provincial representatives and the WM executive, reported on and discussed WM projects.

A $252,000 budget was accepted for 1985, an increase of 3.8 percent over last year's income. One WM funded project for the Commission on Overseas Mission, the New Dawn Developmental Centre (a school for mentally handicapped Taiwanese children), is expanding program and building. WM subsidies to Commission on Home Ministries aid church planting and intercultural ministries. Kay Ann Fransen, CHM representative, stated, "Missions is all over the world. It's overseas and it's also here at home." WM funds make it possible for the secretary for children's education (of the Commission on Education) to be a full-time position, and this has received much affirmation.

Intercommission plans for future production of mission education materials will also be funded in part by WM. A new area of giving is to the expanding Inter-Mennonite Council on Aging. WM executive expressed its appreciation for the generous giving by the local mission groups and asked for continued prayer support.

After the adviser's report, discussion centered around the activities of local women's groups. One suggestion was to encourage a sister-like relationship with another local WM or possibly with a nearby Hispanic, Asian or other minority group. Learning would be a two-way street.

The literature committee announced that the 1985-86 theme would be "Teach Me Kingdom Ways" and would focus on hope.

Preparations are being made for the WM meeting at the triennial conference in Saskatoon July 21-27, 1986. At that meeting a U.S. vice president and a secretary for the executive committee will be elected. For the first time WM has been asked to report at the general session.

The women of Faith Church, Newton, provided a salad supper for the council and were invited to stay for the evening program. Angela Rempel gave a slide presentation, "Many Gifts, One Spirit," as a report of her trip to Africa last August with her husband, Erwin, who is executive secretary for COM. Sharon Sommer spoke on "Women in the Orient," giving glimpses into the lives of some of the women she met on her trip through Asia in October 1984 with her husband, John, who is COM personnel secretary.

Supper time on Sunday was set aside for fasting and prayer.

CHM- and COM-related staff and workers and nationals were invited to a dinner meeting. Hopi women from Arizona are making clay dolls for sale to help support the Hopi Alcoholism Rehabilitation Program. Gail Wiebe, missionary to Burkina Faso, told of the excitement taking place in the village where she lives as people become Christians. Sophia Chang from Taiwan thanked WM for the assistance she has received for schooling at Mennonite Biblical Seminary the past two years.

Conclusion

Gathered leaders expressed grateful thanks to First Mennonite Church, Newton, for hosting the five days of meetings, and to its staff for innumerable services. When the Sunday evening session of General Board ended at an all-time early hour of 8:43 p.m., board member Elaine Sommers Rich attributed the efficient processing of business to a prayer-and-fasting "supper" hour that had preceded. *Muriel T. Stackley (GB), Gerhard Ens (CHM), Bernie Wiebe (COE), Gordon Houser (COM), Marion Keeney Preheim (MBS) and Sharon Sommer (WM)*

Dave Warnke, volunteer in Belle Glade, Fla., says he is learning the meaning of the word "prejudice" during his two-year assignment there with Mennonite Central Committee U.S. He teaches English to Haitian adults and children through local continuing education programs and at Glade View Elementary public school. Instruction in Creole, the language the Haitians speak, is non-existent, though technically required. Warnke learned that some students are not taught such essentials as math because they are believed to be incapable of mastering it. "Bridge-building is my task," says Warnke, who speaks Creole fluently.

Mennonite Central Committee plans to place an additional 25 agriculturists overseas in 1985. MCC needs include agricultural/water workers for Burkina Faso and Lesotho, an agricultural economist and agronomist for designing and implementing cropping systems research, an agricultural engineer for agricultural job creation projects in Bangladesh, horticulturists for Bolivia and Kenya, a soil conservationist for work in Nicaragua. Anyone interested may write MCC Personnel Services, 21 S. 12th St., Box M, Akron, PA 17501.

In recognition of the seriousness of the farm crisis and the way in which many Mennonite farmers are threatened, a Farm Crisis Mutual Aid Fund has been established under the responsibility of Mennonite Central Committee U.S. The first contribution to this farm crisis fund—$20,000—has been made by Mennonite Indemnity, Inc.

CMM hears large agenda in annual meeting

Brandon, Man. (GCMC)—Relocation of the conference offices and the future of Elim Bible Institute sparked lively debate at otherwise quiet annual sessions of the Conference of Mennonites in Manitoba (CMM) Feb. 22-23. Over 400 delegates and visitors attended at a large new Pentecostal church.

"Enlarge your tent . . . strengthen your stakes" (Isaiah 54:2) led several speakers to dream out loud about expansion of the conference's work, but budget concerns were a brake on starting major new programs.

Larger than some area conferences, CMM has 10,000 members in 48 churches and a 1985 budget of almost $1.3 million. Delegates worked hard just to get through a quick overview of programs.

Near the end came discussion and vote on a proposal to "favor relocating with the Conference of Mennonites in Canada at their location" on the campus of Canadian Mennonite Bible College in Winnipeg. CMM offices have to move because their longtime landlord, the provincial Mennonite Central Committee, has sold its building and is relocating. The CMM executive decided that the provincial conference should seek a new home on the CMBC campus, where a major building expansion is expected. Delegates were frustrated that more specific information was not available, but they were assured that no final plans would be made without calling a special delegate session later this year.

Abe Teichroeb, chair of the Elim Bible Institute board, announced "good news and bad news" about the conference's school in Altona. Bad news concerned student enrollment, down to 42 full-time students in the current term despite vigorous recruitment efforts. On the positive side, the school met its budget through last-minute fund raising. "The spirit and atmosphere in the school is very good," said Teichroeb. The board is looking for a new president as Dan Zehr is resigning after two years to take a position with MCC Canada. Zehr surveyed enrollment trends during Elim's history, showing that there have been slumps before.

Dorothy Sawatsky (left) and Ruth Funk report on youth activities.

Sensing that the future of the school might be called into question, several former students moved to microphones to express support for Elim and encourage churches to send their students. But one delegate wanted a "clearer indication of direction for the school."

The board and other delegates quickly made it clear that they were not talking of closing the school. Said 1950s faculty member Henry Gerbrandt, "Let's talk about going forward." However, the conference administrative committee insisted on attaching a rider to the school's budget that if the student count does not rise next fall the budget will be cut.

Other major programs of CMM are camps, radio broadcasts, a missions program and education. Reports indicated few changes for 1985.

Three conference camps—Assiniboia, Koinonia and Moose Lake—informed delegates of difficulty in getting volunteer staff. They will be offering more paid positions.

Faith and Life Communications, producer of five radio programs, also needs to relocate recording studios from the MCC building.

"Missions and Evangelism" announced the trimming of its subsidies to several projects and a future focus on church planting. Its budget includes a new entry of $10,000 for a church-planting consultant.

Women in Mission will sponsor workshops in March on child abuse—a sign of the organization's expansion into new areas.

"Educational Resources" livened up the proceedings with an enthusiastic report by Ruth Funk and Dorothy Sawatzky on Manitoba Mennonite Youth Organization.

Sieg Peters said that church giving goals were met last year, but there were serious shortfalls in "self-generating" funds like tuition, camper fees and fund-raising drives. Delegates did not hesitate, however, to pass the $1.3 million budget, of which $544,000 comes directly from the churches at the suggested guideline of $50.37 per member.

Outgoing moderator Bill Block gave a stirring call to "enlarge your tent." Borrowing biblical imagery, he called on "people of vision" to go out and "populate the desolate cities." There is, he said, "an end-times lethargy" among our people, a sense that the world is coming to an end and there is little we can do. Rather, we should make the most of many opportunities in worship, stewardship and witness.

The new executive includes Bernie Wiebe, moderator; Edwin Teichroew, vice moderator; Frank Neufeld, personnel chair; and Ken Heppner, secretary. *Allan Siebert*

Children's Festival '85, sponsored by Mennonite Central Committee's peace and social concerns committee, will be held at the Christian Life Assembly, 21277 56th Avenue in Langley, B.C., on April 13. The day will include puppets, face painting, games, films and more. Admission is $2 for adults and $1 for children.

After 18 years of "wilderness wandering" the Fort Garry Mennonite Fellowship in Winnipeg dedicated a new meetingplace on Jan. 27. More than 350 congregational members, friends and neighbors attended the dedication service, which included music and a children's story. Guest speaker was Henry H. Epp, who provided leadership to the congregation in its formative years. Fort Garry Fellowship began functioning as an official congregation on Jan. 8, 1967, with about 60 people.

Henry Epp at Fort Garry dedication

CoMoS builds 1985 sessions on 'no other foundation'

Saskatoon (GCMC)—The 200 visitors, outnumbering the 161 delegates, was a good sign at the 26th annual sessions of the Conference of Mennonites of Saskatchewan, Feb. 22-23. In addition to Rosthern Junior College's 80th birthday, emphasis was given to the 125th anniversary of the General Conference, accented by an anniversary banner and by Kelly Goertzen's art depicting "Christ, our cornerstone."

"No other foundation . . . than Jesus Christ" (1 Corinthians 3:11) was the central theme also for Han and Martha Boschman Vandenberg's messages as well as in committee reporting. (The Vandenbergs are General Conference missionaries in Taiwan.) In addition to describing their work, they detailed the close association that Saskatchewan has had with the General Conference in establishing churches, a girls' home, allowances to ministers, building funds and much-appreciated traveling evangelists.

The two provincial schools, Swift Current Bible Institute and Rosthern Junior College, brought praise and worship programs to the conference.

SCBI's report reflected concerns and tensions from both school and constituency. Although over $1 million for the building fund has been received over five years, the outstanding debt and operating cost remain. Finances are low, enrollment down, and cutting of program and staff are necessary because of the current economic climate. To aid enrollment, SCBI has CoMoS consent to dialogue with the Commission on Education about recruitment of students in the United States.

Missions committee agenda included passing a resolution asking the Congregational Resources Board in Winnipeg to explore centralized radio production with regional input. David Chui reported that Asian Mennonite Outreach Services has regular Sunday services with approximately 40 people, nine members by baptism. Chui also teaches an introductory Christianity course to Hong Kong students at Rosthern Junior College.

The music committee emphasized Songfest '85 for March 30, featuring two mass choirs, an adult and a children's. Bernie and Margaret Neufeld, Winnipeg, will be guest conductors.

Saskatchewan Mennonite Youth Organization has its first (half-time) youth worker, Anne Rehan. Youth work camps and summer ministries, as envisioned by the missions committee, will require further dialogue between these two committees.

Future direction for the Youth Farm is in process. Directives and visions for the farm are still being accepted. Volunteer farmers of the Youth Farm were granted their wish that 1,000 bushels of the 4,300 harvested last year be donated to the Food Grains Bank.

A "raw edge" (as described by one delegate) were the "concerned Mennonites." Many delegates found this an unfamiliar issue, and the matter was diffused by a resolution authorizing the executive to appoint the conference pastor and three other members to hear such concerns, to work at conciliation between individuals and groups and to set up dialogue on faith. The executive announced a Bible conference Nov. 22-23 at Swift Current.

Elections returned Irvin Schmidt as chair, Sylvia Regier as secretary and Jake Driedger as vice chair. Some previously all-male boards now have at least one female representative, and the education committee swung to all-female.

With 89 percent of the 1984 budget received, the year ended with a surplus due to late implementation of some salary and program. For 1985, with a 7 percent increase, a deficit budget was proposed, but most delegates preferred a balanced budget. To make the proposed budget of $537,768 happen, giving must be approximately $80 per member. Total receipts for 1984 were $501,656 and expenses were $454,944. Over $3,000 from conference meal tickets was donated by hosting Nutana Park Church to Camp Shekinah. *Katie Wiens*

Volunteer position

The MCC Committee on Women's Concerns is seeking a Canadian General Conference Mennonite woman to serve on the committee for a three-year term, beginning this summer. Committee members attend two meetings a year and promote women's concerns in their conferences and geographic areas. Strong interest in issues facing women in church and society is required.

For more information, contact:
Peggy Regehr
MCC Canada Committee on Women's Concerns
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8.

Youth worker needed

The Conference of Mennonites in British Columbia is looking for a half-time youth worker. Duties include: functioning as a resource person, working closely with the BCMYO executive planning retreats, rallies and coordinating youth events within the province.

Send inquiries or resumes (stating salary expectations) to:
Charlotte Siemens
119 E. 58th Ave.
Vancouver, BC V5X 1V7
(605) 321-5801
before March 31.

Thirty-five Christians and seekers from the Oita and Beppu Mennonite churches in Japan gathered last September to dedicate a new Mennonite church being established in Oita Ken, a city of 380,000. Bill Derksen, second-generation missionary, son of Peter and Mary Derksen of Beppu, Japan, was called by the Oita Mennonite Church to establish this new outreach. Junji Sasaki, pastor of the parent congregation, challenged the new church to reach out with Christ's salvation. The new church is housed in a spacious apartment on the second floor of a Japanese restaurant.

Harpur Memorial Hospital, located in Menouf, a city 90 kilometers (56 miles) northwest of Cairo, is one of the three church-related hospitals still operating in Egypt. It is an ecumenical hospital, with washing machines donated by the Anglican church in Canada, drugs supplied by a Catholic service agency, Mennonite nurses from the United States and doctors from three Christian denominations in Egypt. Ninety-nine percent of the people served there are Moslem. Mennonite Central Committee workers Lorene Lehman and Marlene Ewert have been leading three-month training courses for the nurses at Harpur Memorial.

Six students from Union Biblical Seminary in Pune, India, spent their Christmas vacation with the gas-afflicted people in Bhopal, under the sponsorship of World Vision. They helped in the distribution of rice and lentils and distributed over 600 tracts. They visited many homes and saw many who were paralyzed, others who were blind. About 15,000 died from the gas leak.

United Mennonite Churches of Ontario aim at more integration

Waterloo, Ont. (GCMC)—The call for an eventual integrated single conference focused discussion at the 40th annual sessions of the conference of the United Mennonite Churches of Ontario, Feb. 22-24. The proposal aimed at simplifying structures and coordinating activities with those of other conferences in Ontario.

The conference heard a task force report on support for church schools (secondary level), approved a budget of $412,600 and dubbed 1985 "the year of audiovisuals" for the reports featuring slide presentations.

The theme "United in Spirit" was evidenced when the motion was overwhelmingly carried to (1) have the conference executives of the three conferences—United Mennonite, Western Ontario Mennonite Conference and Mennonite Conference of Ontario and Quebec—meet monthly for the next year, (2) appoint a committee to develop a more detailed proposal for discussion and action in 1986 and (3) hold the conference in 1986 at the same time and place as the other two conferences. Questions remain on how such a unified conference would relate to larger conference bodies and of the theological basis for unity.

A recommendation also met with approval regarding redistribution and expansion of conference budget support for church schools based on the number of United Mennonite students in attendance. Variations of tuition costs and the fairness of the proposed distribution was questioned as applied to 1986, when the conference contribution to one school, United Mennonite Educational Institute (Leamington), will be used as a basis for the calculations.

The missions and services committee reported the exploration of church planting among Native communities in Northern Ontario; growth of the Windsor Fellowship, spearheaded by Henry Paetkau of Harrow, and now pastored by Henry P. Epp; Welcome Inn's new building and expanded program in Hamilton; and a well-crafted, new audiovisual presentation by Silver Lake Mennonite Camp. Reports from the homes for the aged reflected concern.

Unity was further emphasized by the acceptance of the Mississauga Mennonite Fellowship into associate membership in the conference, and in reports of ethnic churches. Toronto Chinese Mennonite Church reported a substantial increase in adult members, necessitating a move to larger quarters. The Laotian ministry in St. Catharines has developed teaching materials in the Laotian language, has acquired Laotian Bibles and hymnbooks and sends a newsletter across Canada and the United States. Hispanic Mission in Toronto also reported a move to larger quarters and invited sharing in the ministry to refugees whose suffering is a product of our global village.

"Where we've come from and where we're going" was addressed by Rodney Sawatsky (professor of religious studies, Conrad Grebel College) and Menno Epp (pastor, Leamington). Sawatsky emphasized that unity is not new to this group, but it must be sought with integrity. He saw diversity as a result of sin and spiritual pride in spite of quests for truth and purity.

Epp reaffirmed the call to be faithful to missionary outreach and challenged congregations to examine whether their attitudes are self-serving, whether size inhibits growth, whether youth are being challenged and trained for future leadership. *Louise Dueck*

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Mennonite Mutual Aid

Hotline established to help farm community

Cedar Rapids, Iowa (MCC U.S.)—An Iowa-based farm hotline—1-800-553-8371—was activated March 13 as a service to the Mennonite farm community in the United States and Canada.

The Farm Task Force, created by Mennonite Central Committee U.S., is setting up the hotline for farm community people to obtain information and identify their needs.

"Many people in the farm community are under severe pressure, some of them still suffering in isolation. This new hotline is the arm of the church reaching out so that Christians can begin to respond to each others' needs," says Wilmer Heisey, convenor of the task force.

In its initial report from its Feb. 12 meeting here, the task force calls on the farm community to (1) listen and be informed, (2) care and pray and (3) reach out to those in need. The statement rejects the attitude that nothing can be done because of the magnitude of the farm debt. It calls the church community to respond with wisdom and compassion.

Since November 1984 local church and community activity to help those affected by the farm crisis has increased remarkably. Of special note is the creation of the Economic Crisis Council in the Iowa-Nebraska Conference of the Mennonite Church. Ron Kennel, moderator, reports that local chapters of the ECC are already meeting.

"Christian faith is the foundation upon which all three groups can find strength to move forward with confidence amid changes beyond their control," says Heisey. "The task force feels that the church at its best releases creative genius and reflects family solidarity in which the care of the person in need is the concern of all." *Charmayne Denlinger Brubaker*

Staff to meet constituency in 17 locations in April

Newton, Kan. (GCMC)—Continuing the goal to "hear all voices" in the General Conference, development director Carol J. Suter and general secretary Vern Preheim have scheduled congregational cluster meetings in the following places during April:

April 8—Koinonia Fellowship, Chandler, Ariz.; April 9—First Mennonite Church, Upland, Calif.; 10—San Francisco and (during the evening) Grace Mennonite Church, Dallas, Ore.; 11—Menno Church, Ritzville, Wash.; 12—Chilliwack, B.C.; 13—Clearbrook, B.C.; 14—Vancouver; 15—Lethbridge (Alta.) Mennonite Church and First Mennonite Church, Calgary; 16—Mount Royal Church, Saskatoon, and Swift Current Bible Institute; 17—Bergthaler Church, Morden, Man., and Fort Garry, Winnipeg; 18—Grace Church, Brandon, Man.; 21—First Mennonite Church, Paso Robles, Calif.; and 23—Grace Mennonite Church, Pandora, Ohio.

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Hispanics want Development Plan multicolored

Newton, Kan.—"Hispanic Ministries is asking that one aspect of the Development Plan be dialogue and discernment on the quality and type of multiethnic church that we the General Conference are building," said Alberto Quintela, HM consultant for the Commission on Home Ministries, in a March 4 interview.

Quintela is concerned that Hispanics and other minorities not be trapped in "separate but not equal" conferences, like the Mennonite Indian Leaders Council (MILC) has been. Separate conferences, he said, lead to tension and division, to a lack of trust.

Before initiating development projects among language minorities, he said, planners should ask the constituency how it wants to relate to minorities.

Willis Busenitz, chair of the MILC executive committee, did not agree with Quintela that the Development Plan had left minorities out. He was, with Quintela, unhappy that a litany read at the Council of Commissions which celebrated 125 years of General Conference excluded minorities.

The 125th anniversary, Quintela said, should not focus only on the past but on the present and future as well. The final question, he said, is this: "Is the Mennonite church and theology ethnocentric or universal?"

The fig tree and the open heavens

At the opening session of the 1985 Council of Commissions, conference president Jake Tilitzky spoke about "GCMC Renewal—from the shade of the fig tree to the glory of the opened heavens."

After reading John 1:43-51, he outlined two types of renewal: "renewing an antique," as in restoring an old car, or "renewing subscriptions," which speaks of extending into the future. "Spiritual renewal," he said, "needs to be of the second type."

In the passage from John, the fig tree is symbolic of Israel. The tree provides shade, protection, comfort, precise limits, provision of fruit. But it is limited in scope, limited in a vision beyond itself, limited in its capacity to accommodate to change. "We need to move away from our fig tree," Tilitzky said. Philip invited Nathanael to "come and see." The General Conference, Tilitzky said, must listen to the invitational, prophetic voices among us. "If we don't listen," he said, "God sometimes dries up our shady tree."

Moving out from our fig tree, he said, involves a renewal of identity. "There is spiritual renewal when we learn through experience who Jesus is and what we can be under him." Such renewal comes through personal commitment and dialogue with others.

Living under the open heavens is not always clearly defined, it is risky and challenging. Seeing the open heavens, Tilitzky said, involves a renewal in stewardship (Malachi 3:10), a renewal in covenant (Mark 1:10), a renewal of redemptive purpose in persecution (Acts 7:56) and a renewal through a glimpse of the future (Revelation 4:1).

RESOURCES

"Lebanon: MCC Update" is a new slide set written by Dan Friesen, former Mennonite Central Committee worker in Lebanon, that examines events in the region since 1982. The slide set and accompanying script are available for free loan from all MCC offices.

Kindred Press, the book publishing arm of the Mennonite Brethren Publishing House, has released two books by Hillsboro, Kan., authors: **Pioneer Publisher: The Life and Times of J. F. Harms** by Orlando Harms and **Who Are the Mennonite Brethren?** by Katie Funk Wiebe.

Peace Be with You by Cornelia Lehn (Faith and Life Press, 1981) is now in its second printing. It is available in hardback for $12.95 U.S.

Hello! by Faith Hubley is an animated fable that tells the story of three extraterrestrial musicians who, while traveling the universe in their boat, the Cosmic Eye, encounter life on earth. The nine-minute color film is available in 16mm and videocassette for sale ($225) and three-day rental ($35). To order call toll free: 800-421-2304.

American Baptist editor/executive Glenn H. Asquith offers a distillation of his Christian convictions in a large-size quality paperback, **Mature Faith: A Spiritual Pilgrimage** (Herald Press, 1984). It is available for $6.95 ($9.05 in Canada).

Dorothy Day and the Catholic Worker examines Dorothy Day's role as editor, publisher and chief writer of the *Catholic Worker* until her death in 1980 at the age of 83. The book, which includes illustrations, is available for $12.95 (paper) or $36.50 (hardcover) from State University of New York Press, 300 Raritan Center Parkway (CN-94), Edison, NJ 08818.

Reform of the criminal justice system is a Christian responsibility, with Scripture providing the framework on which to build more effective alternatives, according to Daniel W. Van Ness in **The High Cost of Indifference** (Regal, 1984).

Taking Charge of Our Lives—Living Responsibly in a Troubled World by the American Friends Service Committee (Harper & Row, 1984) describes in detail the problems and challenges of peace, food, shelter, aging, community, children, energy and other issues facing all people in the United States and abroad.

Melodie M. Davis used personal experience, interviews with knowledgeable friends and advice from pediatricians to write **Working, Mothering and Other Minor Dilemmas** (Word Books, 1984). It is available for $8.95.

A series of passages from the Old Testament recorded for the blind has been published by the American Bible Society. The 23 vinyl-boxed cassettes are available for $35 from ABS, 1865 Broadway, New York, NY 10023.

"Christian people," writes Max Thurian in his Introduction to **The Mystery of the Eucharist** (Eerdmans, 1984), "eagerly await the day when all who believe in the eucharistic presence of Christ will be able to meet regularly around the same Table." It is available in paperback for $4.95.

Maintaining the Right Fellowship by John L. Ruth (Herald Press, 1984), an account of three centuries in the life of Mennonites in southeastern Pennsylvania, is Volume 26 of Studies in Anabaptist and Mennonite History. It is available in hardcover for $24.95 ($32.45 in Canada).

Justification: An Ecumenical Study by George H. Tavard (Paulist Press, 1984) is a study of the Reformation from the standpoint of the doctrine of justification by faith alone. It is available in paper for $7.95.

LETTERS

Do we get both sides?

"The Gospel and the Bomb" (Jan. 22 issue) was a black-and-white issue for me with little gray. I am encouraged by the Mennonite involvement at Urbana '84 and appreciate the commentary on the farm economy—it truly is a big concern all over rural America.

However, I was disappointed by the tone of the articles by Kermit Johnson, by Peter Dyck and the Central American story by J. R. Burkholder. As a more politically (and theologically) conservative GC, I again felt left out as I read these articles, especially in the specific suggestions of Peter J. Dyck. In reading *The Mennonite* for the past 2½ years, I've seen very little comment on current events from the side of those of us who believe in a secure defense, don't trust the Russian government for a minute (or the communists of Nicaragua and elsewhere either), often disagree with *Sojourners* and other more liberal Christian political groups (I'll include MCC Peace Section) and just generally have a different Bible/world view than much that is written in our magazine.

I felt Peter's second point was very simplistic and patronizing to those of us who see both the Old and New Testament as God's united Word—climaxed by Jesus, of course. But not all agree with Millard Lind's view that the Jews weren't commanded to fight, or with the ignoring of a nation's right to rule and judge (Romans 13, Titus 3, 1 Peter 2, etc.), not just in the Old Testament. I respect the right of those with more "activist" peace and social views to speak their minds. However, I don't see that openness on their part to listen to the more conservative Mennonites (generally, Dialogue on Faith was a start).

I'd urge *The Mennonite* to either give alternate views on current controversial issues or to carry neither side. I believe the coverage has been very slanted. The anti-Reagan sentiment in the Central American story is another example. I'd also urge other more conservative writers to submit articles and Bible studies on these issues. This forum is open to us.

I consider myself a loyal Mennonite and I try to stay biblically and culturally informed. My conclusions are often different than those I see expressed every two weeks. Your comments are welcome. *Dennis Webber, Box 35, Bloomfield, MT 59315*

Feb. 8

Editor's note: Dennis correctly states that the pages of The Mennonite *are open to the whole GC family. Let's hear from you.*

We felt that Kermit Johnson's article came from his military legacy. He is even now no pacifist. But we felt he gave much food for thought, regardless of political or spiritual commitments.

Preparing an Easter sermon on a bad day

Gary Harder

This Easter sermon didn't begin well at all. I just wasn't ready for Easter.

Have you ever tried preparing an Easter sermon when you are in a bad mood? A Good Friday sermon maybe . . . it could fit the theme, but an Easter sermon?

All new sermon ideas and themes were in hiding. I was out of sorts. But deadlines are deadlines, and I didn't expect Easter to wait.

In preparing a sermon, one exercises the mind and relives the message and the emotions. So how can you prepare a message of joy and of the alive Jesus when you are feeling tired, frustrated and generally out of sorts?

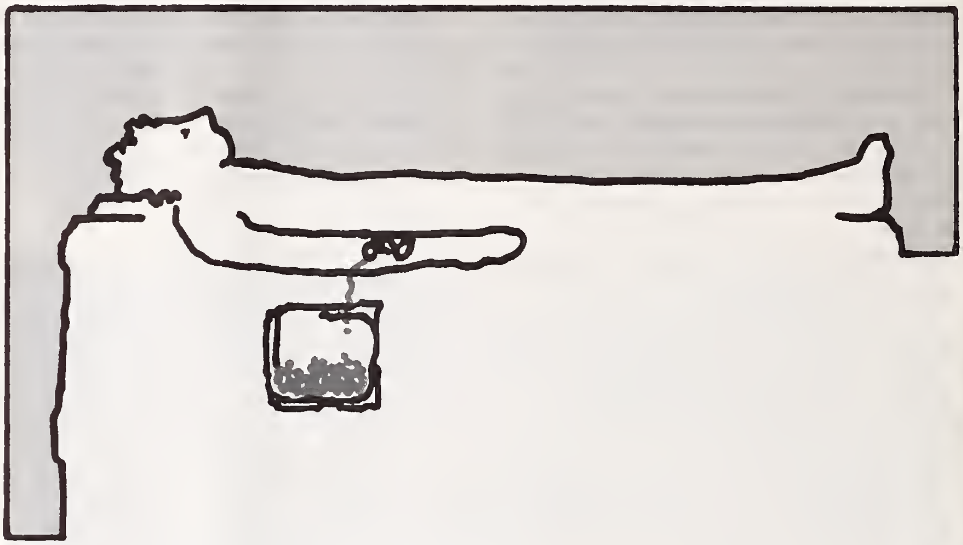
I prayed a lot. I prayed for the message to come alive within me. And gradually, out of pain, came a new spirit, and with it came words, a theme, a sermon.

A personal experience at midweek became an object lesson out of which my sermon was finally born. I donated blood at the Red Cross.

As I lay there comfortably relaxed on an easy chair, blood dripping painlessly into the plastic vial, I couldn't help reflecting upon another bloodletting.

But that one took place on a cross. That blood was taken with force and through pain, not with a sterilized needle. I gave one pint and had enough left over not to miss it. Jesus gave till his life ran out. I gave at the Red Cross, where the words are only a symbol. Jesus gave on a cross which turned red and whose harsh reality became the symbol.

My blood, being transfused in one form or other to someone else, becomes a source of life for another. Jesus gave his blood as the source of life for everyone—a cosmic transfusion.



"Blood" was a central symbol for early Christians.

Blood is an important symbol throughout the Bible. There was something sacred about blood, even animal blood. The Israelites were forbidden to eat or drink blood. Blood is the source of life, and you respect that. "Any man . . . of Israel, or of the strangers that sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with dust . . . for the life of every creature is its blood; whoever eats it shall be cut off" (Leviticus 17:13-14).

No wonder blood was central to the Old Testament sacrifice. No wonder the "blood of Jesus" became a central symbol for the early Christians. He poured his blood out as a one-for-all sacrifice for all people. The book of Revelation talks about vast multitudes washed clean in the blood of the Lamb, the Lord Jesus Christ:

"After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!' . . . Then one of the elders addressed me, saying, 'Who are these, clothed in white robes, and whence have they come?' I said to him, 'Sir, you know!' And he said to me, 'These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. . .' " (Revelation 7:9-14).

Paul also often uses the imagery of blood. "In him we have redemption through his blood, the forgiveness of our trespasses. . ." (Ephesians 1:7).

And of course there are the familiar words of Jesus when he instituted the Lord's Supper: "And he took a cup, and when he had given thanks he gave it to them and they all drank of it. And he said to them, 'This is my blood of the covenant, which is poured out for many' " (Mark 14:23-24).

In one way the shedding of Jesus' blood is a Good Friday theme. But Jesus' blood gives life, and that is an Easter theme.

Usually blood is taken from the healthy and given to the sick. Physically I was healthy enough to have blood to spare, but my spirit wasn't 100 percent. I needed a transfusion of resurrection hope, joy and life. I had to sense once again that Jesus' blood was shed for me that I could have new life.

I'm glad for Easter because I don't know what people without a resurrection faith do for personal renewal.

Gary Harder is pastor of First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9.

The Mennonite mosaic seen from Vancouver

Palmer Becker

An amazing prophecy in Luke is already being fulfilled in part here in Vancouver. "People will come from the east and west and north and south, and will take their places at the feast in the kingdom of God. Indeed, there are those who are last who will be first, and first who will be last" (Luke 13:29-30).

The Mennonite churches in Vancouver represent a microcosm of what is happening in the larger Mennonite world. Don Jacobs reports that by 1990, when the World Conference meets in Winnipeg, we will total more than 1 million people. One-fourth will be in Africa, one-fourth in the United States, one-fifth in Asia, one-sixth in South America, one-tenth in Canada and one-tenth in Europe.

God is literally adding to our number daily those who are being saved. The churches in Africa are growing by 43 people each day, in Asia it is 28 per day, in South and Central America 19, in the United States 10 and in Canada 7—making a total of about 107 per day.

Mennonites came to Vancouver just 50 years ago, when the First United Mennonite Church Sunday school began. Today General Conference Mennonites here number 1,500 members in seven churches. The Mennonite Brethren have 14 churches in the Greater Vancouver area, and the Mennonite Church has one fellowship—making a total of 22 Mennonite groups in the city. Of the 22, four are Chinese, one is East Indian, one is Greek, one is Korean, one is Spanish and 14 are basically of European background.

The largest Vancouver Mennonite church is First United Mennonite—540 members. The smallest is Grace Mennonite with 35. The average for the seven GC churches is 215 members.

Ethnically we are at a turning point. Of the 1,500 members, 536, or 35 percent, were born in Russia. An equal 535 were born in Canada. At First Mennonite, 350 members were born in Russia. That constitutes 61.5 percent of their membership. Those from Russian descent in Sherbrooke make up 38 percent, Mountainview 19 percent, Peace 17 percent, and at Cedar Hills 11.5 percent. Vancouver Chinese Mennonite and Grace Chinese Mennonite have none from Russia.

At the July 1984 Mennonite World Conference we were told that "God is building a new Mennonite house" in the world. Some of its features are far from finished. But construction is under way.

About three-fourths of the members at Peace Mennonite Church were born in Canada, while 70 percent of the members of Mountainview and nearly 60 percent of the members at Cedar Hills were born here. Only 28 percent of the First Church members and 22 percent of the members at Sherbrooke were born in Canada. Not one member at Vancouver Chinese Mennonite and Grace Chinese Mennonite was born in Canada. In fact, about 80 percent of their members have come to Canada in the last five or six years.

Of the 1,500 GC Mennonites in Vancouver, 160 were born in South and Central America—about 11 percent. Sherbrooke is highest with about one-third of its membership, followed by Cedar Hills with about one-fourth.

About 60 members, or 5 percent, were born in Germany. Sherbrooke has 26 of those 60 members.

The fastest growing group among us recently has been the Chinese—15 percent of the GC Mennonites in Vancouver are of Chinese descent. Of these, 100 come from Vietnam and Laos, with 73 being in the Vancouver Chinese Mennonite Church and 15 in the Grace Mennonite Church. Eight are members of Mountainview, two of Peace and two of FUMC.

Another 97 people of Chinese background come from Hong Kong, mainland China, Cambodia, Indonesia, Singapore and Taiwan.

We have two people in our churches who have their roots in India and seven (0.5 percent) from the United States.

We truly are a people who have come from east and west, north and south, and hopefully are taking our place in fellowship with each other here at the communion table on earth in preparation for the feast in the kingdom of God.

Palmer Becker is pastor of the Peace Mennonite Church, 11571 Daniels Road, Richmond, BC V6X 1M7.

TELEVISION

NBC depicts the early church

Barth Hague

Easter week is an appropriate time for the television premiere of *A.D.* This 12-hour dramatic miniseries will be shown on NBC TV beginning Palm Sunday evening, March 31, and continuing in prime time through April 4.

A.D. (Anno Domini—the year of the Lord) comes from producer Vincenzo Labella, the same creative genius who gave us *Marco Polo* and the highly acclaimed *Jesus of Nazareth*. It chronicles the first century from the birth of the early church through the destruction of Jerusalem in A.D. 68.

A.D. is unique in at least a couple of ways. The $30 million production was paid for exclusively by Proctor & Gamble Company, the single leading U.S. television advertiser. Second, NBC has relied heavily on church groups to do free promotion of this TV event. At the same time, NBC has been cautious about which scenes it shows to religious leaders in making its promotional pitch. Even though *A.D.* uses formula approaches to violence and sexuality, scenes depicting these elements have been carefully edited in the previews seen by the religious community.

Despite this, *A.D.* will prove to be a significant TV document. NBC stands to gain tremendous rating points during Easter week.

The miniseries was filmed over a three-year period, largely on location in Tunisia. Producers built massive, permanent sets of the Roman Forum, the Temple in Jerusalem and other structures. Generally, made-for-television productions don't benefit from such authentic detail.

Writer Anthony Burgess collaborated with Labella in writing *A.D.* Stewart Cooper directed. The major cast includes the late James Mason in his last title role, John Houseman, Colleen Dewhurst, Richard Kiley, Anthony Andrews, Ben Vereen, Ava Gardner and Jennifer O'Neil. The supporting cast totals over 300.

The story begins as the crucifixion ends. It dramatizes a number of familiar New Testament stories, including Pentecost, Peter's sermon, his appearance before the Sanhedrin, his escape from prison, the stoning of Steven and Saul's work in Antioch. It also depicts developments in the Roman Empire, including the burning of Rome. The epic drama ends with the gospel of Jesus Christ taking root and growing in the midst of the Empire's decline.

A.D. rolls across the screen with a mighty tide of history, but it tells the story of plain men and women of faith who "turned the world upside down."

The Easter season can often be a busy one, but *A.D.* merits finding time for. It's worth seeing not only for its epic qualities but because it represents television at its best. Here's an opportunity to watch the medium treat with integrity a theme which it more frequently ignores.

books

Following Jesus

Gospel Radicalism: The Hard Sayings of Jesus *by Thadee Matura (Orbis Books, 1984, 208 pages)*

Reviewed by Perry Yoder, 3003 Benham Ave., Elkhart, IN 46517

This book treats those texts which often puzzle Christians as to how seriously and literally to take them—texts like, "Sell all. . . ." "Unless you hate father and mother. . . ." Matura has divided his study of these texts into three parts. In the first he presents the texts which belong to this category of hard sayings and briefly classifies them. In the second part, the bulk of the book, he presents an exegetical study of each text. Finally, in a brief concluding section he makes some summary observations and conclusions for our guidance today in applying these texts.

In his study, Matura finds that these texts cluster around four topics: discipleship which supercedes other commitments, being humble and unpretentious, the sharing of material possessions with the poor, and love for all, even enemies. His study makes clear that these texts are both central to Jesus' life and message and were intended to be practiced by his followers. Thus these hard teachings and demands must take a central place in the life of each Christian.

This book is a helpful one for two reasons. First, it gives a good overview of Jesus' radical demands. Second, the exegetical insights on individual passages show his sober judgment concerning their intention for practice. This book deserves a place in church libraries and could provide the basis for a good group study.

The second section, however, seems repetitious and unsustained. The series of exegetical studies, helpful in themselves, don't flow smoothly to a culminating point. However, the repetition and frequent summaries would be helpful to groups using the book a chapter at a time.

Finally, I would like to have had more "bite" in the final section on application. The final chapter leaves us in a limbo—we should take these teachings seriously, which means for Matura to live in tension with them.This advice sounds esoteric in Malate Manila, where the unemployed stand before offices which "export" labor overseas to where there are jobs, where Filipinos can earn more as maids in Hong Kong than they can as school and college teachers at home, where garbage piles up in the streets and inflation makes it increasingly difficult to house and feed a family, and where protest marches are about the only way the people have of making their voice heard to a repressive dictatorship. In this situation the radical sayings of Jesus seem to call for something more radical than living in tension with the status quo.

MEDITATION

Yes, I was there

"Were you there when they crucified my Lord?" For years I thought that Negro spiritual was rather dumb. Of course I wasn't at Calvary! Jesus' crucifixion happened almost 2,000 years ago, and I had absolutely nothing to do with it.

But if I *had* been there, I reasoned, I would have been right beside Jesus' weeping mother, comforting her. Or I would have been a faithful disciple, aghast to see others senselessly killing my Master. I would have been stricken to see my Lord and friend come to such an awful end.

Then one bright Easter Sunday the song leader at church instructed us to turn to the song "Were You There?" I groaned inwardly.

Why do we have to wallow in the suffering and the tragedy of death, my logical mind asked. We should be celebrating the victory of resurrection. Why aren't we striking up an enthusiastic rendition of "Christ the Lord Is Risen Today, Alleluia" or another uplifting hymn?

Then, as the people around me began to sing that familiar question, its answer crept quietly into my consciousness, "Yes, I *was* there." As the verses were sung, the song was transformed into an act of confession for me.

I have been at Calvary many times during my Christian pilgrimage. But not always as a comforter or a tearful mourner. I was there as a curious member of the crowd, there to see yet another execution. And (my righteous heart trembled) I was there as a soldier, callously going about the business of ridding the world of another undesirable.

Yes, I crucify my Lord time and time again. I crucify him when I take charge of my own life without giving the Spirit a chance to guide my motivations and decisions. I nail him to the tree every time I speak or think wrongly of a brother or sister in the church—Jesus' siblings too! I lay Christ in the tomb when I ignore his commandment to love "the least of these" (the poor, the maligned, the oppressed), choosing instead to care only for my concerns.

I don't believe the curious onlookers and the soldiers who delivered the hammer blows on that day were heartless people who enjoyed seeing a helpless person suffer. Truly, they did not see God that day. They chose instead to live by their own interests—their curiosity, their job obligations, their greed, their fear. Their lives had no place for the message that was God's Son.

Now that doesn't sound so foreign to me. Yes, I was there when Christ was crucified. Sometimes it causes me to tremble, tremble. . . .

Virginia A. Hostetler

CONTENTS

An old Chinese proverb says, "He who looks upon himself does not shine." It's true. If we become preoccupied with ourselves and our own happiness, we soon start reflecting the suffocating atmosphere and attitudes of a craving for life. We start to give out the polluted breath of the losing struggle. Our faces become firm and grim; we look exhausted.

The secret of Jesus' transforming quality is in his looking to the Father. He saw God in his daily walk, trials and ministry. His mission was the world. Because of his view he reflected to the whole world the glory of God.

Easter reminds us to look beyond ourselves. Easter expands our senses. Imagine! Resurrection! New life from old! Salvation from sin! Let Easter become the focus of your vision and your face will shine like a new and freshly lit beacon.

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Editorial

The minuses and pluses of Golgotha

Easter is the Christian's balance sheet. It is the time and the event that forces us to balance our "life" books. What are our assets? Our liabilities? The pluses? Minuses?

Easter is both Alpha and Omega. It is the beginning of new life (Alpha) and the end of Satan's might (Omega).

The road to Golgotha is the Alpha of the path to peace. Self-emptying love, voluntary full acceptance of sins never committed and submission to earthly powers because of a direct line to God is the model of Christ for us. It is contrary to the world's models.

Resurrection, life from death, overcoming the grave, life in the quality of God's Spirit is the Omega. Jesus Christ shows us ultimate hope and peace. Satan's dominion ends at the empty tomb.

People of the world don't want the true Alpha or the true Omega. They prefer games. Fleetingly they careen from fad to fad. There is a masquerading newness that runs in cycles. As surely as one style or fad grabs our society this year, you know it'll be replaced next year. But it'll be back when it fits the market. Fashions are like yo-yos. This creates false illusions of true change. It is no Alpha.

The core sickness of holding control, of being the power brokers for human destiny, of managing people's lives (? billion of the 4.5 billion in the world) creates illusions of global people power. Whoever has the best Star Wars technology feels the world is in their hands. History is littered with the tombstones of such. It is no Omega.

Golgotha is so strange, so foreign, so incredible, so frustrating, so painful and so inhuman. Surely God doesn't expect us to relate to the Almighty One becoming passive to evil, political infractures and permitting his crucifixion. That is totally contrary to our ideas of saving the world.

In spite of sham commercials forever telling us to become "new" people with this deodorant, that car and yonder sparkling chewing gum, the world does not believe in newness or ultimate change. Our worldly mindset is dead set against change that makes things new. The "well off" are hardly ready to yield their positions. Governments—even church leaders—quickly domesticate any attempt at change. If we cannot domesticate them, we ban them or crush them. Status quo is the human way to go.

Along comes Golgotha. Some of the last words of Jesus to the world, at his ascension, were the promise of a new power, a new Spirit who would send us with a new quality of life to all the world (Acts 1:8). Some of the last words in the Bible from a vision of the New Jerusalem say, "Behold, I make all things new" (Revelation 21:5).

Golgotha makes us look at the balance sheets of our lives. Think of the pluses created by the cross. Do we have a new vision about the quality of life? Can we see at Golgotha there is no distinction of rich-poor, old-young, black-white, male-female, north-south, east-west? All will die. All will face God who gave his Son to save. He wants nobody to perish amidst the sham and noises of this world.

The cross embraces the new and abandons the old. It gives us the free gift of new life that generates joy in a world filled with pessimism and hate. The shadow of the cross is so large it looms over the world. Our new life wants out also into the lives of others. This side of the ledger can be called active love (after the 1 Corinthians 13 model).

There are also minuses. Golgotha calls us to abandon our natural narrow-mindedness. It flies in the face of our comfortable world view that sets us good guys against them bad guys. Our lifestyle of petty individualism and private affluence (When did any leader in your church last openly confess total income, investment and expenditure practices?) starkly contradicts the total vulnerability (nakedness?) of Jesus at Golgotha.

In John the Seer's final revelations, he sees seven churches. All are evaluated. No two balance sheets are the same. To me the saddest commentary is on the church at Laodicea, ". . . because you are lukewarm . . . neither cold nor hot, I will spew you out of my mouth" (Revelation 3:16).

Against Golgotha, what does your balance sheet show? *Bernie Wiebe*

THE MENNONITE centennial

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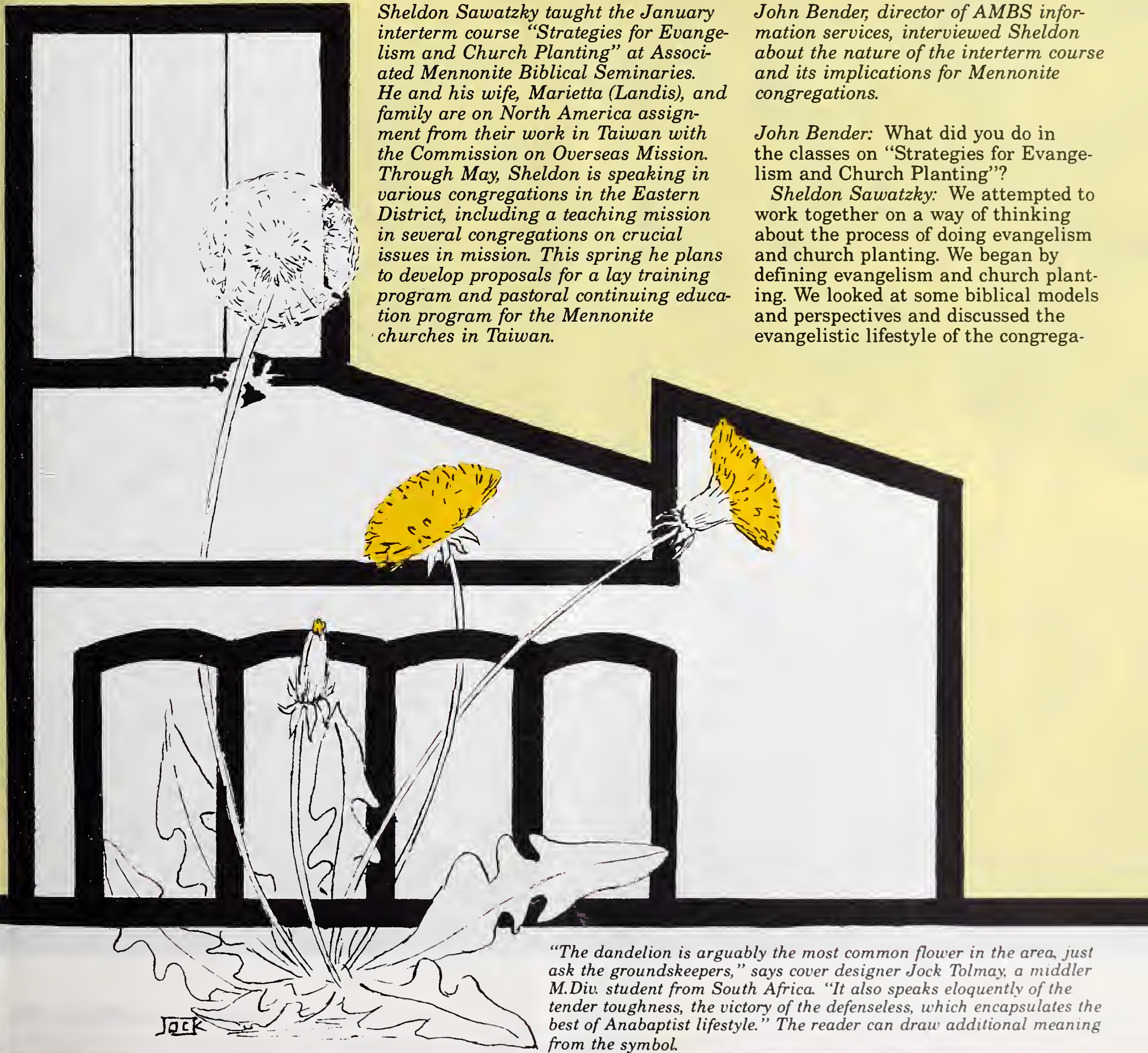
Mission inward = mission outward

Sheldon Sawatzky taught the January interterm course "Strategies for Evangelism and Church Planting" at Associated Mennonite Biblical Seminaries. He and his wife, Marietta (Landis), and family are on North America assignment from their work in Taiwan with the Commission on Overseas Mission. Through May, Sheldon is speaking in various congregations in the Eastern District, including a teaching mission in several congregations on crucial issues in mission. This spring he plans to develop proposals for a lay training program and pastoral continuing education program for the Mennonite churches in Taiwan.

John Bender, director of AMBS information services, interviewed Sheldon about the nature of the interterm course and its implications for Mennonite congregations.

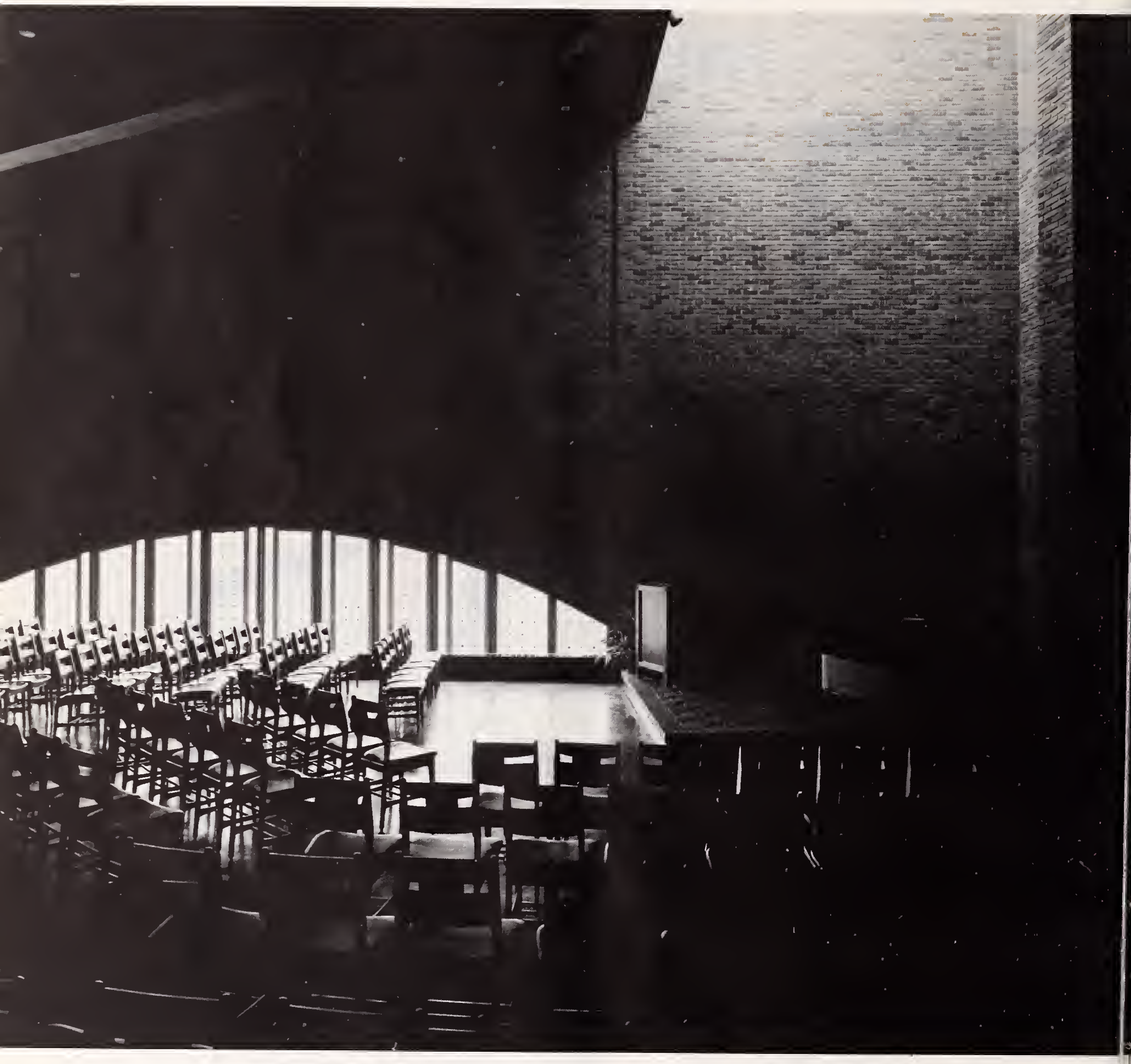
John Bender: What did you do in the classes on "Strategies for Evangelism and Church Planting"?

Sheldon Sawatzky: We attempted to work together on a way of thinking about the process of doing evangelism and church planting. We began by defining evangelism and church planting. We looked at some biblical models and perspectives and discussed the evangelistic lifestyle of the congrega-



"The dandelion is arguably the most common flower in the area, just ask the groundskeepers," says cover designer Jock Tolmay, a middler M.Div. student from South Africa. "It also speaks eloquently of the tender toughness, the victory of the defenseless, which encapsulates the best of Anabaptist lifestyle." The reader can draw additional meaning from the symbol.

The seminary Chapel of the Sermon on the Mount symbolizes vertical and horizontal light. Hopefully as the light of Christ invades the lives of students, it will move through them to people they relate to.



tion in terms of its evangelistic mission inward, the inner life of the congregation and its outreach into the world.

B: How do you define strategy, evangelism, church planting?

S: Let's look first at evangelism. We didn't come up with any one definition that would be preferred by everyone. The basic question was how broadly or how narrowly to define it. Is evangelism wholistic, including the whole realm of human need, or is it only presenting the gospel so that people will make a commitment to follow Christ in their lives. I like David Bosch's definition in *Witness to the World*: "Evangelism is crossing the frontier from unbelief to belief."

Church planting is one of the outcomes of evangelism in the formation of a responsible, mature, relevant congregation within a particular context. Church planting is not the ultimate goal of evangelism, but in a sense a sign of evangelism. It is a sign of the kingdom of God developing in the world.

Strategy is the approach used for evangelism and church planting. On the one hand, the approach includes thinking and determining how to go about the task of evangelism and church planting in a way that will be effective. On the other hand, strategy includes defining what our mission is, determining what our goals are and then planning how to reach those goals under the guidance of the Holy Spirit.

B: I heard a Christian react negatively to the word "strategy." He said it's a military term. The definition you gave, "under the guidance of the Holy Spirit," certainly changes that.

S: Yes, I don't think of strategy in terms of tactics. Strategy has the connotation of a plan of attack, with a target in mind. In class we preferred not to even use the word "target" but to talk in terms of a people-centered approach to evangelism.

B: How did the Anabaptists go about the work of evangelism? Do we look at their models for us today?

S: Anabaptists were evangelistically unique among the Reformers. They saw the Great Commission as applicable to every believer and then evangelized those whom they considered non-Christian Europeans, as Menno Simons would say, "by every means possible." They shared the gospel in person-to-person relationships, in whatever place or situation they found themselves.

The Anabaptists, no doubt, found biblical models for evangelism in their study of the Scriptures. The model par excellence for them—and for us—would be Jesus Christ, who was incarnate among us. In this model Jesus' followers relate to people at their point of need—understanding them, knowing where they are, where they are hurting, where their deepest needs are and ministering to them at that point. Believers incarnate the words and deeds of Jesus to those who do not yet have faith.

B: What does the incarnational approach say for cross-cultural evangelism?

S: A people-centered approach applies in any cultural situation. First we learn to understand them. It's called being receptor oriented in our communication. Our methods of evangelism in the incarnational approach will seek to be consistent with our proclamation of the message of God's love. Consistency means we will approach people in the attitude of humility and love, not coercion.

The students were particularly interested in the concept of friendship evangelism as it's propounded by Art McPhee in his book *Friendship Evangelism*. Many felt this approach consistent with the message of the gospel and at the same time effective in terms of establishing a friendship with people and drawing them into the kingdom.

B: With this kind of approach can we expect our cultural boundedness to change? What does change mean?

S: The evangelist has to anticipate that he or she will change as they attempt to incarnate themselves in the lives of other people. The students' projects of designing an evangelism strategy for their congregation showed that often the congregation resists change because it involves change on the part of the entire congregation. If the church as a body is to be reaching out and to be effective in evangelism, it will mean changes on their part, being willing to accept other people as they are. It will mean sacrifice on their part in terms of time, personnel, finances and other areas.

B: You mentioned the word lifestyle at the outset and, in that connection, inward focus. How is the movement inward connected to evangelism?

S: The focus of the people in the Old Testament was a centripetal one, in other words, Israel stood as a light to the nations. This was its purpose, as God intended. In God's redemptive plan Israel was to be a light. Israel's election was not for privilege but for service. Mission and salvation were seen as a coming to, an inward movement—whether to Mount Zion, to the holy city, to Jerusaelm, to Israel, this mission movement pointed inward.

Israel was to be a holy people and a royal priesthood in order that they could proclaim the wonderful deeds of God. That was a kind of centripetal form of mission attracting others. I take this model then as a model for the church today. It shows in the evangelistic lifestyle of the congregation, the life of the congregation, its inner life of fellowship and body life and its members using their gifts to build up the body. That in itself will be an attraction to those outside the church as they see the church and how its members love one another.

That form alone, however, I believe is insufficient, even as it was for Israel. In the New Testament we find the focus shifting to a going out, going to the nations, "go and make disciples of all nations." The centrifugal movement

to the nations begins in Jerusalem and moves to the ends of the world. I believe we need these two models in balance and together.

B: The mission era has seen the church planted worldwide. What would the church overseas say to the church in North America, to Mennonites?

S: The whole area of mutuality in interdependence is important in our modern era, particularly with the phenomenon of the global city (I call it city rather than village). There are gifts that churches in the two-thirds world can give us, and there are gifts that we can share with them.

B: Could you illustrate?

S: I'll speak from my experience in Asia and Taiwan. One thing we can learn from the church in Taiwan is the idea of a commitment to Christ and the church that comes from being a minority people within a hostile environment. In Canada and the United States, commitment to Christ is not as high a priority in our lives. We can learn from our Taiwanese brothers and sisters what it means to be Christians in a hostile environment.

B: What do you think will be the shape of the international church for the rest of this century?

S: One of the great facts of our time is the shift in the ecclesiastical center of Christianity from North Atlantic countries, Europe and North America, to the Southern Hemisphere. This is perhaps the third greatest shift in the history of Christianity. The first came in the move from Jewish Christianity to the gentile world. The second shift occurred in the move from Mediterranean Christianity to European Christianity (which includes North America as well). Now we are seeing in our lifetime a third shift from North American/Western Christianity to the Southern Hemisphere of the two-thirds world. There is a definite decline in the west and a tremendous growth in the south—in Asia, Africa and Latin America. Taking just the Mennonite church as a case in point, there are now more African Mennonites than there are North American Mennonites.

B: Can we expect more ministry coming our way?

S: Yes. As the center shifts to the south, the United States and Canada become open to mission from the south.

B: What will happen in interchurch relationships?

S: People from the two-thirds world are coming to the United States and Canada with a mission focused on their own peoples. In the future there will perhaps be more cross-cultural mission within Canada and the United States as Christians from the two-thirds world begin witness and mission among the northern society.

B: In summary, tell us what discoveries your students made.

S: It was interesting to see the different kinds of strategies that were developed. Two of the students from U.S. and Canadian churches were focusing on a particular group of people in a community, in their cases groups of people who are alienated or hurting. These groups were singles or divorced or separated or single-parent families. People in such groups are among the most needy in terms of being related to a church where they can receive care and help and concern.

B: They developed a wholistic approach?

S: Right. I found it interesting that two strategies out of the nine were focused on these groups in our society. It certainly points up one of the most needy areas in terms of human need.

B: Will the students put their planning to work?

S: These strategies will definitely be implemented because in most of the cases the students were already beginning to plan for outreach before taking the class. In class they worked at developing concrete plans and ways of going about evangelistic outreach. Of course in this whole thing the importance of evaluation and being flexible as a situation presents itself is very important. Goals and plans are more or less guidelines that remain flexible and that can be re-evaluated and changed according to the situation and how the Holy Spirit is leading. •

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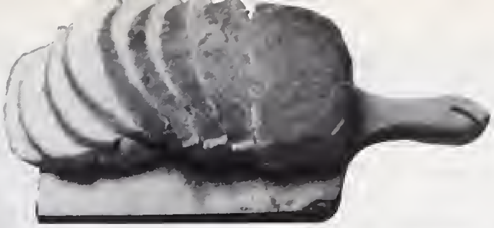
Who can 'make it' in the ministry?



It is a difficult assignment to prepare students in a way that they will be prepared to break the bread of life in a manner pleasing to the Holy Spirit and acceptable to the churches. But it can be done, and most students are amazingly successful at serving our churches.

Jacob W. Elias

"If that process had been in effect when I was at seminary I would likely not have been recommended for ministry."

I was talking to a pastor who has had more than two decades of successful ministry in several churches. I had been sharing with him several aspects of ministry training at the Associated Mennonite Biblical Seminaries in Elkhart, Ind.

"How can you be confident that your ministerial recommendations are on target?" he asked.

Our conversation ended with the recognition that the Spirit of God often empowers people for ministry in ways which cannot be anticipated. We agreed that God sometimes surprises even the ministers themselves.

To be surprised by the joy of discovering God's calling in a fruitful ministry is one thing. To feel the disillusionment of a ministry which does not match one's gifts is quite another. It was to avoid some of these disappointments and to increase the likelihood of a fulfilling ministry that AMBS developed and is continuing to shape a program which is called Readiness for Ministry.

During the 1970s a Readiness for Ministry instrument was developed by the Association of Theological Schools of the United States and Canada. Tests were made available for both beginning and graduating students. A computer printout recorded the results. Students were able to ascertain how they rated on several qualities identified as essential for ministry in a survey of various denominations.

After several years of using this instrument on an experimental basis, it was decided that at AMBS a more person-oriented approach should be developed. There are several interrelated phases in this program, including application for candidacy, M.Div. seminars, a senior exam and interview. The outcome is a Readiness for Ministry evaluation statement which is made available to a congregation upon request (and student permission).

Students at AMBS are not automatically admitted into the M.Div. degree program. The M.Div. program seeks to prepare people for participation in the various ministries of the church—domestic and overseas. This demands more than individual inclination or sense of call.

Candidacy for the M.Div. is established in several steps. In group meetings with their advisers, first-year students share their walk with God, their experiences in the church and their sense of call to ministry. Their pastors and home churches are asked for recommendations and assessments regarding their potential for ministry. Personality tests and speech communication evaluations are administered. On the basis of these procedures a recommendation is made about admission to candidacy for the degree.

I wait and live out of God's faithfulness

Marty Kolb

Reflecting on the Readiness for Ministry process means beginning with my sense of call to ministry. I was not at all sure I wanted to spend three more years of my life studying at the seminary. In a sense it would mean starting over. Most people my age were just beginning to get good at whatever they had been doing for the past 10 years. But it soon became clear that for me being faithful meant going to seminary.

I was accepted into the M.Div. program and began the Readiness for Ministry process, fairly clear that I had been called to ministry.

From past experiences I knew I enjoyed listening to and being with people and I felt confident about my skills in counseling. That seemed a safe direction, and I gave little thought to pastoral ministry. I had some idea of the struggle that awaits women who are called to pastoral ministry, and it seemed sensible to avoid that. The idea of preaching every Sunday seemed beyond the realm of possibility.

As part of the M.Div. seminar, a group of 12 students and an adviser met every Friday morning during each semester. We spent much time during the middler year sharing our stories and learning to know one another. Not only is it easier to question and challenge people when you know them, it is also easier to encourage and affirm in the context of relationship.

I needed affirmation and encouragement from my Readiness for Ministry group. While the call to ministry remained with me throughout, I sometimes lost sight of it in the midst of fears and doubts—fears about what the future holds, doubts about whether it even holds anything.

The process also called for a willingness on the part of each to question and challenge and to be asked hard questions. Neither is easy, but I believe we were able to do that for each other with integrity and responsibility.

My adviser, Willard Swartley, played Ministry process, particularly in help- an important part in the Readiness for ing me to think more broadly about the ministry best suited for me. While affirming my gifts in the area of pastoral counseling, he urged me not to limit myself. I began to cautiously entertain thoughts about pastoral ministry and as a way to test that I took a supervised experience in ministry—in preaching. I discovered I could prepare a sermon and preach in front of 200 people without my knees liquifying.

The Readiness for Ministry process has been both good news and bad news for me—good news in the sense of clarifying and calling forth gifts God has entrusted to me, bad news in that I am left with a call to pastoral ministry and uncertainty about whether there is a place for me to exercise that in the church. I wait and live out of a sense of God's faithfulness.

Marty Kolb is a senior M.Div. student at AMBS.

I have read most of the letters of recommendation and support coming from churches on behalf of their students at AMBS. It is deeply moving to know local congregations are in partnership with the seminary in discerning gifts and preparing people for the ministries of the church.

Students admitted into the M.Div. program are enrolled in M.Div. seminars during their last two years. These are designed to provide a group setting where students participate in discerning and developing each other's gifts for ministry. Under the guidance of a faculty coordinator these groups also monitor each person's growth in ministerial qualities and skills. By the senior year a composite written statement is prepared evaluating each of the students' competencies and qualities for ministry.

I am frequently awed by the way God's grace becomes incarnate in these people. Many students sense anew the reality of the grace of God instead of valuing themselves in relation to grades or other criteria of success. Students have often in this way heard the invitation to trust in the forgiveness and the mercy of God as they prepare to give themselves to the mission of the church.

Culmination of the Readiness for Ministry evaluation comes in the senior exam and interview, usually during the fall of the senior year. Three members of the faculty, the student and often a student colleague participate in this interview. Two recommendations emerge: one regarding graduation and another regarding the student's readiness to minister.

Sometimes these recommendations for ministry are expressed quite generally. In other cases people are affirmed for some but not other dimensions of ministry. For example, some candidates have the gifts and the training for pastoral counseling or chaplaincy rather than pastoral ministry in general. Their recommendations are stated accordingly. In some cases the recommendations are negative or postponed for later review.

The intent of this process is to make available to conference ministers and local churches information and recommendations for students who want to serve and are looking for appointments.

An underlying assumption in this program is that preparing people for ministry does not happen in isolation from the church. Seminary students come from the local church, where gifts are discerned and where prayerful support hopefully continues to come. During their studies at the seminary they are involved in congregations, often under supervision. When students leave, they have both strengths and inadequacies, so congregations need to continue to provide support and opportunity for growth in the context of actual ministry.

Ministry has many joyful forms. Here Hubert Brown, left, Mennonite pastor in Los Angeles, and Al Heer, former president of the Pacific District Conference, open the joint sessions of two MC-GC district conferences at Paso Robles, Calif., last June.

It is also apparent that readiness to minister is based not only on what people know, even though knowledge of the Bible, church history, theology and homiletics as well as other areas of ministry is required. Nor are we necessarily ready to minister if we have certain skills, such as preaching, teaching, pastoral care, evangelism or conflict conciliation. Readiness for ministry is often largely contingent on who we are. Personal, spiritual and moral qualities of ministering to people often make or break their ministry. It is in this last area that we are the most dependent on the grace of God.

At AMBS we work hard at readiness for ministry. In humility we then await the surprises of God's grace. We hope to avoid the disappointments which come when calls are not clearly heard or when the ministry demands do not fit the gifts. Have our graduates been ready for ministry? Yes, most have been. The congregations, schools and other places where graduates minister play a key role in answering this question.

Jacob W. Elias is dean and associate professor of New Testament at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

My calling has been confirmed

Harold Peters-Fransen

I came to AMBS in 1983 as a middler. My studies at Canadian Mennonite Bible College and three years as associate minister in a large church in Winnipeg counted for advanced credit. For me the Readiness for Ministry process has proved to be one of confirmation of a chosen direction—pastoral ministry.

The attention given at AMBS in helping us discern our calling might be called a process in the development stages. Since there are many dynamics involved in establishing one's call, the process may always need to remain fluid and adaptable in each individual's case.

As my group of eight met weekly throughout the last two years, we focused on discovering each other's calling and in specific ways guided each other in preparation for our senior exam.

We chose to work through one instrument of the Readiness for Ministry testing in triads. Each of us prepared a self-assessment based on the competencies in our M.Div. study track. The group spent considerable time examining each person's statement. Then two members prepared a statement on behalf of the group regarding that person's readiness for ministry. The report was given to the senior exam committee.

Not only was my group involved with me in examining my call, but many others have pushed, prodded, critiqued and affirmed various aspects of my ministry.

Some might wonder whether examining one's calling and reviewing one's readiness for ministry should not be the prerogative of the congregation.

It is, and some congregations are doing it better than others.

I'd suggest that the home congregation simultaneously parallel the Readiness for Ministry process at seminary. Perhaps congregations in the area of the seminary could work with M.Div. students and their final statement could also be presented to the senior exam committee. The participation of "the priesthood of all believers" would be thus enhanced.

Harold Peters-Fransen is a senior M.Div. student at AMBS.

Study the Gospel of Mark

John Bender

The kind of work students did in Willard M. Swartley's January 1985 seminary interterm course on the Gospel of Mark is typified by a page (141) from Swartley's book *Mark: The Way for All Nations* (Herald Press, 1981).

In classroom or through personal reading, Swartley aims to have the individual caught up in the learning process. The intent, he says, is to have people gain their own insights.

In the Introduction to his book Swartley says, "The reader may not agree with all the findings. In fact, the reader may discover other insights through the process of study. This is as it should be. For the goal of this volume is to introduce people eager for Bible study to a fruitful and current approach to the study of the Gospels" (p. 18).

This page (below) from Swartley's book deals with Jesus' teaching on discipleship (reprinted by permission):

Inside the seminary prayer room, the open Bible invites students to focus and "center down" upon God's Word and his Holy Spirit's leading.

Jesus Teaches Discipleship

In this section of Mark's Gospel, the central section, we have these three segments, each of which has three parts: passion prediction, failure to understand and teaching on discipleship. The threefold structure of these three segments may be portrayed as follows:

Passion Announcement	Disciples Don't Understand	Teaching on Discipleship
8:31	8:32-33	8:34-38
9:31	9:32-34	9:35-41
10:32-34	10:35-41	10:38-45

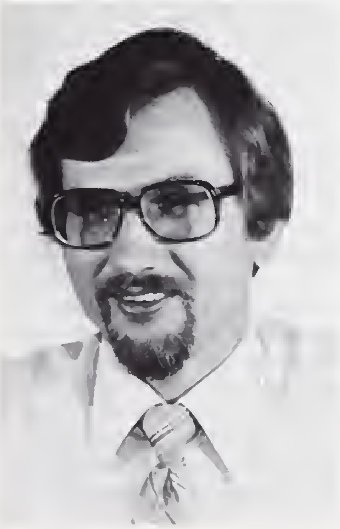
In each cycle of interchange the disciples reflect worldly ways of thinking and Jesus' teaching presents the kingdom perspective. The contrast between the two can be clearly seen in a structural outline of the issues and answers in each case:

Disciples' Temptation	Jesus' Answer
To expect the Messiah to rule by *power* (8:32, 33)	The way of the cross (8:34-38)
To gain *prestige* in the messianic kingdom (9:32-34)	The model of the child (9:35-41)
To attain *positions* or privilege in the kingdom (10:35-37)	The role of the servant (10:38-45)

Look now at the structural diagram for this chapter. Note that it is not complete. The next chapter will focus on 9:1-29 and 9:42—10:31 and develop two more themes in this section related to discipleship.

The excerpt at left is just one example of the inductive Bible study approach, which leads students deep into the heart of the biblical material. You cannot go through an inductive study of Mark without coming to love this book and, most often, developing a new and special appreciation for Jesus Christ—so vividly portrayed by Mark.

Just to catch a glimpse, shown here, is enough to whet the appetite. There is more.



Willard M. Swartley is associate professor of New Testament at Associated Mennonite Biblical Seminaries.

Insights from a sleepless night

Jacob F. Pauls

The other night I couldn't sleep. Tossing . . . turning . . . counting . . . even self-hypnosis, all to no avail. I hate these nights. They lead to those "no-good" days.

Four a.m. . . . I give up. I hate the sight of my bedside digital at that hour. Must try some reading . . . that usually works. After some Niebuhr, Bunyan, Mennonite periodicals and being chilled to the bone, I venture back to bed.

Repeat the usual sleep routine—warm covers, relaxed body, closed eyes, but the mind keeps working and resists all slumber. "OK. What is the cause for this sleeplessness?" Pressing the memory recall button brings the events of the previous evening to mind—golden-brown french fries (with vinegar and ketchup), two slices of toast with jam and two cups of coffee. I could still taste those flavors. Was this the cause of my distress? Were such "snacks" not permissible?

Turning over on the other side, I noticed feelings of anger and shame rising within me. "How could you, a declared believer (all preachers are) in the Anabaptist teachings of responsible discipleship (where faith and life are identical twins) bring this shame and condemnation on yourself?" The debate began. Was I really guilty of overeating and stuffing myself for the night? Couldn't there be some other reason for this sleepless night? The room seemed much warmer now.

Turn again . . . must rescue at least part of this night. Control your thoughts . . . think of your vacations, gardening and sports. Before I know it I'm back again at eating (overeating). Isn't it strange that too much food and lack of food have the same side-effect—sleeplessness? Good sleep and peace of mind are not brought about by too much or by too little food.

Now my conscience wakens. What a frightening pair sleeplessness and an active conscience can become. "How many people in northern Africa are starving for lack of the food you consumed? Here you lie bloated with food." I was in terrible anguish. "Shame, shame, shame," my conscience seemed to be crying out against me. The bedroom was much too hot for sleeping.

To lie there sleepless is like lying alone outside on the concrete under the sky. No comfort, no peace, no company—only thoughts that gnaw and haunt at *and* into *the depths of your being.*

Giving up on sleep, I decided to give my mind free reign to roam the fields of life at will. Guilt and shame bring the strangest associations into play for the mind. Why was the manna which God so graciously provided for Israel in the desert only good for one day? Was it to avoid overeating? Never thought of this before. Why did Jesus teach us to pray for our *daily bread* only? Are the small amounts to prevent us from hoarding? I'd never had this insight.

And why did Jesus feed the 5,000 hungry people in the desert with only a few loaves and fishes? Was stuffing the stomach so late in the day (the Gospels do say it was late) a problem then as well? I'm not sure. These are not questions I would ask theologians like Karl Barth, Niebuhr or Kaufman to answer, but they look like legitimate questions to me on a sleepless night.

The new day has begun and the room is filled with light. Some days begin just when you're ready for the night. Even now my mind and my conscience refuse to retreat with the night shadows . . . still prodding for answers. What is the answer to this living in abundance (everyone strives for more) and the consumption of more food than is good for our health? There must be an answer. Is it possible that plain good food becomes a cause for premature death?

The answer on the screen of my mind prints out the words—self-control and self-will are needed. Is this the answer to my insomnia and the key to my theological queries? Knowing my track record on self-control and self-will, I am now in danger of falling into a depression.

After my usual breakfast (which I considered sacrificing but didn't), it was off to work at the church. The past night's experience was still in my mind as I took to the street with the usual traffic on all sides. Why was I unable to sleep last night? I believe God's alarm clock was awakening me to more responsible eating and food consumption. The more I think about it, the more I conclude that eating, in a time when millions of people are starving to death in many areas of the world, does become a responsible act and almost a sacrament.

Jacob F. Pauls is pastor of the Bethel Mennonite Church, 870 Carter Ave., Winnipeg, MB R3M 2E2.

I'm learning from exorcisms

Mark Winslow

The Christian church in the Western world lies in great ignorance of its spiritual foes. We are largely unable to correctly diagnose and cast out demons where they are present.

Demons become most belligerent and violent but ultimately yield most quickly when reminded of truths from the Bible.

Exorcisms? Yes, I, a Mennonite pastor, was involved with other pastors and leaders in the exorcisms of at least three different people in one year. Sue is a 28-year-old I met as a hospital chaplain in the Chicago area. She grew up in a Satan-worshiping family and became an elect high priestess of Satan. She wanted to be free. Dianne is a 15-year-old I met when the houseparents of a halfway house for emotionally damaged teens referred her to me. John is a 29-year-old convicted child molester who asked me to begin a Bible study with him at the local mental hospital where he is a patient. What have I learned?

Demonic oppression/possession is rare but more common than we may like to think. We err when we attribute all human sinfulness or emotional sickness to demons, but we also err by denying the activity of wicked spirits in today's world. The church of Christ in the western world lies in great ignorance of its spiritual foes, largely unable to correctly diagnose and cast out demons where they are present. Contrary to some naive, narrow-minded theologians and psychiatrists who downplay or explain away the supernatural, my wife and I and congregational friends have experienced firsthand the life and death struggle of God's angels and Satan's angels for several souls.

Demonic oppression/possession results from direct or family involvement in occult activities, by being the victim of another's sorcery or by a severe shattering of the person's emotional structure. Sue's involvement in Satanism went back in her family roots for at least six generations. Dianne's legs had been deliberately broken by her mother when she was a child. John was repeatedly raped by family members as a small boy. Brutalization, sexual or otherwise, often opens the door for possession.

The cross and resurrection of Jesus signaled the decisive defeat of these dark powers. When confronting the demons, they became most belligerent, violent and ultimately yielded faster when they were reminded of truths from the Bible. They blasphemed Christ and particularly hated hearing the resurrection narratives, like Colossians 2:15, Revelation 19:11-16, 20:10 and John 8:44. We sang many hymns in their presence, but the one they hated most was #555 (Would You Be Free) in *The Mennonite Hymnal* because it spoke of freedom through Jesus' sacrificial blood.

There is an underground network of Satanist and witchcraft covens all across the world—a counterfeit "church" doing the bidding of the devil. Members come from all walks of life, even from law, medicine and the clergy. They often appear as "servants of righteousness," and some are actively involved in politics. I have learned this from several people who have come to Christ out of these backgrounds, several who are now mature Christian leaders.

Christians confronted by demonic oppression/possession should not be afraid to deal with it. One should enlist the aid, hopefully, of a believer who has had some experience in exorcism and should *never* work alone. Our experience has confirmed the truth of 1 John 4:4. God protects his servants involved in exorcism, often through the ministry of his own elect angels.

Jesus has given his disciples the authority, discernment and power to liberate oppressed/possessed people. Sue and John are finding progressive freedom as they have been delivered in a series of sessions over a period of about one year and five months, respectively. Unfortunately we have been unable to help Dianne because of her refusal to give her life to Christ. Exorcism is part of the church's healing ministry. It demands a team approach, much prayer, dependence upon the Holy Spirit and continual pastoral follow-up to help the liberated person build or rebuild a healthy Christian self-image.

I am grateful that our seminary is joining a handful of North American seminaries beginning to train workers to diagnose and deal with this growing phenomenon.

If you would like a brief bibliography of readings in this area for pastors and other leaders, please send a self-addressed, stamped envelope to *Mark Winslow, 1213 Chew St., Allentown, PA 18102.*

Mark Winslow is pastor of the First Mennonite Church at Allentown.

The first recipient of money from the Hispanic Women Mennonite Scholarship Fund is Erlina Jinette of Chicago. A member of Comunidad de Fe Mennonite Church in Chicago and of Colombian background, she is trained as a business secretary and is working as the church secretary while attending Chicago Mennonite Theological Center. Women in Mission is a major contributor to this scholarship fund.

Seventeen percent of the world's tourists now go to the Third World, according to the December 1984 issue of *The New Internationalist*, and though they bring some $25 billion to these countries each year, tourism can be negative. Thailand has 500,000 prostitutes, and in Bangkok 40 percent of the women working outside their homes are for sale. In one year 80 percent of the Japanese tourists to Thailand were men. Prostitution used to be prominent in Havana, Cuba, as well, but Castro changed that. In West Germany, church groups have produced films which encourage respect for people in countries tourists visit.

NEWS

Private vs. public schools discussed

'Holy Spirit' theme at Alberta conference

Calgary—Foothills Mennonite Church here hosted annual sessions of the Conference of Mennonites in Alberta March 8-9. In a positive mood, delegates studied programs and guardedly held the line on budget: $277,903, just above last year's actual income, was accepted. Average per-person giving will need to be $135.50.

David Ewert, president of Mennonite Brethren Bible College in Winnipeg, spoke on the work and power of the Holy Spirit. "We cannot walk in the Spirit if we do not live in the Spirit. . . . Just as with the Holy Spirit, we cannot understand the wind, but we can hoist a sail," said Ewert.

Following up last year's conference, private vs. public schools was discussed extensively by a panel led by David Friesen. Panelists and delegates concluded that both have merits and that neither could be the best for every child. It would, however, be beneficial if every child would attend at least one year at some Mennonite school, either Bible or academic.

The education committee together with that of ministers and deacons work together on retreats and workshops. They cited sessions on counseling (with Marcus Smucker in January and Harold Bauman in March), Project Teach in Swift Current, Sask., in January, Marriage Encounter in Edmonton in April.

David Braun, conference pastor and youth worker, reported on pastoral matters and Great Trek II in Thunder Bay, Ont., and the Songfest May 31 - June 2 at First Mennonite Church, Calgary.

David Ortis, SCBI principal, addresses delegates.

Alvin Lepp, for missions and service, expressed gratitude for sponsorship of several Blackfoot young people to attend Swift Current Bible Institute, one of whom now works among his people. (Several Native people attended the conference.)

John Kroeger spoke for church planting. In Red Deer the conference is encouraged to join with the forming Mennonite Brethren fellowship. Kroeger also has contacts in Airdrie and Peace River about new churches. In Calgary the Chinese Mennonite Church is growing and the Vietnamese Mennonite Church is sorting out theological concepts of Anabaptist faith.

Camp Valaqua will have a new walk-in freezer for the coming camping season. Over the years, Alberta Women in Mission has given $4,000 toward it, and this year delegates approved the necessary additional amount to complete the project. A new mother/daughter camp is scheduled for this year.

Alberta Home for the Aged, Coaldale, is gradually phasing out. Delegates decided that it would be maintained, subsidized by the provincial government, as long as residents need it.

Alberta Mennonites support (with the Conference of Mennonites of Saskatchewan) Swift Current Bible Institute and Rosthern Junior College. Delegates heard and approved programs offered by SCBI but felt they could not increase financial support at this time. A resolution was passed that executives of both provincial conferences and the board undertake a study of the situation.

Alberta Mennonite Youth Organization marked its 40th year, and Abe Koop, one of the original leaders, reminisced about Menno Bible Institute in Didsbury, where the idea of a youth organization was born. "It is a movement," he stated, "never a monument." Many of today's conference leaders are involved because of their early connection with AMYO.

Rosthern Junior College is 80 years old in 1985. The audience was captivated by a reader's theater history of the school, written by Vicky Dick. Interspersed with the text were lines of chorales, notably "Now Thank We All Our God," beautifully sung by Carla Heese. *Irene Klassen*

Gordon Houser, assistant editor of *The Mennonite*, served as interim film reviewer for Ecumedia News, an interfaith broadcast news agency in New York, while its regular reviewer recovered from injuries suffered during a fire. David Cassady, Ecumedia's executive director, extended an invitation to Houser on Feb. 14, several days after Dave Pomeroy sustained back injuries during his family's successful escape from their burning home. More than a dozen religious groups, including the General Conference, support Ecumedia News, which distributes a fortnightly audio news feed to U.S. stations and syndicators.

Twenty women in Bangladesh are busy twisting hemp fibers into rope and twine, which they sell locally or export. They are widows, sole supporters of their families or women from families that have been chronically without employment. This Mennonite Central Committee-sponsored program, begun in 1982, enables them to feed, clothe and shelter their children. They earn an average of 135 takas ($5.40 U.S.) each month. The average annual per capita income in Bangladesh is $100 U.S.

American Christians for the Abolition of Torture, an ecumenical human rights organization, has congratulated the U.S. government for its support for the United Nations' recently adopted anti-torture convention and called on the government to ratify the convention without delay.

Mennonite Church dialogues on the political order

Mt. Pleasant, Pa.—"Differences do exist and persist among us," said the listening committee at the end of Conversations on Faith II March 7-9 at Laurelville Mennonite Church Center near here. "But we happily recognize a readiness to acknowledge the integrity of those of a differing viewpoint even where the differences remain."

Called by the Mennonite Church General Board, the event was second in a series of conferences to work at unity and theological clarity in the church. The first one, in February 1984, was of a more general introductory nature. This year's focused on the topic "The Church's Relationship to the Political Order."

In addition to including conservatives among the planners and speakers of the conference, Conversations on Faith II attempted to include women, Canadians, young people and minorities—people who have often been left out of such events.

Minority representation was weak, however. "I understand how you guys have to go through this," said Carlos Neuschwander, a young Hispanic who is Mennonite Central Committee's immigration consultant in Washington. "But these are all *white* issues you are dealing with."

The main "think piece" of the conference was a paper presented by Goshen (Ind.) College professor J. R. Burkholder on "Continuity and Change: An Analysis of the Mennonite Experience with the Political Order." His thesis was that Mennonites have not developed theology for its own sake but to explain and defend the actions they have already taken out of faith and obedience.

Responding to Burkholder with a Canadian perspective was John Redekop, a Mennonite Brethren who teaches political science at Wilfrid Laurier University in Waterloo, Ont. He noted vast differences between the Canadian and American political systems, which affect the differing ways in which Mennonites in those countries view their governments.

Offering a conservative response was Sanford Shetler, editor of *Guidelines for Today*. He contended that the Mennonite Church has strayed from biblical non-resistance to liberal pacifism through the influence of such people as Mahatma Gandhi and Martin Luther King, Jr. After hearing three people reflect on how the New Testament view of the state affects their decisions relating to the political order, the conference plunged into two case studies.

The first was sanctuary for Central American refugees, with Tom Meyers of College Mennonite Church in Goshen, Ind., explaining how his congregation got involved in helping orphans from El Salvador whose families were caught in the crossfire of civil war, including threats from government forces.

The case was then analyzed by two attorneys and a seminary professor before opening it up for discussion. After a lawyerly discourse on the subject, Ruth Stoltzfus Jost of Columbus, Ohio, startled the group by saying the U.S. government is guilty of "war crimes" under the Geneva Convention.

The other case was conscientious objection to military taxes. John and Sandy Drescher Lehman of Richmond, Va., told how they followed their conscience and decided a few years ago to withhold the part of their income taxes that they figure goes for military spending.

Now they have become employees of Mennonite Board of Missions in their role as co-directors of the Richmond Discipleship Voluntary Service program. "What should an institution do when its employees, following their consciences, ask that we stop withholding taxes from their paychecks?" asked MBM president Paul Gingrich.

Guy Hershberger, author of the 1944 landmark War, Peace, and Nonresistance, *and James Sauder, Elkhart, Ind., recent church worker in Central America, have their own conversation.*

A panel of four attempted to answer the question, including Robert Hull, soldier-turned-tax-resister who is peace and justice secretary of the General Conference Mennonite Church. He explained how his denomination, with the instruction of its members, is now breaking the law by not withholding taxes from the paychecks of seven of its employees who have requested that.

The conference concluded with a report of the listening committee and a five-member panel responding to the question "Building on past statements by the Mennonite Church, how does our understanding of the mission of the church affect our relationship to the political order in the years ahead?"

The follow-up discussion quickly focused on whether or not social and political action are being emphasized too much at the expense of evangelism. Many seemed to agree that the two belong together, and many of the participants called for more study and discussion on the meaning of salvation. *Steve Shenk*

About 500 people gathered to celebrate the completion of the Emmanuel Church building in Clearbrook, B.C., Feb. 25. Emmanuel began in 1981 when a group of 34 people from Eben-Ezer Mennonite Church met regularly as a separate entity. In August 1981 the church purchased 3.5 acres of land and began building.

The Mennonite Voluntary Service unit sponsored by Bethel Mennonite Church in Winnipeg officially opened in mid-January with the arrival of its first two volunteers. Catherine Adams, a social worker from San Antonio, Texas, is working with refugees at the Manitoba Interfaith Immigration Council. Doris Mehl, from Portland, Ore., is working at Carter Day Care Centre, which was originally established by the Bethel congregation. The unit still needs a peace worker with the Inter-Church Disarmament Project and a community worker with Family Centre for this September.

The annual Congregational Education Conference at Laurelville Mennonite Church Center near Mt. Pleasant, Pa., was held Jan. 25-27. Perry Yoder, newly appointed associate professor of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., related his experience in the Philippines last fall, where he observed base Christian communities. He called Mennonites to identify with the poor in places like Central America and the Philippines and to experience the "conscientization" that BCCs talk about. He then outlined ways the Bible can be used to accomplish this conscientization.

Congregational health emphasized at MHA annual meeting

Boston (Meetinghouse)—Mennonite Health Association is encouraging congregations to take interest in their health care, president Ronald J. Litwiller told his board at its preassembly meeting March 2 here. As in some other areas, Mennonites are pioneering in this field.

Nearly 240 Mennonite health-care administrators, nurses, doctors, chaplains and other workers met with MHA and the Protestant Health and Welfare Assembly March 2-6 for a combined registration of approximately 1,600. The general theme was "Pioneering Change—Opportunities for Christian Stewardship."

Representing Mennonite Mental Health Services, Carl Good, Akron, Pa., advised the Congregational Health Concerns subgroup that his organization "wants to spark the imagination of congregations . . . (and) to walk alongside congregations to discover new ways of reaching out to people who need help. . . ."

Ann Raber of Mennonite Mutual Aid, Goshen, Ind., said that "today our focus is on how congregations can be agents for change. How do congregations reclaim the concern for total health that was a prime element of Jesus' ministry?" Raber is actively involved in Mennonite Mutual Aid's wellness program. "Since the 1983 MHA meeting in Kansas City, we have conducted 15 leadership training sessions, with a total attendance of 292, representing 115 congregations—74 were Mennonite Church, 22 General Conference, with 19 others," she reported. Both MHA and MMA plan to give major attention to health-care awareness in the immediate future.

Dean Preheim-Bartel (left) takes gavel from Ron Litwiller.

Ernest Bennett, executive director of MHA, claims that the annual meeting is one of its major services.

Along with the chaplains' meetings, an important subgroup was the Inter-Mennonite Council on Aging. "A new vision for the mission of older people in church and society is needed in these times," said Martha F. Graber, program coordinator.

The personnel service committee reported that the Menno-Search personnel recruitment service continues to be well utilized. The roster includes 9,887 names as of last year.

The Mennonite Nurses Association, under the direction of Dotty Beachy, had a successful program with Ruth Davidhizer of Goshen, Ind., and Vida Huber, of Harrisonburg, Va., as the speakers. Davidhizer discussed a "High-Level Wellness for the Professional." Huber gave a well-received presentation on human energy as a resource for the future. "You are the best gift you have to offer," she told the assembled nurses.

Joint sessions of councils for hospitals and trustees seem to be breaking new ground. Ernest Bennett noted that PHWA affiliates are looking at the Mennonite model for getting trustees to participate in the meetings.

From the above, it is clear that MHA and PHWA are umbrella organizations.

Dean Preheim-Bartel, Elkhart, Ind., the new moderator of MHA and chairman of the long-range planning task force, reported on goals of the organization. His report was informed by a recent survey. Most of the goals were routine in nature. One that should be noted reads, "to explore more extensive cooperation with the Brethren Health and Welfare Association." They will be cooperating in study task forces in the areas of wholistic health, substance abuse and medical ethics.

In a conjoint meeting with MHA and PHWA, Marie Michelle Peartree, expert in long-term care for the aging, challenged the two groups to "innovate, be enterprising and restructure" in order to maximize services and for "going into the future as true pioneers." Shifting federal economic policies are forcing all health-service institutions to review their viability.

Banquets were special occasions for both organizations. Herbert Benson, associate professor of medicine at Harvard Medical School and author of *The Relaxation Response*, under "Faith and Prayer in Healing" described a way for lowering blood pressure through techniques he researched among youth practicing Transcendental Meditation.

Officers for the coming year are: Dean Preheim-Bartel, president; Dottie Kauffman, president elect; Ron Litwiller, past president/treasurer; and Kenneth Schmidt, secretary. Next year's meeting will be held in early March in Denver. *David Hostetter*

Day-care worker needed

Carter Day Care Centre has immediate position available for a child-care worker (Level 3).

For an application form, write or phone:
April Langevin
Carter Day Care Centre
445 Stafford St.
Winnipeg, MB R3M 3V9
(204) 452-3220.

People committed to ongoing dialogue about peace theology are invited to bring papers or responses to papers with them to the Colloquium on Peace Theology June 20-23 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Topics are "The Problem of Power and Justice in Peace Theology," "Rethinking the Christian Witness to Society and the State," "Peace Theology and the Biblical Concept of God" and "How Do We Do Peace Theology?" Anyone interested in contributing a paper or response should contact MCC, Box M, Akron, PA 17501, or MCC Canada, 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

The Commission on Education and Student and Young Adult Services are looking for about 40 Mennonites to reflect interpretively and come to verbal, written terms with our most recent Mennonite past—the last 20 or 30 years—with a working title of "The Old, the New, the Abiding." COE and SYAS are hoping for at least 40 manuscripts, 5-10 typewritten pages each, personal and reflective and perhaps a bit controversial. The essay should, however, end with affirmation about our Mennonite faith that we hope to pass on to others. Manuscripts should be sent to James L. Dunn, Box 347, Newton, KS 67114.

A joint meeting of Native Americans in the General Conference and the Mennonite Church will convene Oct. 10-14 at Clinton, Okla. The consultation will facilitate more interaction and support between representatives of tribal groups in the Mennonite Church and the Mennonite Indian Leaders Council of the General Conference.

MCC employee shot in Lebanon by Israeli army

Akron, Pa. (MCC)—Mennonite Central Committee workers in South Lebanon, Bob and Jill Burkholder and Lowell and Jeanette Ewert, sent a telex here March 4, indicating that MCC work is restricted because of the bitter fighting between the Israeli army and Lebanese Shiite Moslem militias.

An MCC employee in the forestry program, Nabil Mohammed Dia, 18, died when he was shot by the Israeli army in Sir El Gharbiyye along with six other men. MCC has projects in half of the dozen villages that were besieged in February.

Since mid-February, when the Israelis began their three-stage withdrawal from Lebanon, attacks and counterattacks between the Israeli army and the Lebanese militias have increased considerably. The March 8 car bombing in a Shiite neighborhood of Beirut and the March 10 Shiite attack of an Israeli convoy one kilometer north of Metulla are two recent events in this cycle of violence.

Israeli officials report that the village raids are necessary to protect the withdrawing army and to clear "terrorists" from the area so that Israel's northern border can be free of attacks when the pullout is completed.

Most of the fighting has been in the largely Shiite Moslem area between Tyre and Nabatiye known as the "arc of resistance." For weeks the Israelis have been attacking Shiite villages in this area, arresting hundreds of men. Some males as young as 12 years old are detained. Houses are searched, and those containing arms or suspects are frequently bulldozed.

A March 11 report from one of MCC's partner organizations indicated that Israeli troops had forced the Nabatiye hospital and clinic to close so that the troops could use the rooftop.

The Burkholders report that the response of the southerners is mixed and that the "mood is one of helplessness." Scores of men between the ages of 15 and 30 have left the area. Roads not closed by the Israeli Defense Forces are "empty of civilian traffic," they say. Food and fuels are difficult to find and very expensive.

"It is sometimes difficult to raise morale, rather than be dragged down by those around," says Burkholder. "There are moments of hope and despair."

In Sidon the mood is calm but less optimistic than it was Feb. 16 when the Israeli troops withdrew from the town.

This February, Israeli withdrawal from Lebanon was the first of a three-stage pullout which Israel announced in January. It took the Israeli troops out of the predominantly Sunni Moslem city of Sidon, to a much longer, more difficult to defend, front line between the Zahrani and Litani rivers.

On March 3 the Israeli Cabinet voted to begin immediately the second stage of withdrawal, which will pull the troops to a new line within 10-15 miles north of the Israeli-Lebanese border.

Israel wants to complete the third and final stage of the withdrawal by the end of the summer, ending its 32-month occupation of the bottom third of Lebanon, which many Israelis consider a mistake.

The Burkholders, who are originally from Stouffville, Ont., live in Nabatiye and coordinate MCC's agricultural work in southern Lebanon. They also serve as MCC country representatives. The Ewerts, who are originally from Fresno, Calif., live in Sidon and supervise MCC's three vocational training centers for refugees in Sidon and Tyre.

Charmayne Denlinger Brubaker

Relating to the church press

An event for writers, congregational subscription secretaries, photographers, newsletter editors, readers . . . and others interested in the workings of Mennonite papers.

May 3-4, 1985

Friday, 7:30 p.m. - Stauffer Lecture by Jim Taylor: "How does the church press interpret world affairs from a Christian perspective?"

Saturday, 8:30 a.m.-4:30 p.m. - Workshops (in both English and German)

All sessions at Conrad Grebel College, Waterloo, Ontario.

Friday evening lecture free; $10 registration for Saturday; meals and lodging extra. For further information call Ron Rempel (519) 884-3810 or Nelson Scheifele (519) 885-0220. Register by April 26.

This event is sponsored by: Conrad Grebel College, Der Bote, EMMC Recorder, Gospel Herald, Mennonite Brethren Herald, Mennonite Reporter, Mennonitische Rundschau, The Mennonite.

The Eastern Mennonite Board of Missions has taken action to promote special prayer for brothers and sisters in Ethiopia and Somalia. Board members and former missionaries to these countries are encouraged to call their congregations and districts to serious intercessory prayer for Christians who face opposition in the expression of their faith.

Prayers, a simple supper and first-person presentations are the agenda for a workshop to be held April 27 at the Tom Seay Center, Salvation Army, in Chicago, from 12:30-8:00 p.m. Planned by Chicago-area young adult Mennonites, the workshop's goals are to raise concern about the homeless, hear stories of the homeless and understand homelessness as it relates to present administration policies of the U.S. government. Brochures and registration forms are available from Carolyn Prieb, 7419 N. Damen, Chicago, IL 60645, (312) 973-4471.

Inter-Mennonite Council on Aging, meeting March 1-2, prior to the Protestant Health and Welfare Assembly, elected H. A. Penner vice chair to succeed Bill Loewen. Marlo J. Kauffman is the new secretary-treasurer, succeeding Carl Good. Barbara Reber continues as chair. The council's vision committee is searching for an executive director. The visibility committee projects a quarterly newsletter to communicate issues about aging among conference leaders. Carl and Irene Smucker's booklet "A Model to Assist Congregations in Their Unique Role in Ministry with the Aged" is available for congregational use.

MCC worker continues serving boat people in Thailand

Bangkok, Thailand (MCC)—"Over there used to be 10,000 Vietnamese boat people crowded into makeshift barracks," noted Mennonite Central Committee worker Victor Neumann in January, pointing to an area the size of several football fields. "Now there are only a few hundred here in Songkhla Camp."

Neumann, a native of Vancouver, began his assignment at Songkhla Camp in 1980 as one of dozens of agency personnel giving assistance to the boat people. Today most of the agencies have left the camp, but Neumann remains to assist those boat people still coming from Vietnam.

"Sometimes they arrive with nothing because pirates have robbed them—not only once, but up to three times," Neumann says. His job is to supply them with cooking pots and utensils, mosquito nets, blankets and other necessities and to be certain that they have a place to sleep in the barracks.

Neumann also works as Songkhla banker and postal clerk, delivering money orders and letters from relatives abroad to the Songkhla residents. This work is "tedious sometimes," Neuman says, "but the refugees count on the service. To see a refugee smile after receiving the first letter after several weeks in camp is worth it."

This small boat measuring 4 feet by 36 feet landed on Thai shores on Jan. 4 with 35 Vietnamese aboard. Shown here is Victor Neumann, left, who was a World War II refugee, the Vietnamese chief of the Songkhla Camp, right, and boat children.

Neumann has organized a clean-up team to daily check the barracks and toilets. "It's not a very romantic job, but it's ever so important in this tropical climate," he muses.

Neumann also identifies Christians who arrive in the camp, distributes Christian literature and conducts Bible classes.

The refugees continue to arrive with harrowing stories of their flight. One of the residents at Songkhla at the end of January was Pham Thi Kim, 31, the mother of three children. Earlier that month she and her husband, NgoVan, who was skipper of the boat, had joined others who were fleeing Vietnam by boat. The night of Jan. 16, in rough seas, the steering apparatus of the boat struck her husband on the head, knocking him overboard. Ngo Van was never found.

"What can you say to someone like Pham Thi Kim?" asks Neumann. "What can anyone say or do? I try to show love by caring for her and her children in the camp. It's tough to lose your family members."

On the same boat were Kha Thuy Tring, 16, and Nguyen Thi Hong, 17, two young girls who were abducted by pirates and are still missing.

Some 181,000 people are still in Southeast Asian camps waiting for resettlement. In recent weeks, a quarter of a million Kampucheans, who had been living in border camps, crossed into Thailand to escape Vietnamese military forces.

MCC U.S. is attempting to arrange sponsorship for about 140 of the 50,000 Southeast Asians the United States has agreed to accept in 1985. Don Sensenig reports difficulty in finding churches willing to sponsor these people.

MCC Canada is encouraging churches to sponsor some of the difficult cases who have been left behind in camps because of medical problems. Interested churches and individuals should contact Sensenig at the MCC Akron office (717) 859-1151, or Stu Clark at the MCC Winnipeg office (204) 475-3550.

Associate pastor needed

Mayfair Mennonite Church, Saskatoon, invites applications for a full-time associate pastor position to begin **Aug. 1**. Responsibilities include direct involvement with youth and youth programs, consultation in educational programs and some pulpit service. Bible school/college education and related experience are considered assets to this position.

For more information and application forms, contact as soon as possible:
Search Committee
Mayfair Mennonite Church
1339 Ave. D North
Saskatoon, SK S7L 1P2.

CPS reunion

CPS #18 Dennison, Iowa, reunion

Place: Coe College, Cedar Rapids, Iowa

Date: July 26-28

We are anxious to hear from all so that we can get you on our mailing list.

Dale Nebel, Wayland, IA 52654, (319) 256-4371.
Russell Yoder, 832 Third Place, Kalona, IA 52247, (319) 656-3834.

Reservations needed by **July 1**.

Eight summer work camps will be held in 1985. Bogotá, Colombia, is the first international work camp in the program's 38-year history. This year's camps will be held June 15 - July 15 at Wheatridge Training School in Denver, June 17-30 in Akron, Pa., June 17-22 and 22-27 for Camp Friedenswald, Cassopolis, Mich., July 7-27 in Portland, Ore., July 9-29 at Crossroads Community Center in Philadelphia, at Camp Men-O-Lan and at Rockhill Mennonite Community Home for the Aged, Aug. 3-17 in Bogotá and Aug. 12-23 in Lincoln City, Ore. For information write Work Camps, Box 347, Newton, KS 67114.

Mennonite Central Committee is sponsoring an 18-day learning tour to the Philippines Oct. 5-24. The purpose of the tour is to give North American Mennonites a deeper sense of what is happening in the Philippines. The 16 participants will stay with and hear from church workers, teachers, farmers, health workers, business people, representatives of the government and the political opposition. Dorothy Friesen, who worked in the Philippines with MCC from 1977-79, will lead the tour. To apply, write MCC, Box M, Akron, PA 17501, or Dorothy Friesen, 1821 W. Cullerton, Chicago, IL 60608.

About two-thirds of Canada's $2 billion of "official development assistance" is "tied," meaning that it has to be spent on Canadian goods and services. The rationale is that countries may become regular purchasers of Canadian products. The United States ties 31.5 percent of its aid, Japan 20.7 percent, Holland 13.3 percent and Sweden 12.9 percent.

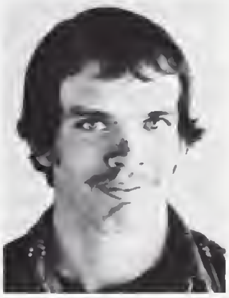
RECORD

workers

Adams

Amstutz

Davidson


D. Harms

Becker

Braun

J. Harms

Martin

Catherine Adams, Manor Baptist Church, San Antonio, Texas, began a Mennonite Voluntary Service term with the Manitoba Interfaith Immigration Council in Winnipeg. She has a bachelor's degree in Spanish and a master's in social work. Her parents are Bob and Sheri Anne Adams.

Karen Anderson, Trinity United Methodist Church, Lindsborg, Kan., began an MVS term as co-director of Hope Community Services in Markham, Ill. She has a degree in social work from Bethany College, Lindsborg. Her parents are Arvid and Anneva Anderson.

Pete Amstutz, First Church, Bluffton, Ohio, began a two-year MVS term with Menno Home Repair in Wichita, Kan. His parents are Fred and Mary Amstutz of Pandora, Ohio.

Ivan Becker, Evangelical Mennonite Brethren Church, Marion, S.D., began a two-year MVS term as an emergency assistance worker at Jeffco Action Center, Arvada, Colo. His parents are Harold and Irene Becker of Marion, S.D.

Steve Braun, Altona (Man.) Bergthaler Church, began a one-year MVS term as chaplain's assistant at Kansas State Industrial Reformatory in Hutchinson, Kan. His parents are Menno and Helen Braun of Altona.

Lori Davidson, Penn Avenue Christian Church, Oklahoma City, began a one-year MVS term as activities director at Clinicare Adult Day-Treatment Center, Kansas City, Kan. She has a degree in sociology from Phillips University, Enid, Okla. Her parents are the late Howard and Viola Davidson.

David Harms, Eden Church, Moundridge, Kan., began a one-year MVS term doing home repair for Mennonite Community Services in Portland, Ore. He has a degree in industrial arts from Bethel College, North Newton, Kan. His parents are Irvin and Evelyn Harms of Moundridge.

Jake Harms, pastor at Sargent Avenue Church, Winnipeg, has been appointed to the new position of Canada coordinator for the Commission on Overseas Mission beginning Sept. 1, 1986. He and his wife, Anne, are parents of six children.

Marc Hostetler, Community Church, Harrisonburg, Pa., began a Mennonite Central Committee term as MCC assistant secretary for Africa. He has a bachelor's degree in modern languages from Eastern Mennonite College, Harrisonburg.

Karen Martin, St. Agatha Church, Kitchener, Ont., began a one-year MVS term as a child-care worker in Beatrice, Neb. She is a graduate of Forest Heights Collegiate, Kitchener. Her parents are Nelson and Wilma Martin of Kitchener.

C. Arnold Snyder will be joining the faculty of Conrad Grebel College, Waterloo, Ont., July 1 as assistant professor of history, and peace and conflict studies.

John Wieler has been appointed director of African Emergency Aid, a consortium of agencies managing the $15 million fund set aside by the Canadian government for matching contributions from the public for assisting the victims of the African famine.

Reflections on the death penalty

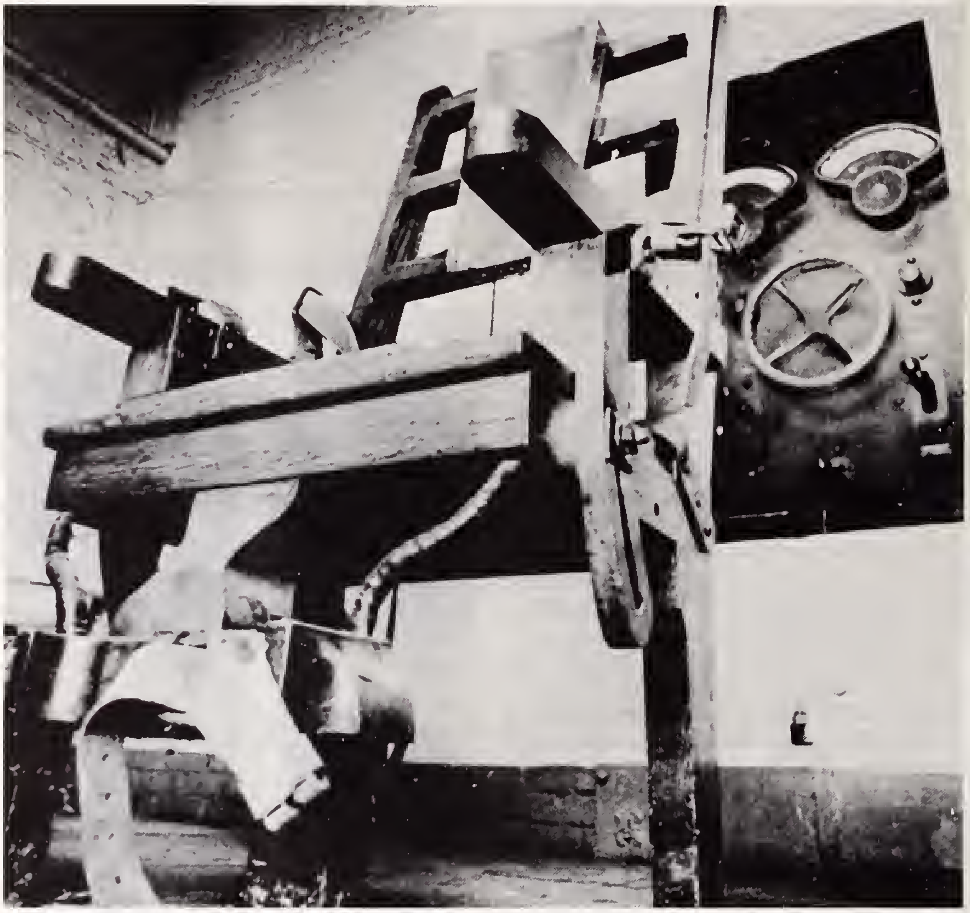
Louella Cronkhite

Sixty-year-old Howard Mattheson almost died Sunday night. Not many of us know the hour of our death, but Matty has known his three times already. Each time he has been called back from the brink with just hours to spare. Matty is one of 35 on Louisiana's death row.

When I was growing up in the Mennonite church, discussions about the death penalty were, for the most part, difficult and theoretical, as were our discussions about other questions, such as, "Would you exercise violence against an intruder to protect your family?" or, "What if everyone had refused to bear arms against Hitler?"

The answer to all three questions was the same: In theory, violence and killing are wrong because they violate the God-given personhood of another. But how could I really have known what I believed about these issues when they had never touched my life? What would I do if forced into a knee-jerk reaction?

I am still one step removed from these issues. Violence has not touched my life directly. But in the past 14 months, while working as a Mennonite Central Committee U.S. volunteer with the Louisiana Coalition on Jails and Prisons, I have followed the last hours of seven men who have been executed in this state.



Through their families and friends I have come to know them as vulnerable, loving and often loveable human beings. I have agonized through the days before each execution, wondering why the rest of Louisiana does not grind to a halt in anticipation.

I have awakened at midnight, knowing a man has just a few minutes of life left, and have listened to bereaved friends in the days that follow. I have attended prayer vigils. I have read final statements of remorse for crimes done and statements of forgiveness for those who are depriving them of life in the name of the state.

There is no longer any doubt for me that the death penalty serves the forces of evil and has no positive purpose. It does not rehabilitate; it does not deter. It feeds rather than alleviates the escalating mood of violence and vengeance in our society.

When the father of one murder victim said after he witnessed an execution, "The murderer should have suffered more," I wondered if he had found the peace he thought would come when his daughter's murderer was executed.

Even if we could put aside all of the difficulties of administering a death penalty justly, we are guilty of taking upon ourselves the same sin for which we execute.

Christians in Florida have this to say about the death penalty: "The value of human life is not contingent on the moral rectitude of human beings or human institutions. It is grounded in the sovereignty of God. . . . The imposition of the death penalty is inconsistent with our efforts to promote respect for human life, to stem the tide of violence in our society and to embody the message of God's redemptive love."

If we allow ourselves the luxury of vengeance, we slip further away from the God of love who was himself unjustly executed.

Christ's death and resurrection was one of the mobilizing forces of the early Christian community, which was responding to his love. The reimposition of the death penalty has also mobilized a group of Christians here in Louisiana who are now protesting the death penalty. It has brought together a community of people motivated by the desire to reverse this trend of hate and vengeance. The new victims—the families of those executed—are being sustained and built up by these people.

It has been a privilege to work for the Louisiana Coalition on Jails and Prisons and to have been a part of this group.

I know now where I stand on this issue. Howard Mattheson will probably die in the electric chair. His death will be a human tragedy. But he loves and is loved, and this light will not be overcome by the darkness.

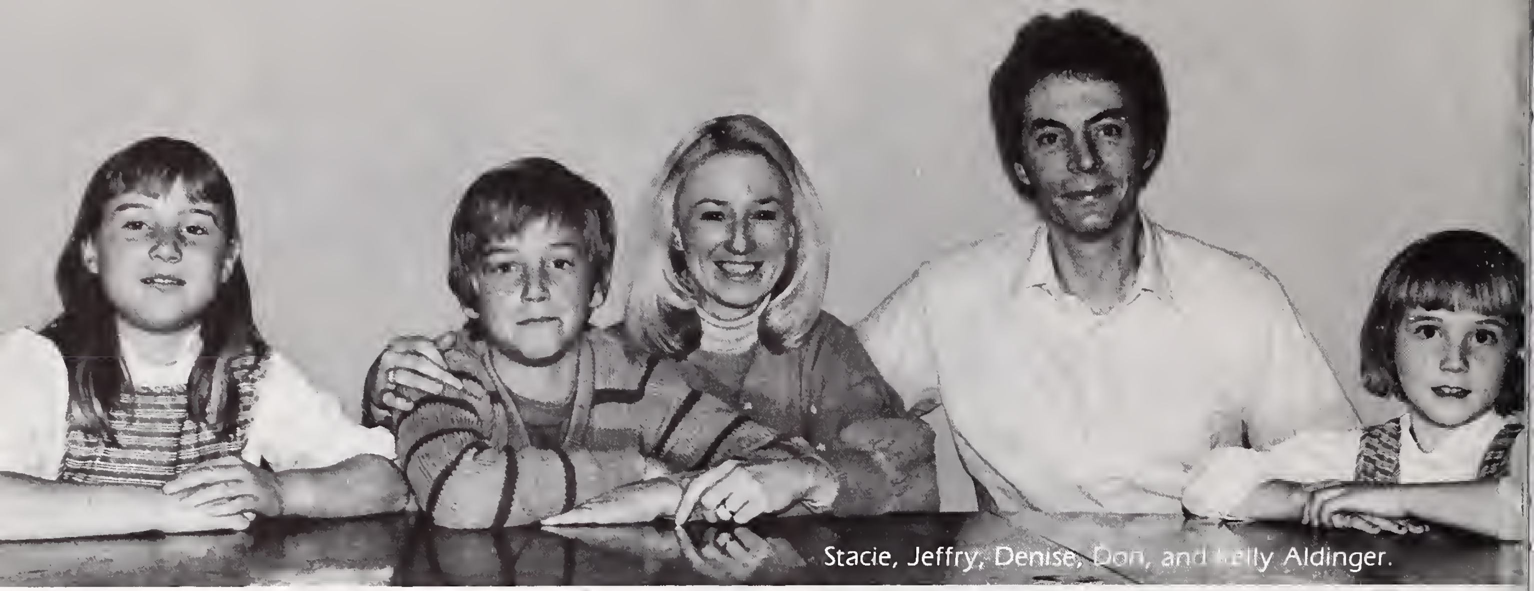
Voluntary Service workers at House of Friendship in Kitchener/Waterloo, Ontario.

Volunteers

Mennonite Central Committee volunteers are not only overseas. Over 200 full-time Voluntary Service personnel work in Canada and the United States. Thousands more support MCC through MCC shops, relief sales, peace and hunger programs, disaster response and material aid gathering.

Mennonite Central Committee.
At work at home.

21 South 12th Street, Box M, Akron, PA 17501
201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8



Stacie, Jeffry, Denise, Don, and Kelly Aldinger.

SOME SAY THEY KNOW WHAT PRESSURE IS

Pressure, to Don Aldinger, a Dublin, Pa. high school teacher, is being the father of three children . . . and not being able to work. Three years ago, an explosion at school injured Don's spinal cord. Since then, constant pain has kept him from sitting still for more than a few minutes at a time . . . and from teaching school.

"There have been times," Don says, "when we have been down to our last dollar." His wife, Denise, works three part-time jobs . . . but what she earns in a long week barely keeps up with expenses.

Then there are medical bills . . . for Don's hospital stays, and continuing physical therapy. And because of legal tangles, Worker's Compensation has yet to pay anything toward Don's expenses.

If relatives, friends, and the West Swamp church hadn't stood by his family, Don wonders how they'd have survived. And, at one of their lowest times, they received an $800 Catastrophe Aid grant from Mennonite Mutual Aid. "It was a miracle," Don recalls.

Don says he could write a book about what's happened to him and his family. **But most important to them has been the love and concern from their church** . . . both the West Swamp congregation and the larger church family.

Your participation in MMA's Mutual Aid Sharing Fund has helped remove some of the pressure from Don's life. Thanks for helping.

Mennonite
Mutual Aid
Post Office Box 483 Goshen, IN 46526

Powerful peace witness

I have put off previous urges to write, but this time I can wait no longer.

Kermit Johnson's sermon "The Gospel and the Bomb" (Jan. 22 issue) cuts like a surgeon's scalpel to expose our most wicked idolatry. Coming from the U.S. Army's former chief of chaplains, it is not easily dismissed. I felt the stabbing of its judgments but also its healing and hope.

Peter Dyck's companion piece, "Blessed Are the Peacemakers," is equally powerful and helpful—a needed correction of Old Testament misinterpretation and, even more, practical suggestions and encouragement to do what Johnson calls for. *Paul L. Goering, 505 Carter Road, Goshen, IN 46526*

Feb. 14

U-topia or Eu-topia

I was appalled by Cal Redekop's conclusion in "Farmers or Food Manufacturing," i.e. agriculture is a high-tech business. It is precisely this kind of substitution of economic or commercial values for agricultural values which is one reason so many farmers are losing their land these days. Cal does give an accurate picture of what agriculture has become, but he has lost sight of what it ought to be. Of course food is produced on the farm, but that is only a byproduct of the real agricultural task—the care and stewardship of the earth.

Cal scornfully dismisses those who would get back to the land as folk with a "nostalgic fit," "utopians" who are "playing a futile game." Utopia is indeed "no place," but it isn't those who would get back to the land who are utopian but those who would try to get along without it, who would transform it into a commodity or a "business resource." You can't get away from the land, in the end, and it's those who try who will literally find themselves "no place." What will there be when the land is gone, when the soil is eroded?

We ought indeed to be a pilgrim people as Christians, "seeking a land that God will show us," as Cal says. But that is not "u-topian" (no place), but "eu-topian" (the good place). Living as sojourners in the land, caring for the land entrusted to us for a time, seeking in hope the "good land" God has promised—these are the biblical themes. What is heaven, what is the new creation, the new heavens and the new earth of which the Bible speaks, if not the "good place" for which we hope and toward which we strive?

No, it isn't farmers who are utopian when they seek to live faithfully on the land, stewarding it carefully. For them the land is eu-topian, an anticipation of the good place God has promised to those who are faithful. *S. Roy Kaufman, pastor, Pulaski Mennonite Church, Box 98, Pulaski, IA 52584*

Feb. 19

Thanks for Feb. 12 issue

I want to express my appreciation for the good paper you put out. I just read *The Mennonite* of Feb. 12. A sensible article by Darryl Crocker to direct youth in an influential way to a consciousness of the importance in choosing their music. Experiences that people have with the Overground Railroad is good.

The "Mennonite Volunteer Answers 'Star Wars' Proponents" is information that is so necessary for us Mennonites to know.

The world politics people, including some Mennonites, interpret this so-called "strategic defense initiative" as a true non-resistance activity. I think the four-page response that was put out is so important. The positive, opposed to the negative, is good too—a U.S.-Soviet cooperation in the development of a space station. *John R. Schmidt, Box 12, Goessel, KS 67053*

Feb. 23

Let's be honest

The Feb. 12 issue (p. 62) deals with Reagan's "Strategic Defense Initiative" (SDI), also called "Star Wars," and includes statements from the Union of Concerned Scientists (UCS) and Physicians for Social Responsibility (PSR). President Reagan, the UCS and PSR are all sometimes clearly wrong; so if Mennonites are really going to discuss weapons systems(!), we'll have to do our own thinking. (Note that Reagan does offer to share the SDI with the Soviets.)

It is unacceptable to deny completely the moral distinction between weapons that destroy people, as in the present doctrine of "Mutual Assured Destruction," and weapons that destroy weapons. Maybe SDI would be too costly, wouldn't work, etc. (as they wrongly predicted about some other new ideas). But if we must be so politically doctrinaire as to reject the moral point, then I'm not a Mennonite.

On this and other aspects, could we either (1) grant the moral point, (2) stay out of the debate, (3) make neutral comments or (4) give equal space and prominence to both sides until we have a clear decision? *Ronald L. Rich, 112 S. Spring St., Bluffton, OH 45817*

Feb. 25

He seemed one of us

"I greet you in the name of Jesus Christ . . . may you find in your time of difficulty the peace which God can bring. . . . It is my prayer you will find this peace. . . ."

Those are bold words when you think they were spoken to refugees at Phanat Nikhom Camp in Thailand, where less than half of 1 percent of the country's 50 million people are Christians. Also present were many Thai government and military officials as well as foreigners from a dozen countries.

I wasn't of his church. I disagree with its hierarchy and some of its teaching. But on that scorching hot day as I stood there and saw him "witnessing" to all those people, I felt that his God was probably the same God of my evangelical and Anabaptist faith. The man's name was John Paul II. *Jake Buhler, 120(222) Soi Pramote 2, Silom Road, Bangkok 10500, Thailand*

Feb. 28

Think it over

The Holy Spirit is the Spirit of Truth inherent in God, our heavenly Father, and also in his Son. The word "trinity" is not in the Bible.

How big is the war bell today? How small is the peace bell? Our churches are institutions for Christian education and should long ago have made a united front against war. Evil can only be overcome with good; it takes a strong work or peace corps.

They say the annual income of most of the people in this world averages $650, yet we want $15,000. Who do we think we are?

We have a beautiful grand-daughter, Ann, a genuine child of God, in Nigeria—no clean water, only two or three hours a day of electricity, not enough good roads, no horses, no cows, people carry their burdens on their heads, insufficient care for many children. *Rudolf Laemmlen, 42031 Road 52, Reedley, CA 93654* March 6

Worth my while

John Bender

How do participants in the pastor/spouse study rotation evaluate their seminary experience? They speak of the benefit of a pastor couple spending extended time together, getting to know seminary students and faculty firsthand, having use of the seminary library, visiting and learning from churches in the area and the classes.

Interterm for three weeks each January allows a student to cover the amount of work normally spread over a semester. The only difference with the regular term, one person said, is that at interterm the student does all the work in the *first* three weeks. In the regular semester all the work is done in the *last* three weeks.

People who took part in the January 1985 Pastor/Spouse Rotation took a few moments to respond to the question "What made it worth your while?"

Above are participants in the pastor/spouse study rotation during 1985 January interterm at Associated Mennonite Biblical Seminaries. The annual project is financially supported by contributions from participants, their congregations, their district/provincial conferences, Mennonite Biblical Seminary, the General Conference budget and Women in Mission.

Front (from left): John Esau, North Newton, Kan.; Art and Leila Wiens, Herschel, Sask.; Norman and Irma Bergen, Coaldale, Alta.; Velma and John Braun and their children, John and Peter, Steinbach, Man. Middle row: Albert and Bessie Harder, Butterfield, Minn.; Ruth Naylor, Bluffton, Ohio; George Leppert, Freeman, S.D.; Edward Funk, Plum Coulee, Man.; Jake Harms, Winnipeg; Henry Funk, Drake, Sask.; Ron Krehbiel, Moundridge, Kan.; and Evelyn Bertsche, Normal, Ill. Top row: Benno and Frances Klassen, Waldheim, Sask.; Rudy Martens, Hammon, Okla.; Justina Funk, Plum Coulee, Man.; Anne Harms, Winnipeg; Katherine Funk, Drake, Sask.; Cynthia Krehbiel, Moundridge, Kan.; Daniel Cheung, Vancouver.

Anabaptist History and Theology

"It is better, much better than I expected. Life enriching, inspirational and fulfilling." *Daniel Cheung, Chinese Grace Mennonite Church, Vancouver*

"A refresher course of our background—very meaningful and interesting." *Anne Harms, Sargent Avenue Mennonite Church, Winnipeg*

"To study my Anabaptist heritage has given me many new insights into the struggles and sufferings our ancestors endured for their faith." *Frances Klassen, Zoar Mennonite Church, Waldheim, Sask.*

"The course helped me to gain a better understanding of our history. It also corrected a number of misconceptions and false understandings I have believed and taught in my ministry. I also feel helped in interpreting the trends and problems of the present." *Arthur Wiens, Ebenfeld Mennonite Church, Herschel, Sask.*

Conflict, Communication, Conciliation

"The course was practical. For us it was a family experience and we were able to make use of the seminary nursery, so it was also a learning experience for our two sons." *John Braun, Grace Mennonite Church, Steinbach, Man.*

"I had to get a lot of brain cells to work. We did some role playing where we tried our hand at mediating a conflict. It is not as easy as it appears." *Justina Funk, Plum Coulee (Man.) Bergthaler Mennonite Church*

"Few churches do not at some point experience conflict. To be able to face conflict with a sense of confidence that something good can come of it for the congregation or for the individual is much different than the way conflict is viewed by the average church member." *Rudy Martens, Bethel (Indian) Mennonite Church, Hammon, Okla.*

Psalms

"Excellent book study which gave me a new appreciation for the Psalms." *Irma Bergen, Coaldale (Alta.) Mennonite Church*

"It is always good to study a book of the Bible in depth. But it became especially meaningful to see the creative gifts, history and convictions each person brought to class and the tremendous support I felt in this growing experience." *Ronald Krehbiel, West Zion Mennonite Church, Moundridge, Kan.*

"The most practical part to the Psalms study was to experience the great variety of ways they can be incorporated into worship. I feel encouraged to consider anew the use of the 'dramatic' in worship." *George Leppert, Bethany Mennonite Church, Freeman, S.D.*

Strategies in Evangelism and Church Planting

"The stimulation of class lectures and discussion, reading and study, plus the opportunities of worshiping together made it a highlight experience." *Norman Bergen, Coaldale (Alta.) Mennonite Church*

The Teaching Ministry of the Church

"My interterm experience was an introduction to the principles of Christian education and their application in the local congregation. Our encounter with the teaching style and modeling of professors in and out of the classroom, the sharing and testing of ideas and feelings with students and a nurturing of commitment in Christian community led me to a deeper spirituality through communion with God." *Evelyn Bertsche, Mennonite Church of Normal, Ill.*

John Bender is the director of information services for AMBS.

Anabaptism in Portugal

D. Michael Hostetler

There are no Mennonite churches in Portugal. But there is at least one person in that country who would like to see that changed. His name is Miguel Angelo Jardim.

Miguel Angelo's curiosity and ability with languages—he is fluent in Portuguese, French, Spanish and English—enabled him to learn about the Anabaptists and the Mennonites.

The young man was introduced to the Mennonites through reading *Livre para Perdoar*, the Portuguese version of David Augsburger's book *Caring Enough to Forgive: True Forgiveness.* He recalls, "The book impressed me. It touched me profoundly and showed me how one can and perhaps should interpret in a radical manner the message of the Sermon on the Mount."

Miguel Angelo continued, "It's a book that deals with forgiveness and relationships between people. The author reveals a profound knowledge of what the Bible says, of how Jesus lived and how Jesus wants us to live."

Later, through his work with Amnesty International, Miguel Angelo learned of present-day Mennonites, persecuted for their faith, particularly in Ethiopia. As he researched organizations involved in working for social justice and peacemaking, he discovered the London Mennonite Center in London, England. The 26-year-old law student wrote Walfred Fahrer for more information about Mennonites.

In response to his request, Miguel Angelo received a set of J. C. Wenger's Mennonite Faith Series booklets and another contact person, mission worker John Driver of Barcelona, Spain. Miguel Angelo read and reread the booklets, then wrote to John Driver.

Once again he was sent reading material dealing with Mennonite thought and the name of another contact person. This time it was Teodoro Penner, who at that time was the president of the Associação Evangélica Menonita (the Mennonite association of churches in Brazil).

Miguel Angelo's contact with Penner resulted in a visit. Several members of the Brazilian delegation to the Mennonite World Conference met in his home in Portugal before the conference.

When the Brazilians asked about the need for another evangelical church in Portugal, Miguel Angelo responded that what was needed was not another evangelical church but an Anabaptist church.

The young man explains that Portugal has a high rate of illiteracy. Out of a population of 10 million in Portugal, more than one-quarter cannot read and write. Six percent of the population is alcoholic. Portugal, according to Miguel Angelo, is the third highest consumer of alcohol in Europe. Only 2 million people attend church regularly.

"In light of these problems in Portugal," says Miguel Angelo, "one can see that people have a need to hear Jesus' message. Our Lord's message to me in the Anabaptist tradition and as it's found in James 2 is, 'Faith without works is dead, and works without faith are also dead.' " Miguel Angelo feels that the Mennonites throughout their history have carried out that message of practicing a daily faith. To him this sets the Anabaptists apart from other denominations.

When asked about the future, Miguel Angelo's eyes light up. He shares his vision of developing an Anabaptist Mennonite community in Portugal which would be a witness and live Christ's example. He expresses his strong desire to use his education to help those in need.

Miguel Angelo's aspiration for a Mennonite church in Portugal has grown over the years, as he has studied the Anabaptist movement and present-day Mennonites. Currently Miguel Angelo is in dialogue with the Brazilian Mennonites about the possibility of working together in Portugal.

D. Michael Hostetler, 230 N. High St., Harrisonburg, VA 22801, is a free-lance writer who met Miguel Angelo Jardim at the 1984 Mennonite World Conference.

Miguel Angelo Jardim is waiting for the day when an Anabaptist church will become a reality in Portugal.

A rare Mennonite historian

Marion Keeney Preheim

"I was eager to swallow everything there was," says Cornelius Krahn about his 10-year education in Europe from 1926-36. His education formed the base of a lifetime as a Mennonite historian.

Krahn's wife, Hilda, remembers him telling her about how he worked through the night while in Europe. When it was two in the morning he would say to himself, "It's too early to go to bed." At four o'clock he would think, "It's too late to go to bed."

Krahn left Russia at age 24 for schooling in Europe. He first studied in two Bible schools in Germany, then at the universities of Berlin, Bonn, Heidelberg, Amsterdam and back to Heidelberg. Among his professors were Dietrich Bonhoeffer, Karl Barth and Martin Dibelius. His doctoral dissertation is on Menno Simons.

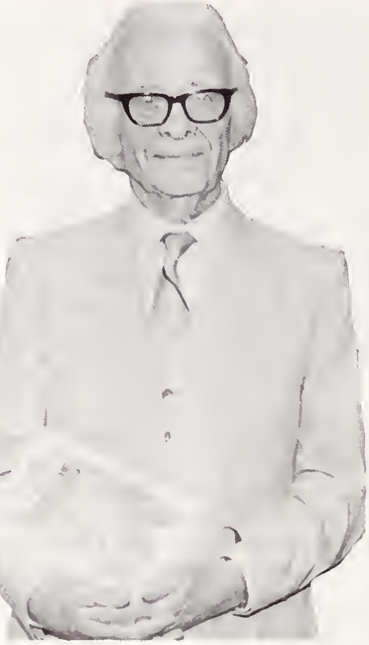
He also learned much from the political setting, witnessing the rise of Hitler, the burning of the Reichstag (German parliament building) and the persecution of the Jews.

Although he left Russia to study, it had provided a good background. Born in Chortitza, the first West Prussian Mennonite colony in Russia, he moved with his family to the Mennonite settlement of Arkadak in Saratov province.

Krahn remembers the Red and White armies fighting during the Russian Revolution. Sometimes soldiers forced civilians to help them transport soldiers to the front.

Once Krahn wanted to visit his cousins. He could not buy a ticket but boarded the train anyway. The conductor took him to a compartment occupied by two policemen. When they began to snore, Krahn lifted up a window and jumped out into the darkness, landing unhurt. He soon arrived at his cousin's village nearby.

That adventurous spirit may account for Krahn's going to Germany. His mother had a girl picked out for him, and his father gave him a horse, both designed to keep him home. He and his brother had previously bought a small house. He sold the horse and his half of the house to his brother. With the money he bought a passport and a ticket to Berlin.



After 10 years of studies, Krahn packed all his belongings in a small bag and headed toward Holland on the bicycle he had been using for his travels.

In Holland he had the option of being a seminary professor or a minister. In 1937 he accepted an offer to go to the United States and report weekly for the Dutch Mennonite paper *Zondagsbode*. Toward the end of that year he got a telegram from a friend saying he must return within a week if he wanted to become a Dutch citizen.

"I would have loved to go back to Holland," Krahn says, "but with Hitler in power I feared going back as a Russian citizen. I dared not go back until conditions improved." Instead he spent a year in the United States visiting Mennonite communities.

Then he spent a year on the Bethel College campus as an assistant in the German department and in the Mennonite Historical Library and Archives (MHLA).

In order to become a certified German teacher he obtained a master's degree in the German department of the University of Wisconsin. On June 14, 1940, he married Hilda Wiebe of Beatrice, Neb. He taught at Tabor College, Hillsboro, Kan., from 1940 to 1944.

One day as Krahn was walking on the streets of Hillsboro, Ed. G. Kaufman, the president of Bethel College, asked him, "Would you be willing to come to Bethel?" Krahn said yes.

At Bethel Krahn taught in the German and Bible departments and became the director of MHLA. "Later the teaching of German evaporated," Krahn says, "because I had too much else to do." He began teaching church and Mennonite history and Russian history. MHLA grew rapidly from Krahn's constant collecting, some of which he did on his many travels in North America and Europe. Box after box piled up, but he seemed to keep track of what was in them. Much credit must also go to John F. Schmidt, his colleague. "He was always involved," Krahn says.

Krahn suggested to Kaufman a publication to popularize the contents of MHLA. *Mennonite Life* began in 1946 with Krahn as editor.

In 1949 Krahn became associate editor of the *Mennonite Encyclopedia* and wrote 111 articles.

Krahn has written hundreds of articles and a number of books. His doctoral dissertation on Menno Simons was published in 1936 and reprinted in 1982.

Two grants took Krahn to Europe in 1953 and 1963. Out of that came the book *Dutch Anabaptism*, published in Holland in English in 1968 and in the United States in 1981.

Krahn revised C. Henry Smith's *Story of the Mennonites* four times and rewrote it for publication in 1982.

With his wife he has traveled extensively in Canada, South America, Western Europe and Russia.

Krahn retired from most of his Bethel College involvements in 1977 but continues his interest in scholarly work. One can still find him in the MHLA pursuing current work or at home mailing out publications from lists he has developed. He is still a frequent lecturer in various communities.

In Krahn the church has a historian that spans the Russian, European and North and South American Mennonite cultures in his studies and experience.

Marion Keeney Preheim, 1112 Lorna Lane, Newton, KS 67114, is a free-lance writer.

MEDITATION

Even Psalm 23 seemed new

Recently someone asked me, "Did you get to read your Bible during your January interterm course at the seminary?" I replied, "The Bible was the main textbook." As evidence of this, my Bible now falls open automatically to the Psalms. Our study of the Psalms was a heartwarming experience.

In one of the first sessions we read and reread Psalm 23 in various translations and paraphrases and allowed the text to speak to us. Two hours went by and still we experienced new insights as the words lit up.

Our instructor, Marilyn Kern, did not teach us about the Psalms, but with great sensitivity she guided us into the Psalms. She introduced us to Hebrew poetry and guided exegesis in the Psalms. We discovered we could create our own psalms for our individual or community response to God. We tried to determine the setting, genre, structure and intention as we worked through many of the Psalms. I had doubted my intellectual ability as I stood in line with regular seminary students registering for this course. But I soon found out that in this course we do not compete, we create; we do not analyze, we worship.

Lest I give the impression that all was meditation with closed eyes and folded hands, I must hasten to explain that each student was responsible for several class projects and required to give oral presentations. Since the course lasted three weeks, it was important to launch out into research immediately.

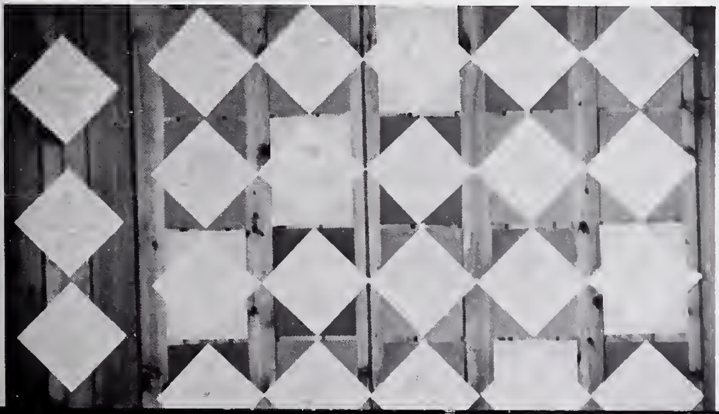
The warm relationship between students and teacher and the sense of freedom in the classroom were the incentives for creativity to come alive. All students in the course shared the results of their research. Often the presentation called for class participation. We found ourselves dramatizing the court case in Psalm 109, weeping at the waters of Babylon after hanging our harps on the willows in Psalm 137, and joining in the original litanies, choral readings, guided meditations or other ways of interaction with a psalm. We felt free to share personally our original poetry or journal writing, and we designed quilt blocks for a psalm "comforter." One time we recited three psalms as a form of worship.

I have learned in a new way that the Psalms are written in general language so that we can identify our struggles and conflicts with their situations and feel that the cry of the psalmist re-echoes our needs. "The deep within the Psalms calls out to the deep within us. They articulate the human cry of every person 'out of the depths,' " says B. W. Anderson.

Our study of the Psalms was Bible study at its best.

Katherine Funk

Irma Bergen of Coaldale, Alta., designed a "Psalms quilt" as part of her response to the study of the Psalms.



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This issue features several special articles about Mennonite Biblical Seminary, our GC leadership training center at Elkhart, Ind. We take a good look at the meaning of evangelism as demonstrated in a seminary course. Several insights are shared about how pastors are prepared for ministry. Some students respond to MBS training.

Of course, we have our usual variety of news and articles on other significant themes of the Christian faith and life.

We share this edition with you in hopes and with prayers for edification.

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Katherine Funk, Box 58, Drake, SK S0K 1H0, based her meditation on her experience at the seminary's January interterm.

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EdITORIAL

Salvation is spiritual, social, political and . . .

I was shocked to read the comments of South African theologian Allan Boesak, head of the World Alliance of Reformed Churches, that the South African government encourages "evangelical" missionaries (*UC Observer*, March 1984, p. 47) to work among the black people in South Africa. "Millions of dollars are available for such missionary endeavors."

Shouldn't we be glad for any and all opportunities to evangelize and proclaim God's Good News?

Yes, and I do rejoice for each lost soul who is found.

But there is an inherent diabolical assumption in the South African government support for such missionaries. They hope that "evangelical" missionaries will load down the black people with a preoccupation about their own sin, personal salvation and personal piety so that they will have neither time nor energy to resist the systemic evil and injustice of apartheid. It's a case of trying to get people so heavenly minded that they will do no earthly good.

The shock is that this must reflect the state of today's Christianity. Too easily we separate ourselves into "camps." Some of us major in saving souls—never mind that Jesus states that the First Commandment is to love the Lord with soul, heart, mind and strength (Mark 12:30) and quickly adds that the Second Commandment is to love our neighbors as ourselves (Mark 12:31). Evangelical salvation as perceived by the South African government is seen as affirming the status quo. It encourages a hands-off political and social attitude because those are not "spiritual" concerns.

If evangelical Christians (and I consider myself one of them) are so perceived, what does that say about our popularity in the United States and Canada? Are we tolerated and encouraged because we support the powers that be, leave the upwardly mobile lifestyles unchallenged and serve our political orders?

It's been a while since my conscience became so disturbed. I believe in personal salvation. All people are sinners and need the divine intervention of God in their lives to save them from Satan's snares. Christ's atoning work is needed to restore our rebellious nature. To receive salvation we must look inside ourselves and repent of our sins.

Jesus says that the "thief" (Satan) comes among us to steal, kill and destroy, but he comes among us to give us "abundant" life—life that is full and whole (John 10:10). Jesus' salvation engages the soul, the mind, the emotions, the muscles and our neighbors. It heals our inner alienation from God *and* sensitizes us to others hurting from hunger, illness, illiteracy, disenfranchisement and political suppression.

Jesus approves of Mary sitting at his feet in worship and spiritual expectation. Such times are essential. He also approves of Martha devoting energy to doing the gospel.

Jesus died, not because of what he believed and exercised in private with his heavenly Father but for the life of salt and light he lived openly in the world. That became an affront to status quo religious leaders and an embarrassment to the political system.

I am helped, in my agonizing, to look at many believers in Latin America, Asia and Africa today. They have accepted Jesus as Savior because they feel his personal love, they see in him a unique revelation of God's presence, and in Jesus' death and resurrection they sense hope even for their hopeless conditions.

Their salvation leads them to adopt the vulnerable lifestyle of suffering with the oppressed and participating in today's struggles with a whole creation groaning for redemption (Romans 8:18-25). They are discovering that the Holy Spirit specializes in demonstrating his power in the midst of people who confess their weakness.

Salvation is personal and individual. No sociopolitical critique dare forget this. All such efforts must be based on the divine will; otherwise they have no merit for church agenda.

Salvation is political and social. All evangelicals must remember Matthew 25. When we come before God, he will ask us about the poor, the sick, the imprisoned, the lonely, the hungry. If we have ignored them, we deserve eternal punishment.

Eternal life awaits those who have been truly born again—those saved by God's love in the death and resurrection of Jesus and who are trying to faithfully serve God's total (shalom) kingdom already in this world. *Bernie Wiebe*

THE MENNONITE

100 centennial 100

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

100:08 APRIL 23, 1985

Inside this issue

A focus on mothers

Reflections on a wedding at Cana

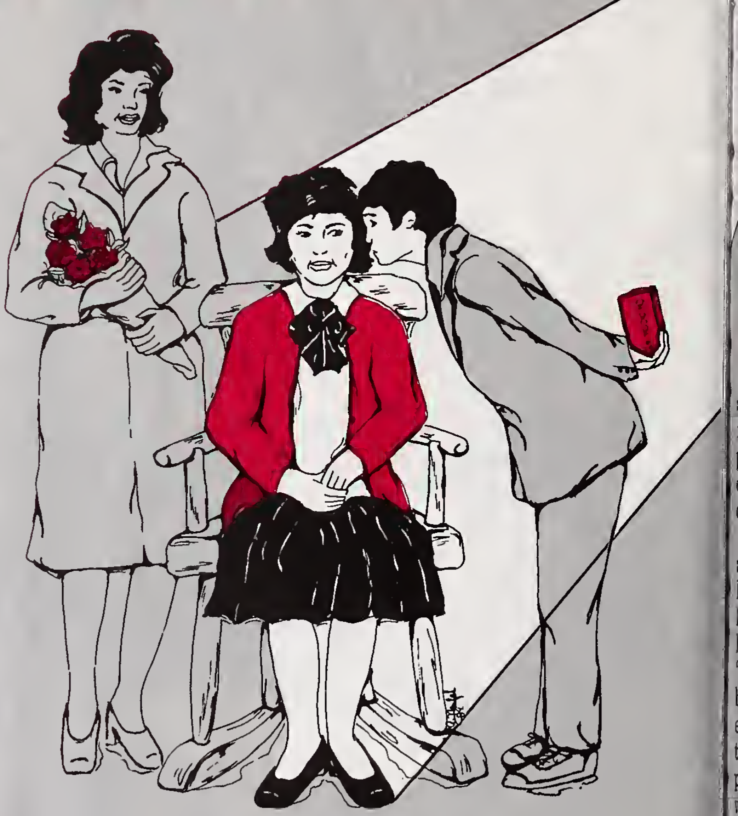
One day with two missionaries

Train up a child in the way he should go: and when he is old, he will not depart from it.
Proverbs 22:6

Glory to God

Parenting is one of the greatest challenges on earth.

A focus on



The business world reaps a harvest of profit from Mother's Day. Ads nudging children to remember "dear old Mom" with flowers, with candy and with cards appear everywhere. Phone companies urge you to "reach out and touch" her with greetings for the day. Children who have gone the entire year without too much thought of their aged mother get prodded to make amends in one grand gesture.

Of course mothers are glad to hear from their children, who may have scattered to the ends of the earth. Tradition dictates that you extend some sort of recognition to someone who brought you into the world. Yet some of those same mothers would give anything for something as simple as a post card, a visit, a phone call or some sort of remembrance at other times of the year as well.

For younger mothers the tributes range from a fistfull of bright dandelions to a childish scrawl with a verse produced under the guidance of a schoolteacher. Some children link forces with Dad to produce something special for Mother—maybe the proverbial breakfast in bed. (Some mothers wonder what they will find when they get to the kitchen.)

Nursing homes hide a multitude of mothers who can no longer function alone. Some live a lonely existence almost forgotten by their children. They depend on people in that community to give them caring attention as part of their job.

Older mothers have a lifetime of memories—of rocking a child who has croup, nursing a child through one illness after another or walking the baby through three months of colic. There were hours spent reading the same favorite stories at least 70 times

Tradition dictates we offer some special recognition to the woman who brought us into the world. Many mothers ache for remembrance through the whole year.

mothers

seven, wiping runny noses, giving numerous drinks, darning torn socks, patching ripped knees and baking cookies while little hands swiped cookie dough.

She attended countless PTA meetings and parent-teacher conferences. She knows only too well how to kiss the hurt away from a small bruise and how to answer the interminable "Why?" of a preschooler. Who knows better than a mother how to listen to endless recital pieces and how to find the right gift for a child's birthday party? She's gotten chilled to the bone watching her son play in a high school football game or consoled a daughter whose boyfriend just jilted her.

Giving birth does not automatically produce good mothers. Some new mothers still in their teens resent their new responsibilities. Some mothers find it difficult to accept the extra cost involved in raising a child or the interruption in her career that motherhood may bring.

Children may suffer from the short-tempered mother or from the mother who was a battered child herself and treats her children the same way. Some opt to dispose of their children either by simply leaving them, neglecting them or giving them up for adoption.

Surely a large bouquet goes to those mothers who in their lifetime have taken into their homes children other women have borne. Foster mothers know the experience of taking numerous children from a social agency and providing the love, care and discipline needed. Sometimes the child stays only for a few days; other times it may be months or years.

Other women open their hearts and homes "forever" by adopting a child that someone else either did not want or could not raise. Contrary to some homes, adoptive homes are those where a child is truly wanted. Parents risk taking the responsibility of raising a child not of their own flesh and blood.

If they have children of their own, they do not differentiate between the "homegrown" and the "adopted" child. Hundreds of children owe their development to such mothers (and fathers) willing to accept an assignment that someone else either couldn't or wouldn't assume.

Often our mothers resemble those depicted in the Bible. Moses is one example of a child whose mother realized it was in his best interest to become an adopted child. For Jochabed the choice was unique. The Egyptians tossed Hebrew infant males into the Nile. If Pharaoh's daughter adopted Moses, then Jochabed's son would have the gift of life. Surely Jochabed used her nursing years wisely. She instilled in Moses a sense of pride in being a Hebrew that he never forgot. Even after 40 years of being at Pharaoh's court, he identified with the Hebrews.

We think of the mother of James and John. Could we call her a bit pushy? She wanted her sons to have the two best positions in Jesus' kingdom. In today's competitive world there still are mothers who push their children, sometimes into areas where the child is not suited or doesn't want to be. Such mothers live vicariously through the successes of their children.

There was the mother of Jacob. Rebekah gave her son lessons in how to deceive. Jacob learned that lesson well and used it to his advantage against Laban. Yet Jacob also learned that deception cuts two ways. Laban deceived him on the daughter he got at his first marriage. Later Jacob's own sons practiced the art of deception in leading him to believe that Joseph had been killed by wild beasts. Yes, Rebekah's lessons traveled through several generations.

We also have other mothers. Eunice, the mother of Timothy (as well as his grandmother Lois), spent rewarding hours instructing Timothy. This was invaluable to him as Paul's associate.

Bathsheba must have felt joy to see her son Solomon use his wisdom so well in the early years of his reign as king.

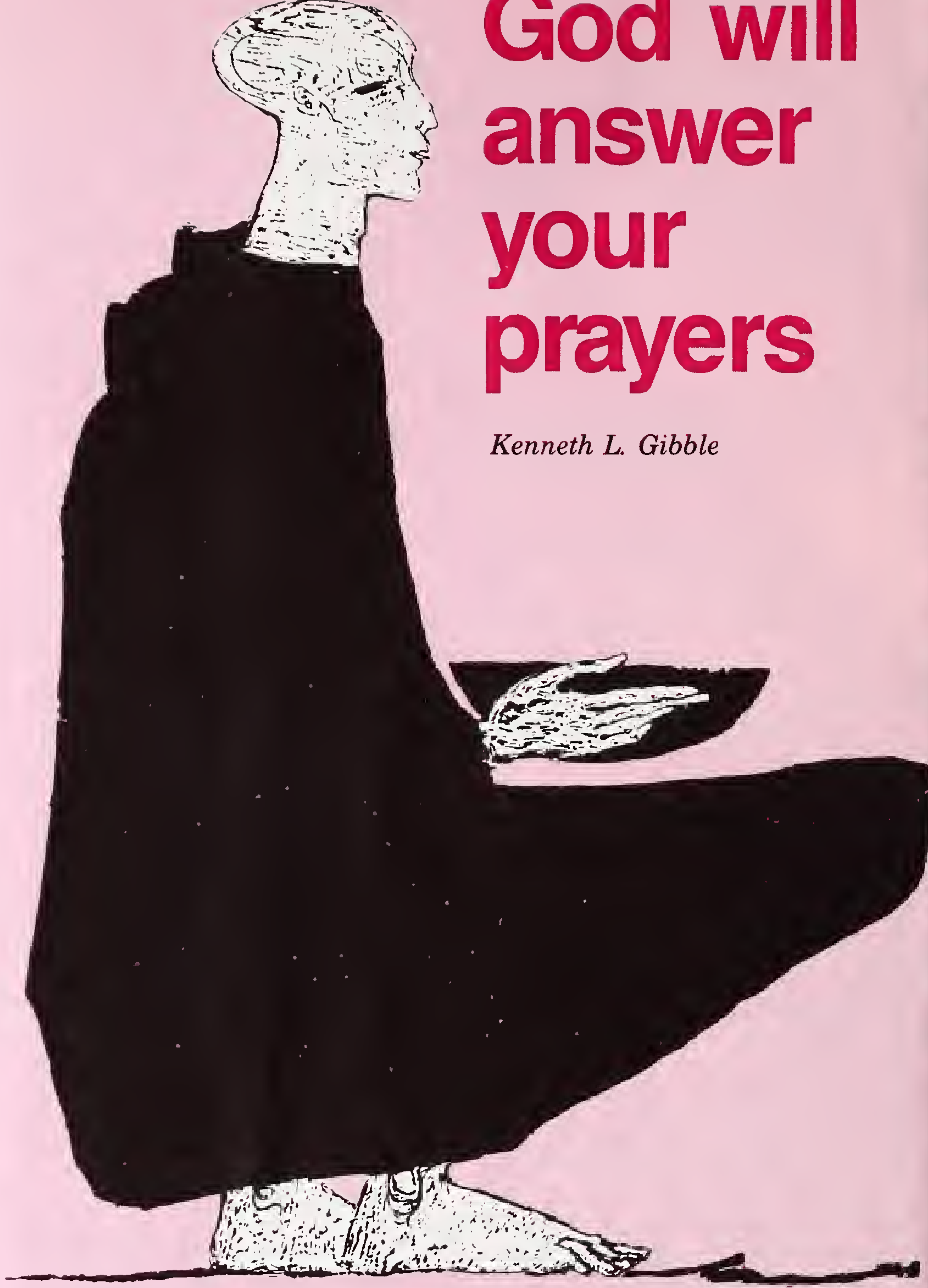
Hannah, the mother of Samuel, prayed earnestly to the Lord for a son. Her willingness to sacrifice Samuel into God's service yielded her other rewards, such as additional children and the knowledge that her son was a stalwart witness for God.

Mothers grieve over the waywardness of their children. Surely the mother of Samson must have had reason to ache at some of his deeds. How must Eve have felt when Cain slew his brother Abel?

The love of a mother does not quit when the children leave the nest to make their own way in the world. Her children often stand as testimony to faithful prayers and to some of the lessons learned. Sometimes her silent example does more than her scolding and reproof. Indeed "her children rise up and call her blessed" (Proverbs 31:28). •

God will answer your prayers

Kenneth L. Gibble



This artwork by an unknown artist is titled "The Supplicant." A supplicant is one who entreats humbly and earnestly.

I hate being awakened after I've turned in for the night. I'm always half out of it if the phone rings. A salesman could probably sell me real estate in Death Valley if he called at 2 a.m. Worst are the calls I get every now and then from the local police.

"Pastor, one of our officers has discovered an unlocked door in the church building on a routine patrol. Would you mind coming up and helping him check it?"

Muttering to myself (Why did I ever agree to live next door to the church? . . . I *told* George to make sure all the doors were locked after their meeting), I walk up the block to the police cruiser. The officers feel good about being alert, and I tell myself I ought to be grateful for their vigilance, but it takes a mighty effort to say a cheerful "thank you" while standing there shivering in the church parking lot with my pajama legs sticking out the bottom of my trousers.

The Bible encourages prayer. I can identify with the character in one of the parables Jesus told. The disciples had asked Jesus to teach them to pray, and he had responded by giving them "The Lord's Prayer." Then he related the parable about the fellow roused from his sleep. Clarence Jordan's translation makes the story vivid.

Jesus went on to say, "Suppose you have a friend who comes to you in the middle of the night and says, 'Hey neighbor, how about lending me three loaves of bread? A friend of mine has just arrived at my house and I don't have anything to serve him.' Then you'll call out from inside the house, 'Please don't disturb me. I've already locked the door and have got all the kids to sleep. I can't get up and let you have anything.' I really believe that even though you won't get up and let him have something out of friendship for him, you will crawl out and let him have whatever he needs if he keeps yelling and pounding at the door" (Luke 11:5-8, from Clarence Jordan, *The Cotton Patch Version of Luke and Acts*).

I'd probably tell my nocturnal visitor to go the Seven Eleven store across the street ("Open 24 Hours"), or I just might tell him to go somewhere else. But Jesus says no matter how out of sorts we are when awakened, we'll probably get up and help our friend just so the racket stops.

And then follows our Lord's "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you" (Luke 11:9). The point of the parable would seem to be that if you and I—who wake up irritable and uninclined to come to our friend's assistance—can be persuaded to respond, how much more will God the loving heavenly Father give to his children what they ask for.

Another parable carries this point to even greater lengths. Luke introduces this story: "Then he told them a parable about the need to pray continually and never to lose heart" (Luke 18:1). It's about an unjust judge who neither feared God nor had regard for other people. When a widow comes to plead

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Often we approach prayer like shoppers out on a buying spree in the supermarket.

for justice, he tries to turn a deaf ear. But it's no good; the widow isn't taking no for an answer. She keeps coming back again and again until the poor judge is a nervous wreck. Every time the intercom buzzes on his desk, he's afraid his secretary is going to say, "It's Mrs. Meshaw again." So finally he gives in. It isn't a guilty conscience or respect for God's law or human kindness that motivates him. He just wants to get this woman off his back.

And Jesus says, "You notice what the unjust judge has to say? How will not God see justice done to his chosen who cry day and night even when he delays to help them? I promise you he will see justice done to them and done speedily" (Luke 18:6-8). The point of this parable seems to be much like that of the first, that if we want God to give us what we want, we've got to ask, not just once or twice but again and again and again.

This raises some interesting and troublesome questions. Does God really want us to make nuisances of ourselves, pestering him until he gives in? Does God actually allow himself to be persuaded by our arguments? Does God change his mind—first not giving us what we want and then doing an about-face? How are we to square what these parables seem to be telling us with what Jesus said on another occasion: "Your Father knows what you need before you ask him" (Matthew 6:8)?

When answers don't come. What appear to be simple stories in fact bring up some difficult problems. Maybe I can summarize by attempting to roll into one brief statement the feelings that, as a pastor, I have heard expressed frequently. Sometimes these feelings surface when someone close has died; sometimes I hear them from a parent who doesn't know what to do about a troublesome child; sometimes they are spoken in a hospital room. They sound something like this: "I've asked God to help me, but I never seem to get an answer. I've prayed about this for a long, long time, but nothing happens. Why doesn't God answer my prayers?"

Every time I hear those words I nod and say to myself, "Yes, I know what you mean. I wish I could give you a simple, satisfying answer, but I can't." And sometimes I not only say that to myself, I say it to the person who has asked the question.

What does it mean—this asking, searching and knocking? Is it simply a matter of having the right amount of faith? I used to think so. I vividly recall as a youngster sitting in the living room at home, reading where Jesus said, "If you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move" (Matthew 17:20 KJV). If faith could move mountains, it surely ought to be able to move a living room chair. So I prayed for one of the chairs to be moved to the other side of the room. I opened my eyes and discovered—lo and behold—the chair stood in exactly the same place it had before my prayer. I concluded this failure could be attributed to one or two circumstances: Either the Bible wasn't reliable or my faith was lacking.

That is a childish example. I was only 9 or 10 at the time. But in some ways it has much in common with our attitude toward prayer, especially the kind of prayer where we ask God for something. And, let's be honest, most of us spend a great deal of time in our prayers asking God for something. Not that we shouldn't ask. Jesus said, "Ask, and it will be given to you." The big question is *what* will be given to us?

God is not like a supermarket. Jacques Ellul says in one of his books that we approach prayer like customers out on a buying spree. We have seen the goodies around us—on television, in magazine ads, in the shopping mall—and we want them for ourselves. And so, says Ellul, "God becomes the agent for satisfying the needs created by our society."

That's a serious charge, and you may argue that you don't ask God for material things. Neither do I. But that doesn't mean we are free from the consumer mentality. We sometimes talk of *having* faith, of *having* inner peace, even of *having* the Holy Spirit, as if they were things to be possessed. Seldom do we pray to live *in* and *by* faith or to receive and be sent forth by the Holy Spirit.

No, we must not stop asking in our prayers, and we can know we shall receive. What we receive may not be what we asked for. There can be another outcome to our requests, and the one God gives is better than what we ask for, even if we find it troublesome at the time. God takes the long view of things. God sees the whole picture in ways not possible for us.

And sometimes the answer is that the strength we have to face our problem is not only our own strength but that which comes in God's word to us: "Go with the strength you have." You are not left to your own resources. Your prayer is answered, not because the problem miraculously vanishes but because you have been given strength and ability as you need to overcome the difficulty. You may not even be aware of it, but the situation is inwardly and secretly changed.

God comes. God doesn't turn a deaf ear to our prayers. And God does not delay an answer because God enjoys seeing us suffer. Nor does God listen to our arguments until we've come up with one that finally convinces him he ought to act on our behalf. The heavenly Father knows what we need even before we ask. And it is our need that God responds to. Not our wants, mind you—our need.

We pray things will be changed. That the boss or the teacher will stop treating us so badly, that someone in our family will begin acting different, that a personal health problem will disappear. And sometimes these changes happen, although mostly the change that occurs through prayer is the change in ourselves. And that is God's answer to us.

But what of those times when, for all we can tell, our prayers are not answered? "Who knows? Just keep praying, Jesus says. Remember the sleepy friend, the crooked judge. . . . Keep on beating the path to God's door because the one thing you can be sure of is that down the path you beat with even your most half-cooked and halting prayer the God you call upon will finally come, and even if he does not bring you the answer you want, he will bring you himself. And maybe at the secret heart of all our prayers that is really what we are praying for" (Frederick Buechner, *Wishful Thinking*). •

Flashback: Home is where the heart is

Muriel Thiessen Stackley

Paging through the 1921 issues of *The Mennonite*, I was struck by a repetition of the plural personal pronoun "our" in article titles: "Our Women's Work," "Deficit in the Treasury of Our Foreign Mission Board," "How Can We Improve Our Recreations?" "The Missionary Phases of Our Relief Work," "From Our Former Editor."

To use the pronoun our is to say, This is a part of me; I identify with this; I belong to it and it to me.

In this issue of *The Mennonite*, with its emphasis on family, the pronoun our and its implications fit like hand in glove. Elsewhere in this issue you can read Helen Friesen's and Debbie Fast's words about nuclear family, Mary Derksen's words about the international/missions family and Bernie Wiebe's words about the society—another level of family. This page is devoted to "church as family."

Of course, you can take "church" on many levels too: local congregational, district/provincial, conference-wide, the denomination as a whole, Christendom—at least five. Let's take one: the General Conference Mennonite Church. That takes me back to 1921.

Having a long and sturdy taproot in the General Conference myself, I like to use the pronoun "our." So did the unnamed correspondent from Mennonite Mission in Los Angeles: "A few months before Dr. [J. E., presumably] Hartzler of Bethel College came to our mission to give a series of Bible lectures on 'Jesus and His Teachings,' he stopped on his way through the city and preached one sermon. This was enough to make us anxious for the time when he would come again." Hartzler did come again and gave 10 lectures. The group of busy people "were on hand every night. One family even moved into the mission house and camped for 10 days" (April 21, 1921). Belonging.

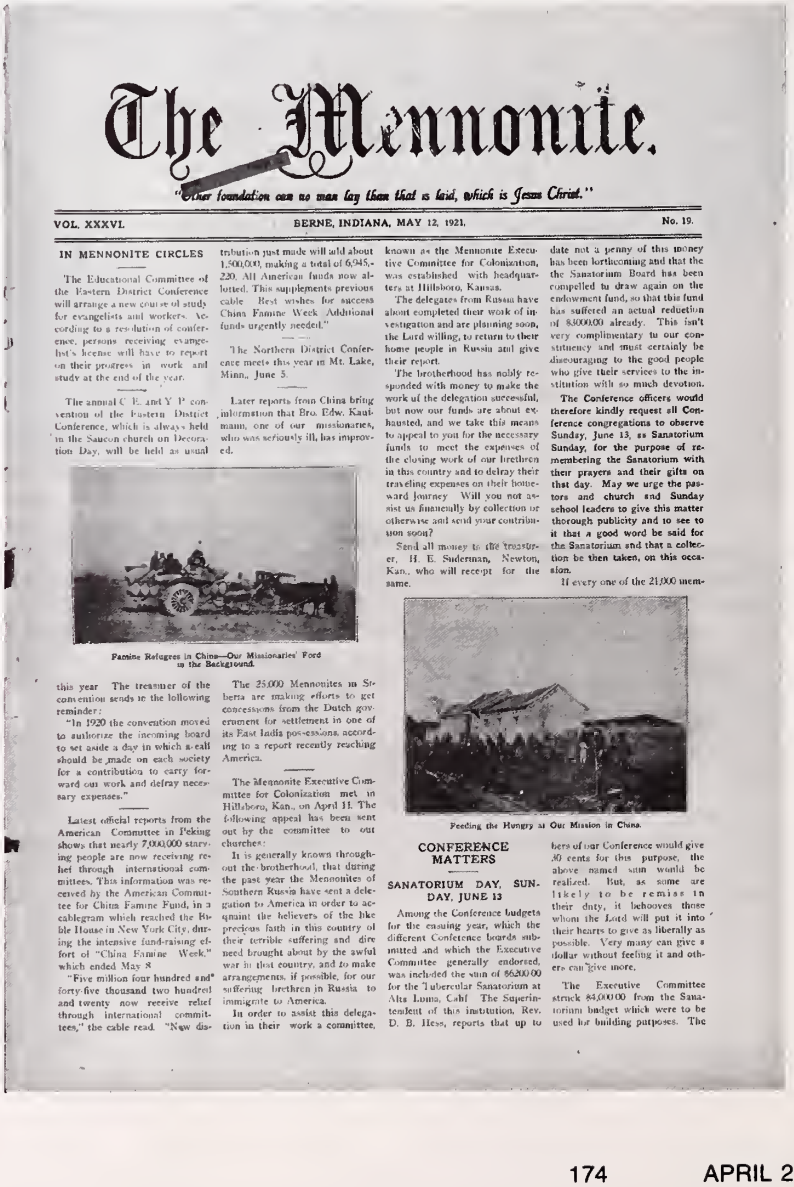
Arthur Rosenberger used the personal pronoun our in his note of anxiety in the April 28 issue: "It seems to me that the reason so few of our young men are taking up the ministry as a life work lies in the fact that they do not realize the need of ministers or understand the nature of the ministry as a calling until after they have settled upon a life work." (Rosenberger would like today's allowance for midlife career changes.) He goes on: "There are undoubtedly in our churches a number of young men who could qualify themselves to enter this profession." (Were he writing 64 years later, would he have said, ". . . our young men and women"? I want to think so. Belonging.)

Anna Stauffer (in the May 5, 1921, issue) writes passionately about "The Missionary Opportunities of Our Christian Endeavor Societies," filling four 14-inch columns with workable suggestions. In her going-giving-praying outline, she includes this: "When we put our mission offerings into the mission treasury of the society, we are often deceived into thinking we have given much because the total is large. It would be helpful if the treasurer would now and then tell us what our offerings are per capita. On the other hand, only the Lord can make us see what proportion of our own means each of us has given." Belonging.

Emergency food for China dominates the front page of the May 12 issue. Captions under the two photos read: "Famine Refugees in China—Our Missionaries' Ford in the Background" and "Feeding the Hungry at Our Mission in China."

Tucked in amongst the famine news is this item: "Later reports from China bring information that Bro. Edw. Kaufman, one of our missionaries, who was seriously ill, has improved." And further down you find an announcement about money needed by the Mennonite Executive Committee for Colonization for "terrible suffering and dire need" of "Mennonites of Southern Russia," prefaced with these words: "The following appeal has been sent out by the committee to our churches." Belonging.

While good newswriting does not use personal pronouns, I am drawn to this history of *my* conference, unabashedly cast in the language of belonging. It's where my heart is. •



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, MAY 12, 1921. No. 19.

IN MENNONITE CIRCLES

The Educational Committee of the Eastern District Conference will arrange a new course of study for evangelists and workers. According to a resolution of conference, persons receiving evangelist's license will have to report on their progress in work and study at the end of the year.

The annual C. E. and Y. P. convention of the Eastern District Conference, which is always held in the Saucon church on Decoration Day, will be held as usual this year. The treasurer of the convention sends in the following reminder:

"In 1920 the convention moved to authorize the incoming board to set aside a day in which a call should be made on each society for a contribution to carry forward our work and defray necessary expenses."

Latest official reports from the American Committee in Peking shows that nearly 7,000,000 starving people are now receiving relief through international committees. This information was received by the American Committee for China Famine Fund, in a cablegram which reached the Bible House in New York City, during the intensive fund-raising effort of "China Famine Week," which ended May 8.

"Five million four hundred and forty-five thousand two hundred and twenty now receive relief through international committees," the cable read. "New distribution just made will add about 1,500,000, making a total of 6,945,220. All American funds now allotted. This supplements previous cable. Best wishes for success China Famine Week. Additional funds urgently needed."

The Northern District Conference meets this year in Mt. Lake, Minn., June 5.

Later reports from China bring information that Bro. Edw. Kaufmann, one of our missionaries, who was seriously ill, has improved.

Famine Refugees in China—Our Missionaries' Ford in the Background.

The 25,000 Mennonites in Siberia are making efforts to get concessions from the Dutch government for settlement in one of its East India possessions, according to a report recently reaching America.

The Mennonite Executive Committee for Colonization met in Hillsboro, Kan., on April 11. The following appeal has been sent out by the committee to our churches:

It is generally known throughout the brotherhood, that during the past year the Mennonites of Southern Russia have sent a delegation to America in order to acquaint the believers of the like precious faith in this country of their terrible suffering and dire need brought about by the awful war in that country, and to make arrangements, if possible, for our suffering brethren in Russia to immigrate to America.

In order to assist this delegation in their work a committee, known as the Mennonite Executive Committee for Colonization, was established with headquarters at Hillsboro, Kansas.

The delegates from Russia have about completed their work of investigation and are planning soon, the Lord willing, to return to their home people in Russia and give their report.

The brotherhood has nobly responded with money to make the work of the delegation successful, but now our funds are about exhausted, and we take this means to appeal to you for the necessary funds to meet the expenses of the closing work of our brethren in this country and to defray their traveling expenses on their homeward journey. Will you not assist us financially by collection or otherwise and send your contribution soon?

Send all money to the treasurer, H. E. Suderman, Newton, Kan., who will receipt for the same.

Feeding the Hungry at Our Mission in China.

CONFERENCE MATTERS

SANATORIUM DAY, SUNDAY, JUNE 13

Among the Conference budgets for the ensuing year, which the different Conference boards submitted and which the Executive Committee generally endorsed, was included the sum of $6200.00 for the Tubercular Sanatorium at Alta Loma, Calif. The Superintendent of this institution, Rev. D. B. Hess, reports that up to date not a penny of this money has been forthcoming and that the the Sanatorium Board has been compelled to draw again on the endowment fund, so that this fund has suffered an actual reduction of $3000.00 already. This isn't very complimentary to our constituency and must certainly be discouraging to the good people who give their services to the institution with so much devotion.

The Conference officers would therefore kindly request all Conference congregations to observe Sunday, June 13, as Sanatorium Sunday, for the purpose of remembering the Sanatorium with their prayers and their gifts on that day. May we urge the pastors and church and Sunday school leaders to give this matter thorough publicity and to see to it that a good word be said for the Sanatorium and that a collection be then taken, on this occasion.

If every one of the 21,000 members of our Conference would give 30 cents for this purpose, the above named sum would be realized. But, as some are likely to be remiss in their duty, it behooves those whom the Lord will put it into their hearts to give as liberally as possible. Very many can give a dollar without feeling it and others can give more.

The Executive Committee struck $4,000.00 from the Sanatorium budget which were to be used for building purposes. The

We can face the future

Ruth Brunk Stoltzfus

Sometimes when the future looks bleak, it is good to remind ourselves that our time is not the first. The ruins of the Coliseum in Rome bear stark testimony to long efforts at erasing the Christian faith. Today in the midst of the ancient ruins (bottom center) the cross stands symbolically victorious.

The world situation is grim: corruption in governments, ghastly poverty while the rich get richer, threat of a nuclear holocaust. Society's cheap values influence us: obsession with success, money, power, pleasure. Human life, born and unborn, is cheap. And our small world of family and friends has its own share of painful crises.

"Lord, why don't you do anything?" we cry.

It is something like the cry of why by Habakkuk, who was a prophet of Judah: Lord, look at the sins of your backslidden people—unjust treatment of others, fighting, quarreling, bribery, trickery, oppression. God, why don't you do anything about this situation?

The Lord gave the prophet an amazing answer: I am bringing to power a cruel, devouring people, the Babylonians, whose god is their own strength. They are sweeping across the earth to seize lands that are not their own. They collect prisoners like sand.

Habakkuk still asked why. "Lord," he cried, "you have chosen the fierce Babylonians to punish us. But you—a holy God who cannot look upon evil—why are you silent when wicked people overcome those who are more righteous?"

He went to a high place to be alone, to wait for God's answer to his complaint. It came. The Lord told him to write it down on tablets because fulfillment would be slow but sure. The answer: Those who are evil will not survive, but those who are righteous will live because they are faithful to God (Habakkuk 1:1—2:4, paraphrased).

Somehow, in listening to God's voice, Habakkuk's cry of why changed to a cry of trust. Like him, we can find help for our complaints and fears when (1) the living Lord is real to us and we wait alone, listening for his word to us.

2. We reflect on God's mighty deeds in the past and plead, "O God, exercise your power in our situations and in our lives."

3. We relearn that God is functioning in the world and in our lives every moment of every day. (Is the sun inactive when hidden from our view?)

4. We leave with God the mystery of suffering, whether he plans it or permits it. We know that he brings good out of suffering and gives sufficient grace for each hardship. We know too that we are his instruments to alleviate the suffering of others.

5. We leave the punishment end of things to God's wisdom and timing, but oh, that all humanity would find and follow Christ.

6. In spite of hard circumstances we are joyful because the Lord God is our Savior. "The sovereign Lord gives me strength" (Habakkuk 3:18-19, paraphrased).

7. In closeness to God and his Word we have hope for the future.

One day the sovereign Lord will set all things right. "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Habakkuk 2:14). ". . . let all the earth keep silence before him" (Habakkuk 2:20).

Let my own heart be silent and worshipful before him. The Lord is still in his holy temple and he is still in charge of his world and of my life. Such is the answer of faith and of faithfulness: believing in God and his purposes when the future seems dark.

I have faced an uncertain future since surgery for colon cancer in August 1983. I cannot say whether in weakness I may one day cry, "Why?" So far I have not been able to worry and am as busy and happy as ever. It is God's plan that we serve his good purpose during our brief stay on earth and in his time to move to our permanent home in heaven. May we not nag God about our health as though we expect to stay here always. "The Lord will keep you from all evil; he will keep your life" (Psalm 121:7).

Is a child afraid in the dark when her hand is in the hand of her Father?

Ruth Brunk Stoltzfus, 1111 Mt. Clinton Pike, Harrisonburg, VA 22801, is a free-lance writer.

The heavenly climb

Karren Boehr

When our two families discussed possible activities for the day, the idea had sounded so tantalizing. A two-mile hike through the beauty of the Rocky Mountains to an isolated and picturesque lake nestled among the towering peaks would not only be delightful to the senses but a sure snap physically. Everyone was enthusiastic, definitely up to the small challenge.

The beginning of the trail was wide, a ribbon of red earth parting a meadow of delicate flowers as far as the eye could see. All around, the majestic summits glistened in the morning sun, beckoning the cameras from jean pockets, knapsacks and shoulder bags. The atmosphere was literally charged with beauty.

But the meadow ended and the climb began. The path was abruptly rocky and steep, and every step became an unsure adventure. Huffing in the thin mountain air with our flatland lungs, we were soon exhausted, far beneath our goal. Collapsing on the nearest log for a breather, we discussed the strenuousness of our "nothing to it" hike and our seemingly evasive goal.

"Hey, it's great up there. Worth every minute," two climbers offered as they passed us on their way down.

"How much farther?" we panted after them.

"You're at least half way," came the reply over rapidly disappearing shoulders.

Then we could make it. The lake was still there, within our reach. The adrenalin flowed afresh, sending new strength to complaining muscles and feet.

Our group was forced to stop several more times before we reached our destination, but each time someone who had just been there saw our tired bodies and cheered us on.

Delighted to lie in the thick grass, shoes carelessly tossed to one side, I drank in the grandeur of the crystal, quiet lake which was all it had been bragged to be. Then I reflected on another climb—equally taxing and unpredictable.

The path of Christians is not the freeway we are often led to believe when we make the decision to follow Christ. The journey into the heavenlies is often rugged and stony, and saints to be need encouragement—often. Some do not start the ascent in as great shape as others and need more assistance. Yet we are often tempted, when brothers or sisters stumble and disappoint us, to shove them over the cliff rather than refresh them and renew their vision.

All saints of God need to hear again and again that the lake is just ahead. Keep pressing on.

Ah, the climb that day was worth every aching, gasping moment. And the climb into the heavenlies? The view—and I've hardly begun—makes the mountain lake a dirty puddle by comparison.

"The journey into the heavenlies is often rugged and stony, and saints to be need encouragement—often."

The climb is worth every aching, gasping moment.

Karren Boehr, Box 57, Henderson, NE 68371, is a free-lance writer.

Reflections on a wedding at Cana

Mark Fitzpatrick

The ray of starlight there again, my love!
Your eyes still hold that spark we caught back then.
Reminisce, my love! The memory renewed!
The years have wound around the lintels of
our door like vines. We pull them back to glimpse
that face, the nova that star remembers well.
Our lonely boat upon Gennesaret:
we thought the world the edges of that lake.
A bigger world that star remembers well.

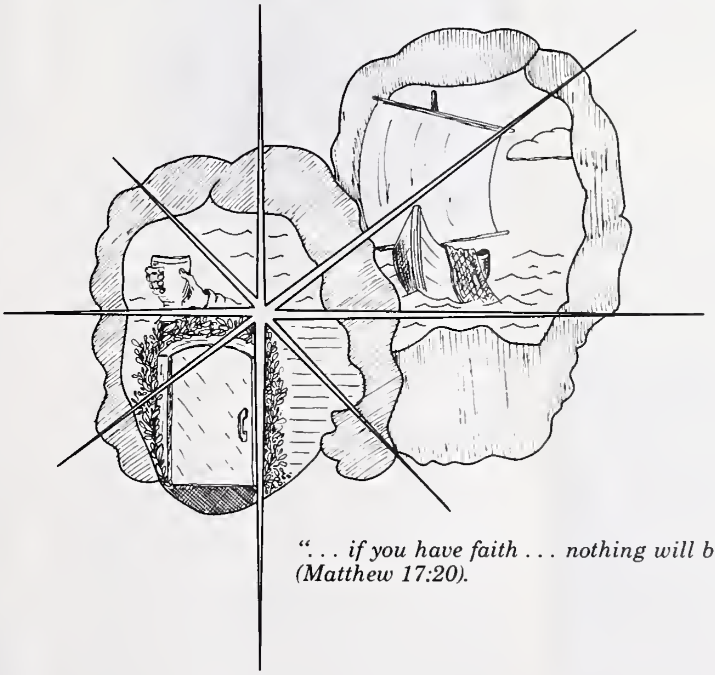
L'heim in our ears!
L'heim for our days!
L'heim to the both of us!
And for our children who would fish the lake
and fish the sky for signs of the Messiah's reign:
L'heim!

The wedding feast of 50 years now past,
the laughing tremors, toasts, applause, the wine,
among the uproar of that happy crowd,
the trapsing of sawdust among the guests,
the eyes, the face that novaed Genesis.
"Rabboni, too, has come! Old Joseph's son!"
Before his name like flames went leaping from
Asia and birthed his prodigal of sons,
the Western world, my father's hall he graced.

We danced. He sat and ate. And many there
intoxicated by his presence stared
or gathered close to grab a crumb of speech,
an ember to swallow, filter through veins
and fan till life like forests on fire had blazed.
And may still too drunken by despair
to handle smiling or their glass, just sat
and slobbered out bitterness, and ignored him.
We danced. He laughed. We sat and ate.

L'heim in our ears!
L'heim for our days!
L'heim to the both of us!
And for our people who had fished the lake
and fished the sky for signs of the Messiah's reign:
L'heim!

How small our world has grown since then, my love!
Our smoldering years eclipsed by his name!
Still bright, your eyes, my love, in twilight's shade.
How many times since then we've journeyed back
to when the hall was filled with bells, that time
when he who spun the worlds had punched a hole
in history and fed us with his fruit,
and sent us giddy to our homes and beds.
Your eyes, still bright. That star remembers well.



". . . if you have faith . . . nothing will be impossible. . ."
(Matthew 17:20).

L'heim in our ears!
L'heim for our days!
L'heim to the both of us!
And for our children who would fish the lake
and fish the sky for signs of the Messiah's reign:
L'heim!

Mark Fitzpatrick, 3216 W. 162nd St., Markham, IL 60426, wrote the above for the wedding of friends last Nov. 24. Mark is a member of the Mennonite Voluntary Service unit at Markham.

The Native Ministries Board of the Conference of Mennonites in Canada has opened a new office in Winnipeg to minister to urban native people. Neil Unrau will work in public education. Willi Guenther will counsel and do advocacy for the building's residents (The building in which the office is located belongs to Mennonite Urban Renewal Project). Elijah MacKay will relate primarily to the native church in the area.

The largest Scripture placement project in history is under way in Brazil, according to John Vander Boom, executive director of the Canadian Home Bible League. All the nation's Protestant denominations are cooperating in the ambitious program to place a contemporary version of the New Testament in the hands of 25 million secondary school children. The government of Brazil is also cooperating by providing duty-free status for the 25 million Portuguese New Testaments that will be imported over the next five years.

NEWS

To become Menno Simons College

Mennonite Studies Centre opens April 1

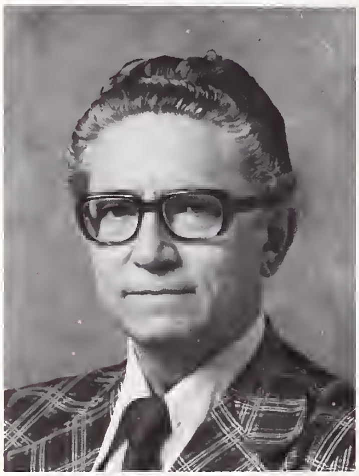
Winnipeg—At an informal press briefing on March 26 at the University of Winnipeg, it was announced that a new Mennonite Studies Centre officially comes into being on April 1. The director is George K. Epp, former president of Canadian Mennonite Bible College and most recently pastor of the Douglas Mennonite Church in Winnipeg. Epp will be joined in late summer by a research associate (a "Fellow" who has been appointed already but whom the university did not want to name on this date).

The Mennonite Studies Centre is being funded by the David Friesen Family Corporation, and it is intended to evolve into Menno Simons College no later than Jan. 1, 1990.

This institute will engage in teaching, research and community services related to Mennonites.

Upon questioning, Russ McCormick, University of Winnipeg vice president for academic affairs, said the new centre will be an extension of the "Mennonite Chair" which has been in place there since 1978. Harry Loewen, who holds that chair, will continue in that position but will also work closely with the new centre. Epp and his associate will have a special suite of offices in a separate building on the campus, apart from the Mennonite Chair. Loewen says the centre will make it possible to offer more courses, and he hopes to soon see a major in Mennonite studies.

The University of Winnipeg maintains that initiation of the centre, along with the eventual Menno Simons College, will not duplicate or conflict with the existing Mennonite colleges in Manitoba. It is to enhance and expand what is now being done. One illustration is the plan to have outstanding Mennonite scholars devote time to specific research, conduct seminars and teach classes not now available.



George K. Epp

The Mennonite Studies Centre will have no direct conference affiliation, but plans are to invite the three larger Mennonite conferences (CMC, MB, EMC) to each name a representative to the executive committee charged with management of the centre. Others on the executive committee are to include: one from the University of Winnipeg Board of Regents, one from the university senate, the academic vice president of the university, three representatives from the Friesen Corporation and the director of the centre.

Commenting on the unique qualities of the new centre, Epp says, "This is the first Mennonite institution that's starting inter-Mennonite and has as its plan to be unifying in all aspects. The orientation will not be any specific conference, but it will be Anabaptist." McCormick adds, "We see the Menno Simons College as ultimately supporting higher enrollments at the other Mennonite colleges. Students may well feel freer to take full programs there because they can come to the university campus later with the assurance that further Anabaptist studies are available in the context of total university offerings."

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– Mt. 5:13

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Gregory Lagana, deputy director of the office of press and public relations, Bureau of Inter-Mennonite Affairs, U.S. State Department, visited First Church of Christian, Moundridge, Kan., Feb. 24 to debate U.S. foreign policy in Central America. Opposing Reagan administration policy in the debate were Duane Johnson of Moundridge, Eldon Epp of Salina, Kan., Griselda Shelly of Newton, Kan., and Charles Benjamin of North Newton, Kan. Johnson, Epp and Shelly have each taken part in Witness for Peace, an ongoing interchurch peace witness in the region. Benjamin teaches political science at Bethel College.

Monique Begin, Canada's former minister of Health and Welfare, addressed the Monday Peace Colloquium Feb. 18 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. "Why did I have to come here to meet Mennonites?" Begin challenged the students. She talked about health care in the United States and Canada. Current trends in the United States, she said, are to place health care at the mercy of market forces. The interest to contain costs is admirable, but the unleashed forces of market competition act like a bulldozer which "hurts people in its passage."

The Associated Mennonite Biblical Seminaries, Elkhart, Ind., are seeking applications from Mennonite women graduate students for the first in a series of lectureship stipends of $10,000. The successful candidates will be doctoral students or postdoctoral scholars in biblical, church historical, theological ethics, and church and ministry areas. Applications for the first term, September 1985 through May 1986, are being received through April. Contact Marie Clemens, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

East Kowloon Mennonite Church dedicates meetingplace

Hong Kong (GCMC)—The East Kowloon Mennonite Church here dedicated a new meetingplace on March 10. The congregation, begun a year and a half ago, has rented and converted commercial space which it plans to use as its worship and outreach center for the next two years.

The dedication service was chaired by Dion Leung. Hugh Sprunger, mission program coordinator and Commission on Overseas Mission missionary, gave the dedication message. More than 40 people filled the church, with many members from the Lok Fu Mennonite Church, also in Hong Kong, joining the celebration.

Sprunger noted that the building, formerly a factory, was entering a new kind of productivity, bringing peace, hope and joy to the surrounding community.

The church officially began in November 1983 with three people from the Lok Fu Church who wanted to establish a new fellowship through regular Bible study. They were Dion Leung, Peggy Chan and Lanny Tam. These three were assisted by two missionary families—Ed and Kay Hoy of the Eastern Mennonite Board of Missions and Charities and Tim and Suanne Sprunger of the General Conference's Commission on Overseas Mission.

Until now, the East Kowloon Church met in the home of Tim and Suanne Sprunger, but a growing schedule and the increasing size of the group made continuing in that location difficult.

The East Kowloon Bay area is one of the most rapidly expanding parts of Hong Kong. The population density is over 3,500 people per square kilometer and will likely increase in coming years. Because there are few established churches in the area, members of the East Kowloon Church felt it important to create a presence in a visible way.

The group's future appears promising. Many of those attending have not officially become Christians yet participate actively. Teaching English and forming various fellowships is the basic form of outreach. Now that there is more space, more classes and activities are planned.
Tim Sprunger

MCC employee shot in Guatemala

Akron, Pa. (MCC)—Manuel Guaran Crup, Guatemalan employee in the appropriate technology project in Santa Maria Cauque, was killed by several gunmen who entered his house March 5. The men identified themselves as security agents and then shot Guaran in front of his family.

The 55-year-old Guaran had been associated with Mennonite Central Committee since the 1976 earthquake. He was employed full time in the appropriate technology project since 1981. He was promoting fuel-conserving mudstoves in rural Guatemala at the time of his death.

Guaran had reported receiving death threats, and his family had moved several times during the last few years. Some reports suggest robbery as a motive. His family said that they thought the killing resulted from a personal grudge that a former neighbor had with Guaran.

The military commander in Chimaltenango, the provincial headquarters for Santa Maria Cauque, told MCC representatives that they had conducted an investigation and concluded that the death was the result of personal vendetta.

No one has been charged in the crime and no further investigation is taking place.

Rich Sider, MCC secretary for Central America, reports that such acts of violence are common in Guatemala due to the continuing civil war and resulting chaotic situation. The Guatemala Human Rights Commission reported to the United Nations that between January and September 1984 over 4,000 civilians were assassinated or kidnapped in Guatemala. The commission says that the vast majority of these killings and abductions are committed by military or paramilitary forces. The government neglects to investigate these crimes or civilian criminal acts.

Manuel Guaran, Guatemalan MCC employee in the appropriate technology project, farming at Monte Horeb, where he was killed March 5.

Akron (Pa.) Mennonite Church is searching for a senior pastor to replace Truman Brunk, Jr., who has resigned effective July 1. The 340-member congregation is headed by a pastoral team of three people in addition to the senior pastor. For information contact Naomi Wyble, Route 2, Box 586, Ephrata, PA 17522, (717) 859-3063.

"Across the Abyss" is the title of an American Friends Service Committee seminar May 24-26 in Philadelphia. It will explore Soviet policy toward the Third World and how it relates to U.S. foreign policy, review and analyze East-West relations and study U.S. public opinion toward the Soviet Union. Some 20 U.S. experts from academic and public interest organizations will be speakers and discussion leaders at this national seminar on the Soviet Union, Eastern Europe and U.S.-Soviet relations. Anyone interested should contact Bruce Birchard at (215) 241-7171.

Supporters of the Peace Tax Fund Bill will gather in Washington for an annual seminar May 2-4. They will participate in workshops and visit members of Congress to encourage their representatives and senators to become co-sponsors of the bill. The National Campaign for a Peace Tax Fund seeks passage of a bill that would allow taxpayers conscientiously opposed to paying taxes for military purposes to shift the military part of their income taxes to peace-promoting purposes. For more information contact the National Campaign for a Peace Tax Fund, 2121 Decatur Place, N.W., Washington, DC 20008, (202) 483-3751.

African farmers struggle for self-sufficiency

Maseru, Lesotho (MCC)—With the problems of drought and hunger in Africa in the news, some critics say that Black African leaders have no ability to lead or even feed their own people.

But Richard MacBride, Mennonite Central Committee worker in Lesotho, Southern Africa, reports that "individual initiative, knowledge and the desire to become more self-reliant do exist among the people of Africa. Black Africa is not a continent of beggars."

Near the village of Mafeteng, MacBride reports, one man decided to do something about the inadequate rainfall for his garden and home use. He constructed a water catchment scheme, and on the rare occasions it rains, water runs off his roof into a trench and then into his underground, handmade water tank. He uses a bucket to retrieve water for garden or home use.

Last year during the drought he had enough water to grow vegetables for his family. MacBride reports that this African villager has demonstrated to his neighbors that it is possible with initiative and a few resources to do something about a seemingly hopeless situation.

In the Ha Vtsi village there is a thriving garden project at the John Maund High School. The students do all the work, led by their gardening teacher, Ntate Makhethi. Each class is given a garden plot and students compete for prestige and academic marks to have the best producing garden. A small dam and irrigation system provide adequate water for good harvests. The school produces much of its own food needs through this garden. Sometimes surplus vegetables are sold to nearby villagers.

MacBride reports that in Maseru, the capital of Lesotho, many are asking why so many truckloads of South African vegetables are imported, when Lesotho could grow its own food. Urban dwellers in Lesotho are growing more and more of their own fruit and vegetables. The best gardens use such techniques as mulching and composting. A reliable water supply is also necessary.

"It would be naive and wrong to think that a few gardens and innovative but isolated gardeners will produce a crop miracle for any country," MacBride says. "These can only demonstrate what is possible on a small scale. More people must become motivated and work together if a country is to achieve anything near food self-sufficiency."

MacBride says that many agriculturists have pointed to China as an example of what can be done if governmental priorities are right. And MacBride says that last year, despite severe drought, nearby Zimbabwe was able to produce the biggest crop since its independence in 1980. "One-third of the maize harvest was produced on marginal land by determined peasant farmers—an event that surprised almost everyone," MacBride writes.

Women from Lesotho carry water up hillside.

Glenn Frankel in the *Washington Post* writes that perhaps most important to Zimbabwe's success is the fact that "Zimbabwe has a black-ruled government that from its first day in power has been committed to maintaining food self-sufficiency."

MacBride concludes, "Government commitment to rural development and self-sufficiency combined with support for already motivated and determined growers is a step forward for Africa."

Two Mennonite conferences study young adults, church growth

Newton, Kan. (GCMC)—What happens when a large percentage of Mennonite young adults leaves traditional rural areas for more urban settings? Does the adjustment to city living also mean an adjustment in long-held Mennonite/Anabaptist values and beliefs?

During the past 20-30 years an increasing number of Mennonite young adults and students have been moving to urban areas and university settings. Many leave their home communities for various reasons, including voluntary service placement, vocational enhancement and the pursuit of higher education. Initially it may have been assumed that these young people would return home. Yet many do not. Instead they remain in larger urban areas and university settings, out of which have emerged many new congregations and fellowship groups.

Responding to this new pattern of Mennonite migration, the Commission on Education of the General Conference

continued on p. 181

Daniel Schipani (right) of Hato Rey, Puerto Rico, taught two weeks of the Associated Mennonite Biblical Seminaries interterm course "The Teaching Ministry of the Church" in January at the Elkhart, Ind., campus. The third week took place in conjunction with students from Eastern Mennonite Seminary, Harrisonburg, Va., at Laurelville Mennonite Church Center, Mount Pleasant, Pa., and at Mennonite Publishing House, Scottdale, Pa. Schipani, since 1976 professor of psychology, counseling and Christian education at Seminario Evangelico de Puerto Rico, will join the AMBS faculty July 1 as professor of Christian education.

A National Convention: Stop the Arms Race in Space (STARS) is to be held in Colorado Springs, Colo., May 3-5. The goal of the convention, which is organized by a coalition of Colorado peace groups, is to develop a strategy and form a coalition of groups to stop the arms race in space. Education about the issue of space weapons will also be offered. For information call Vicki Metcalf at (303) 471-1077 or Tom Rauch at (303) 832-4508.

Native voices speak on the future of missions

Winnipeg—The future of Christian missions to Native peoples is bleak unless the Christian church learns to repent of past mistakes and allow Natives more freedom to seek their own expressions of the Christian faith, according to several Native speakers at a public forum at the University of Manitoba here in late February.

The speakers, including John Letendre, a newly ordained Native Anglican priest, Emma LaRocque of the Native Studies Department at the university, Stan McKay of the United Church and Flora Zaharia of Native Education Branch, Province of Manitoba, all reflected on the future of Indian missions in the light of their varied experiences with the church. They gathered to dialogue with John Webster Grant, a historian whose latest book, *Moon in Wintertime*, is a detailed study of 450 years of missionary activity among the Indian peoples of Canada.

Many of the problems associated with the missionary endeavors of the past resulted from the church's attitude of cultural superiority over Natives and the attempts to control all aspects of Native lives. McKay noted that in traditional society an individual's behavior might be regimented but not his or her freedom to think, to dream or have visions.

All this changed with the arrival of missionaries, who told everybody what to think or believe.

LaRocque criticized the church for "playing into the hands of colonization." She and others referred to a sense of betrayal when trusted missionaries appeared to put government policies ahead of the good of the people. "On a personal level missionaries were concerned about Natives. On a political level they were almost always on the side of law and order."

The ambiguity of the church's witness in the past remains. "Some groups still call Indian traditions 'evil.' The church is still effective in dividing people—Christian versus 'pagan,' various denominations against each other. Yet the church is also the only European institution standing up for Natives and recognizing the validity of Native traditions."

These speakers, for all their harsh criticism, still held out some hope that the church could be meaningful for them and for others who share their concerns. McKay spoke of the loss of traditional spiritual symbols and the need to replace them with something spiritually meaningful and uniquely Native. "I pray to God that it is something in the context of Christianity."

Letendre noted the parallels between the Indian situation and the situation that Jesus was born into, adding, "Indian people can readily identify with the person of Christ and with his promise. Christ sees not only who we are but also our possibilities."

Zaharia affirmed some contemporary missionaries for being more open to Indian traditions and values: "We all have the same God and we all have our own ways of praising him."

According to LaRocque, "The church is the only institution to ask questions of the quality of life and of ethics, the only one whose roots are based on agape love, servanthood, non-violence, human liberation. If the church holds onto this and allows Natives to add their sense of justice and morality and ethics, we can confront Canadian society from a very good basis indeed." *Neil Unrau*

---

and the Student and Young Adult Services of Mennonite Board of Missions have devised a joint study project to gather information about church growth and development which have emerged from the migration of students and young adults. Guiding the project for COE is James L. Dunn and for SYAS is Myrna Burkholder. Mary Vehr Mumaw is project assistant from the SYAS office in Elkhart, Ind. In addition to COE and SYAS funds, the project is supported by a grant from Mennonite Mutual Aid.

Data for the study is gathered in two ways. First, a survey has been conducted of congregations and fellowship groups begun in urban and university settings since about 1955. Second, a survey of students and young adults is taking place through use of COE and SYAS census listings.

From the survey of congregations and fellowship groups, the study (to be completed by May) will show how these groups came into being, their growth patterns, development of their leadership, style of congregational life and conference structures, and other Mennonite institutions and organizations that provided support.

The second part of the study (to be completed in August) will gather in-depth information on current beliefs and attitudes held by Mennonite young adults and students. Containing about 140 questions, the survey was mailed in February to over 9,000 young adults and students in Canada and the United States, including those at Mennonite and non-Mennonite institutions. Information collected includes the person's current involvement in congregational life, beliefs on moral matters, aspects of personal spiritual pilgrimage, opinions on traditional Anabaptist beliefs and personal demographic data. *Mary Vehr Mumaw*

Theodore W. Stackley, husband of Muriel T. Stackley, General Conference news editor, died suddenly on April 5 of a heart attack. He was 48. Muriel and daughter Tamm live at 1125 N. Ash in Newton. Two sons, Therron and Javan, of Lincoln, Neb., also survive. A memorial service was held at the Ebenezer United Methodist Church, Burns, Kan., on April 10. The Stackleys affiliate with New Creation Fellowship in Newton.

Central Guardian, a two-week NATO military exercise involving some 70,000 troops, 17,000 of whom were flown in from the United States, took place around Ebersgons, West Germany, Jan. 28. Mennonite Central Committee worker Andre Gingrich lives in Ebersgons. West German police reported that the maneuvers resulted in 548 accidents involving four deaths and 46 injuries, environmental damage, including large fuel leaks near important water sources, and many buildings rammed by tanks. Maneuver critics say the exercises are conducted according to an offensive war strategy which includes nuclear attacks.

Summer student ministry program at First Mennonite Church, Edmonton

Edmonton—First Mennonite Church here developed a summer student ministry program in 1976. David Wiebe, a young second-year Canadian Mennonite Bible College student, was our first intern in the summer of that year.

There were two motivations for developing the program. First, it was designed to enrich the program of the congregation. The theology students we wanted to recruit would be at a stage of educational and personal development where they would tend to be at a "sharp personal cutting edge." They would be ready to offer new ideas and insights, and practical experiments.

Second, the summer student ministry program was developed to provide an opportunity for young students to test ministry as a vocation. First Mennonite Church felt a responsibility to be a small part of a much larger network involved in the development and training of church leaders.

Thus the program was designed both to enrich the experience of the congregation and to provide an experience in ministry for a student considering the pastoral ministry. CMBC and SCBI subsequently became the pools from which these students have been drawn.

The model for the program consciously became the "supervised experience in ministry" model. This was not to be merely a summer job in ministry but a practical experience in several aspects of ministry, with the significant learning to occur along the "action-reflection" pattern. Supervision was to be the key reflective component. Each major practical experience in ministry was to be complemented by a supervision process. Thus, after every sermon preached, for example, a group of three or four people representing a cross-section of the congregation has met with the student to reflect back to him or her the strengths and weaknesses of the preaching. Also personal, weekly supervision by the pastor was built into the program.

Our experience is that the making of the learning covenant, and the reflecting on progress made in fulfilling it, is one of the most important and helpful components of the summer's experience for each student intern.

The summer student ministry program has never meant full-time employment with church work. Instead, the church has helped the student find outside employment on a part-time basis. In this way, while our summer program has not been full enough to warrant full-time work, the student nonetheless has received a full financial package. The thinking has been that the outside job can provide a perspective which is also important for a student considering the ministry.

Generally, apart from particular interests and gifts, the student has been involved in the church program in the following ways: leading, preaching in and planning worship services, acting as a resource person for the young people, assisting in visitation and participating in the organizational life of the congregation.

A summer student ministry committee has always guided the selection of the student and been responsible for clarifying expectations, finding lodging, helping to find the outside job and seeing that supervision is provided.

Over the years the following students have been a part of the program: 1976—David Wiebe, 1977—David Stobbe, 1978—Harold Fransen, 1981—Bev Suderman, 1982—Reg Loeppky, 1983—Ken Dueck and 1984—Douglas Wiebe. *Rhonda Epp*

workers

Dawn Haverkate, St. Giles Episcopal Church, Northbrook, Ill., began a two-year MVS term as worker with refugees at the Mennonite Community Church, Fresno, Calif. She has a bachelor's degree in psychology from Trinity College, Deerfield, Ill. Her parents are Marilyn and James Haverkate of Monroe, Wis.

Elizabeth Knuth, St. Joseph's Church Commerce, Texas, began a two-year MVS term as job trainer and developer with congregations for career development in the North of Howard service unit in Chicago. She received a bachelor's degree in printing from East Texa State University, Commerce. Her parents are John and Patricia Knuth, Waukesha, Wis.

Jolene Lamczyk, Holy Cross Catholic Church, St. Louis, began a two-year MVS term as a child-care worker at Community Mennonite Day Care Center, Markham, Ill. Her parents are Mary and Joseph Lamczyk, St. Louis.

George Lehman was appointed chief operating officer of Prairie View Mental Health Center, Newton, Kan.

Gerhard Lohrenz, Winnipeg, has resigned from the History-Archives Committee of the Conference of Mennonites in Canada.

Larry Martens has been appointed president elect of the Mennonite Brethren Biblical Seminary, Fresno, Calif., effective June 1, 1986. He and his wife have three children.

Doris Mehl, Bethlehem Baptist Church, Lake Oswego, Ore., began a two-year MVS term at Carter Day Care Centre, Winnipeg. Her parents are Wallace and Alice Mott, Great Falls, Mont.

Tensions in the Ontario Old Colony Mennonite Church, which for over a year seemed insurmountable, were resolved last fall. The Old Colony Mennonites, who came to Ontario from Mexico, are descendants of the German-speaking Mennonites who moved to Mexico from Saskatchewan and Manitoba in the 1920s. Two groups, one led by five ministers, the other led by the one bishop, disagreed over the ownership of four church buildings. With help from Old Colony leaders from Manitoba, it was agreed that two of the four buildings would be given to the bishop's group but that the group would have to change its name.

Ten China Educational Exchange teachers who participated in China's 35th National Day Celebration discount Western media reports which emphasized the role of the military in the celebration. The Oct. 1, 1984, parade celebrated the anniversary of the founding of the People's Republic of China. Herta Funk, one of the 10 CEE teachers at Northeast University of Technology in Shenyang, says that the group agrees that the event was more like a family celebration than a show of military strength.

RECORD

Haverkate

Knuth

Lamczyk

Martens

Mehl

Unrau

Dennis Schmidt, First Church, Newton, Kan., COM/AIMM missionary in Kananga, Zaire, has been appointed director of Studiproka by that organization's board, a cooperative religious programming effort of the Mennonite and Presbyterian churches of Zaire.

Viola Schmidt, Saskatoon, volunteered in the Resource Centre of the Conference of Mennonites in Canada during January.

Helen Unrau, Altona, (Man.) Bergthaler Church, began a two-year MVS term at Welcome Inn, Hamilton, Ont.

MINISTERS

Bob Crosland, was appointed pastor of the Vauxhall (Alta.) Church.

Henry P Epp, was appointed interim pastor of the new Windsor (Ont.) Fellowship on a half-time basis.

Died Gerbrandt, pastor of Rosthern (Sask.) Church, has resigned effective in June.

Clare Ann Heffelbower, First Church, Reedley, Calif., began a pastoral internship in the Mennonite Community Church, Fresno, Calif., in January.

Peter D. Penner, associate pastor of Winkler (Man.) Bergthaler Church, has resigned effective this summer.

Abraham Regier, pastor of Rosemary (Alta.) Church, has resigned effective in June.

George Toews, pastor of Trinity Church, Mather, Man., has resigned effective this summer.

Paul Warkentin and *Walter A. Warkentin* were ordained by the North Leamington (Ont.) United Mennonite Church on Nov. 18, 1984.

Pastor needed

Pastor needed for the Fiske Mennonite Church (membership 38). For more information please contact:

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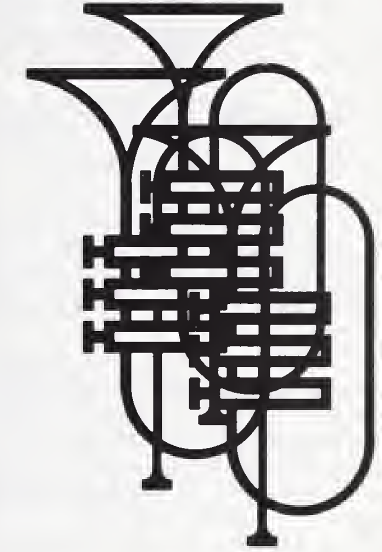

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Remembering Vietnam—helmets, helicopters and healing

Earl Martin

It's 10 years since the end of the Vietnam War. For some in our society there is the impulse to try to forget that tragic, divisive war.

Yet theologian-writer Henri Nouwen stresses the importance of remembering: "To forget our sins may be an even greater sin than to commit them. Why? Because what is forgotten cannot be healed, and that which cannot be healed easily becomes the cause of greater evil."

The Vietnam War was for our people and the people of Vietnam a time of being pulled asunder, a time of dismembering. Tens of thousands of Americans and hundreds of thousands of Vietnamese, the casualties of the war, were literally dismembered. More of us were torn apart in our spirits and our allegiances.

A decade later, is it not time for us, together with the people of Indochina, to draw back together our wrenched hopes, our exploded dreams, our wounded faith in the capacity to forgive and to be forgiven? To be re-membered we must first remember.

Here are some of my memories from that war.

* * * * *

I have just been in Saigon about two weeks. My brother Luke, with the Mennonite Mission, invites me to visit the Thu Duc Military Cemetery outside the city. We walk among the markers, startled at how many were buried in single days. Then come the long row of freshly covered graves, then . . . Lord, have mercy . . . a dozen unfilled graves.

A soldier standing by a metal shed motions for us to come. He opens the door and we are greeted by the twisted, bloody bodies of 12 young men recently killed in battle. As we withdraw, a Vietnamese woman approaches the shed hesitantly. She clutches her conical hat in one hand and a handkerchief in the other. The door opens again and the mother from Vietnam forces herself to look from face to face of the lifeless bodies on the ground. No, her son is not among the 12. Wailing silently, the mother trudges painfully away.

* * * * *

It's midnight at Stanford University's courtyard. The news of the previously secret American bombings in Cambodia has inflamed the students. Torches still burn around the courtyard and tension mounts as plans are being announced to "trash" the Reserve Officers Training Corps (ROTC) building.

On the fringes of the crowd the white helmets of the San Jose Tac Squad are visible. Though we will not join in the proposed violence of the militants, we feel the anger of the crowd toward the police presence on the campus. Just before the crowd goes out into the darkness, my wife and I sneak through the administration building and out a back door, where we run headlong into a tall black Tac Squad policeman.

"Good evening, sir."

"Good evening." The ice is broken. We talk for a minute.

"Have to work overtime this evening, eh?" I ask.

"Yeah, it's not much fun. My wife's pretty worried about me."

Suddenly, the helmet, the night stick, the sidearm dissolve from focus. Now all that remain are the human face and the thought of an anxious wife.

* * * * *

It is a week after the cataclysmic end of the war in the province of Quang Ngai in 1975. All the Americans have left Vietnam. The guerrillas of the National Liberation Front have streamed into the town declaring "liberation." Indeed, amid all the fear, there is a palpable sense that, ah, perhaps the endless fighting is over.

A Japanese MCC worker and I with some Vietnamese friends bicycle out past the village of My Lai.

Suddenly, the quietness of the countryside is shattered with the ominous thundering of a helicopter flying directly toward us just above tree level. We hit the ground.

In those next few seconds, as we realize we could become targets for the "gun ship," feelings of rage and fear well up with force. My hands clench into fists. If at that moment a weapon had been in my hands, I fear my pacifist principles might have exploded in angry, fearful retaliation. But the helicopter passes and all is quiet again.

Later in the afternoon, we learn that the chopper was shot down. It had been filled with 20 men, one woman and a child who were fleeing in terror from an airstrip 50 miles north, besieged by the encircling Liberation Army. Then I am taken to a schoolroom where those men and one woman are imprisoned under guerrilla guard. The prisoners crouch on the ground, silent terror of the unknown written on their faces. I am told the prisoners will be "re-educated" and then released to return to their homes. But I cannot help wishing that their flight had been successful and that they would have been spared this terror.

When the steely machine with its weapons had been predominant in the morning, my impulse was to retaliate, to hate. When human faces emerged from behind that machine, my response was to reach out, to empathize.

* * * * *

April 1985 we receive notice from the U.S. State Department that they have turned down three MCC applications for licenses to provide development assistance to communities in Vietnam. After decades of warfare, Vietnam's rice production capabilities are still badly crippled. Their own government compounds the problem by diverting so many resources into an aggressive military machine and by instituting agricultural policies that have hampered initiative and efficient production methods.

Still, MCC believes that we should continue to try to assist the people of Vietnam. We should not add to their hardships by denying aid because of their history of warfare or the incompetent policies of their government.

But the U.S. government tells us that officially Vietnam is our enemy. And before we can send any aid to that "enemy," we must receive a license from the U.S. government. They have granted licenses for some aid. But to these most recent three applications, primarily to send supplies for several community-based irrigation systems to increase rice production, the State Department says no.

One impulse is to defy the government and to go ahead and ship the irrigation supplies without their permission. It appears that the State Department is attempting to use our church agencies as instruments of American foreign policy. It seems similar to the cynical way the Kremlin manipulates its Soviet Peace Committees to serve the ends of Soviet policy.

And yet we are haunted by another possibility: Is it possible that we are called to love those within the U.S. State Department bureaucracy as well? Could it be that in America's defeat in Vietnam, it is our own people who, despite our mighty power, have been most deeply wounded and are in greatest need of healing and redemption? And could it be that in some way the American Congress and State Department are only reflecting that collective hurt and woundedness when they institute punitive policies toward Vietnam? Could it be that despite the desperate poverty of Vietnam, Kampuchea and Laos today, it is actually we in North America who are most in need of healing? In need of forgiveness?

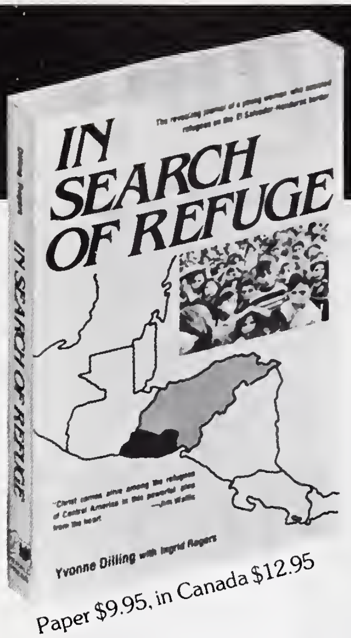
* * * * *

Where does true liberation for the suffering people of Vietnam lie? Where does the healing for our North American society and church, so wounded by the Vietnam war, lie?

Henri Nouwen is again helpful: "To heal . . . does not primarily mean to take pains away but to reveal that our pains are part of a greater pain . . . a part . . . of him who said, 'But was it not ordained that the Christ should suffer and so enter into the glory of God?' "

Could it be that true healing will come only as our people and the people of Vietnam reach out to each other, even through our pain?

Earl Martin served with Mennonite Central Committee in Vietnam from 1966 to 1969 and from 1973 to 1975. During his first term there he married Patricia Hostetter Martin. They also served with MCC in Philippines from 1979 to 1982. Earl Martin is the author of Reaching the Other Side.



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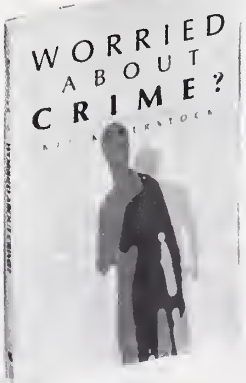
The Christophers selected **In Search of Refuge** as one of four top books of the year. The purpose of the Christopher organization is to "encourage each individual to change the world we live in for the better." Their motto, based on the Judeo-Christian concept of service to God and all humanity, is: "Better to light one candle than to curse the darkness."

"Yvonne's deep compassion for the refugees pervades the book . . . (she) has done more than simply identify with suffering people. She is helping lead the way toward a new North American church, one that begins to see the world through the eyes of the poor—which is to say, through the eyes of God." —Jim Wallis, *Sojourners*

Worried About Crime?
by Kit Kuperstock



"Much has been written about crime in recent years. Unfortunately, though, most of what has been published has either been directed at a specialized audience or, if aimed at the general public, has tended to be sensational and trivial. Few books of either type have contained as much solid common sense about so many aspects of crime and punishment as does **Worried About Crime?**"—Howard Zehr, MCC Office of Criminal Justice
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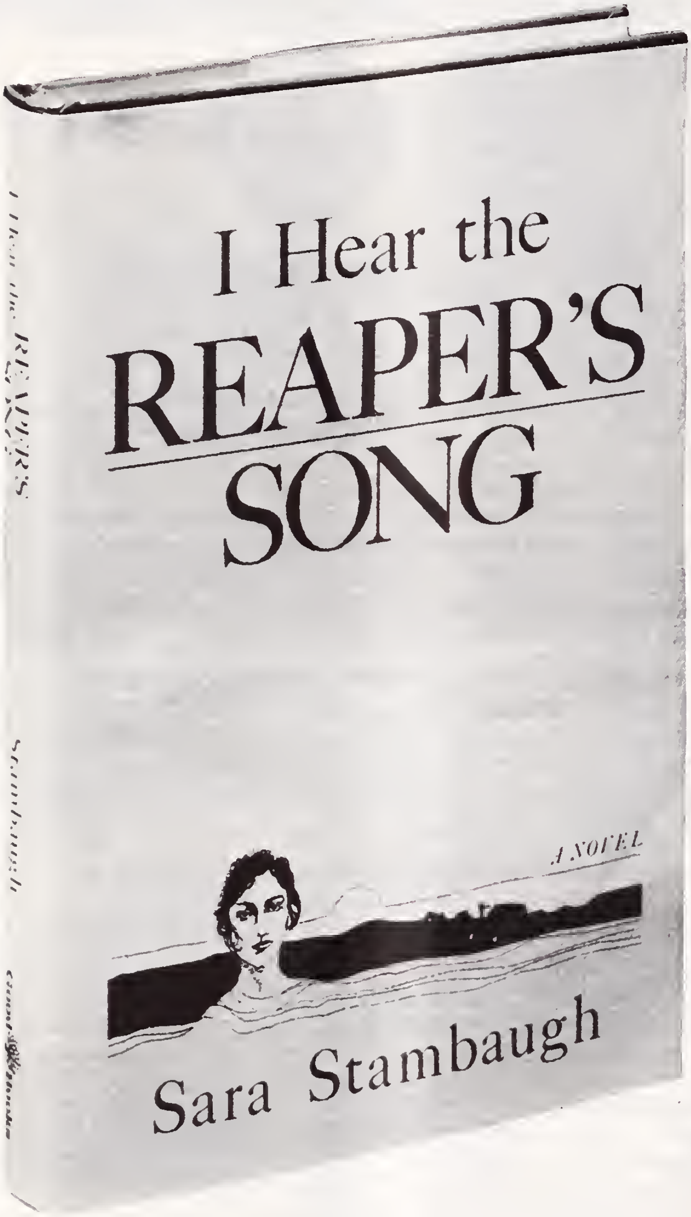

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LETTERS

We're in it together

I'm the new treasurer of our small church and I was *fascinated* to read "Beyond the Church Doors" (Feb. 26) and how an annual budget of $110,000 is being used by a 90-member church.

But the final statement in the article is false and tends to lay guilt unfairly on other churches.

"It (Community Mennonite Church) serves as an exciting example of what a small group of ordinary people committed to caring outreach can accomplish in Christ's name."

The word "small" is what makes the sentence false and overly critical. In the body of the article lies the truth: "They (members of Community Mennonite Church) have found help from other churches in the community, from other Mennonites in the Chicago area, from government bodies, from Central District and from the General Conference Mennonite Church."

Change the word small to large and the sentence is not only true but *encouraging* to the rest of us. *Connie Buller, 1458 Butler, Blair, NE 68008*

March 6

Let's do our part

We thank you for the articles you have printed regarding abortion. However, considering the massive pro-life movement that is taking place in this country, our contribution as Mennonites is shameful. We have been virtually silent during the Great American Holocaust.

What an amazing contradiction! We are peacemakers. We believe in the sanctity of life. We would never bloody our hands. And yet we sit back and quietly watch 15 million precious babies die.

If we are who we say we are, we should be the forerunners in the fight against abortion. We cannot be silent anymore. We cannot be appeasers.

We would like to plead with the General Conference Mennonite Church, our pastors and church leaders to boldly take a stand against abortion. Challenge your congregations and reach out to your communities. We can make a tremendous difference in preserving life. *Ron and Elizabeth Nussbaum, 1055 Roselane, Berne, IN 46711*

March 6

I am asking

Thank you for using my meditation (Dec. 18, 1984, issue). I am a lay reader in the Anglican Church here now for eight years.

The traplines have not been productive lately and I'm not earning enough to pay my debts. The Bible says we shall receive if we ask. I'm asking you to join me in prayer for my life's support and my witness. *Alfred Favel, Wanipigow, MB R0E 2E0*

March 18

Superb Bible page

Thanks for the superb Bible page, Maynard Shelly's "The Knowable God of the New Covenant" (March 12 issue). It has everything—background, setting, application and clarity. I'd be glad to see more of this manner of teaching in *The Mennonite. Metta Ann Lieb, 819 Trinity Drive, Newton, KS 67114*

March 26

Warning about changes

I'm responding to the letter in the March 12 issue about getting rid of the word "Ghost" in the Doxology because it reminded him of Halloween.

If you take "Ghost" out of the Doxology, will you also take "Him" out of the Bible?

The Bible warns us in the last chapter of Revelation about adding or subtracting any words from the Word of God. It also warns about speaking against the Holy Ghost (Matthew 12:32)! *Verna Stucky, Route 2, Box 145, Moundridge, KS 67107*

March 27

RESOURCES

Two new resources on Central America have been released by Mennonite Central Committee Peace Section. The August 1984 issue of **Mennonite Quarterly Review** features papers from the MCC-sponsored Central American Symposium held in 1983. It costs $5. Another resource is a booklet by Arnold Snyder on **"The Relevance of Anabaptist Nonviolence for Nicaragua Today."** It costs $1. Both are available from MCC Peace Section, Akron, PA 17501.

Out of Darkness is an album of songs for peace and safe energy. Produced on a not-for-profit basis, the record's purpose is to bring fine songs to a wider audience and to raise money for groups doing day-to-day organizing against war and the dangers of nuclear power. Artists include Pete Seeger, Holly Near, Cris Williamson. For information call (415) 547-6696 between 1-5 p.m.

Four new life enrichment films are available through Western District Conference, Box 306, North Newton, KS 67117, (316) 283-6300: **"Sharing the Experience with Gavin"** is about a year-old child with Down's syndrome, **"Sharing the Experience with Peter"** depicts the impact on the family of an 11-year-old boy who has severe mental retardation, **"Sharing the Experience with June"** presents a 15-year-old who is mentally retarded, and **"Sharing the Experience with Walter"** dramatizes the movement of a mentally retarded 50-year-old man out of an institution to active membership in the community. Rental per film is $15.

Amish Quilt Patterns by Rachel Thomas Pellman (Good Books, $10.95) provides detailed assembly instructions and drawings for some 30 different beautiful quilts which are done in traditional Amish patterns.

Life After Prison by Al Wengerd is written to the prisoner. It was developed as a tool for anyone working with prisoners by Mennonite Central Committee's U.S. Office of Criminal Justice and its Victim Offenders Ministries. The booklet is available from Herald Press for $1.50 ($1.95 in Canada).

Yvonne Dilling's account of her experiences among the refugees on the El Salvador-Honduras border, **In Search of Refuge** (Herald Press, 1984, written with Ingrid Rogers), has been selected by the Christophers as one of the top books of 1984. From more than 400 books nominated in the adult category by their publishers, *In Search of Refuge* was one of only four to win the award.

One day with two missionaries

Mary Derksen

"Today he is ready to save you" (2 Corinthians 6:2, The Living Bible). Just that morning, Feb. 23, 1984 (Thursday), I read that verse out loud to baby Mariko. I was babysitting for Mrs. Hara, which I do two mornings a week so she can go for her back treatments. My husband, Peter, drives her there by car, and she comes back by bus or taxi, depending on how well she feels. Because Mariko's mother is a semi-invalid, she spends most of her time right beside her little girl. Mariko gets upset when I don't give her *my* full attention.

She was in her swing, and I gave it an occasional shove with my foot, but that didn't satisfy her. Suddenly the idea hit. I began reading my Bible out loud—in English. That did it. Mariko must have thought I was talking to her; she became content. Finally after a diaper change and feeding, she fell asleep. Her mother came home at 10:30, and I hurried home to prepare for my next appointment at 11:00.

Several years ago a woman had come to ask if we wouldn't teach English to her family in her home. We turned her down. We could fill all our time teaching private English classes. But when people want more than English, they don't give up. Later Mrs. Shuto showed up at our ladies' Japanese Bible class on a Friday morning. Her children began attending Sunday school. One Friday she came to the door with her pet, a tiny Pekingese dog, and asked if she could bring him in. I was about to turn her down, but some inner prompting made me say, "Yes, please come in." A young Christian mother, Mrs. Nakajima, is terrified of any dogs and sat stiff and fearful throughout that session. So we discouraged the dog, only to have the owner also drop out.

A year later she was back without the dog. She has been coming ever since, and invariably her soft eyes fill with tears during the Bible study. One day she tearfully asked, "Does God really forgive our sins?" Hesitantly she told of her abortion and how it haunted her. Her broken prayer for forgiveness was moving to us all.

Recently she asked again if I would come to her home to teach English. We talked it over, prayed about it and agreed. Today was our third meeting. The conversation usually ends on some question about Christianity. Her husband has never heard anything like it before and is quite interested. Now I believe her request for English was perhaps as much to get her husband interested in the Bible and the Christian faith. By 12:30 I was home again.

Peter also had a busy morning. At 8:15 he went to pick up Mr. Uemura, 75, who began attending our church with his wife a year ago. It had been 50 years since they had been active in church. He was sick, and Peter took him to the hospital for a checkup. They admitted him that afternoon.

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This transit station in Japan symbolizes one of that country's great challenges—moving its masses of people. Japan does it well, and the people seem to take it in good stride.

Missionaries also soon learn that to serve in Japan means to be mobile. A day in the lives of Mary and Peter Derksen is a good illustration of their witness in such circumstances.

We passed on the stairs. "I just finished my lunch," he said. "Mr. Maeda and Mr. Kei are coming now." Usually we have lunch together.

Mr. Maeda moved to Beppu a year ago last October with his family and had been looking for a job. Now Mr. Kei had something to offer him, and they came here to discuss it.

Mr. Kei first heard the gospel on a Christian radio program early one morning and, after writing in, was referred to our church. He decided he was going to become a Christian and asked for baptism. Mrs. Kei had come along, and I served tea and cookies to all.

They were just leaving when Mrs. Tomoko Nagano drove up, her car loaded with food from their refrigerator. Could I use some of this? They were moving back home to take care of Mr. Nagano's mother. Mr. Nagano's father passed away suddenly Sunday night of a heart attack. Although he was not a Christian, the son arranged for a Christian funeral at their home. In Japan, bodies are usually cremated the second day after death, so the funeral was Tuesday. There was no time to prepare. How do you prepare a funeral for one who was not a Christian? We were still recovering from that shock for the family, for us and for our small church of 20 believers and about 15 seekers.

Last year our motto was "Kazoku o Kirisuto e" or "The Family for Christ"—Acts 16:31. Just last Sunday Mr. Nagano had been worship leader and prayed that the Lord would help him witness to his parents. He had been doing that already, but now his father was gone. Since they were Buddhists, it was a miracle that the mother agreed to a Christian funeral.

Now it was 2:30 and our Ono-san came. We call her "our" Ono-san because for months she came almost every day for a few hours. We have seen her change from a crying, potential suicide, unhappy, sick, deserted young wife, to a serene woman, even though her husband is divorcing her. Now she has Jesus and is learning to cope with life again. She has her bad days. Then we either suggest she come over for prayer or pray with her on the telephone. Today she came for another baptism class.

After serving tea to Mrs. Ono and Peter, I took off for my monthly visit to Miss Iwasaki in the hospital. She is badly crippled with arthritis and can only stand or lie flat. Three years ago she found the Lord through the Nazarene church, but her people seldom come, and she is lonely, so we include her on our sick visiting list.

On my way home I stopped at our Korean family's sixth-floor apartment. They came to church regularly as a family for three years, then Mr. Kim dropped out. I wanted to ask him to let his wife come to the Friday Bible classes. During the two months he was away working in Osaka, his wife came to every meeting and was radiantly happy to be part of the church fellowship. She is a lonely person. He blames the Japanese for being racist, but everyone loves his wife. He was out, but she said she would be brave and ask him and that I'd better pray hard.

Finally, I stopped to buy bread and milk. When I walked in the door, Peter was on the phone. Something about his voice had dark forebodings. Earlier that day I'd had a feeling that something else was about to happen. As soon as he put the receiver down, I asked, "What's wrong now?" "Yes, what is wrong!" was all he could answer. That was one of our Christians, a young widow whose husband died in a truck accident only 18 months ago. She had just read the evening paper and immediately phoned. An article told about a young Mrs. Hirashima who had had a quarrel with her husband and got a long knife from the kitchen, stabbed their 2-year-old Aiko-chan and herself in a suicide attempt. Both were in critical state, unconscious in a hospital. We weren't absolutely sure, but the description matched the woman who brought her little girl to our church services for almost a year. Everyone loved the bright little girl and her mother. They stopped coming when the young couple had to move to his parental home. The parents were of a different religion and didn't want their daughter-in-law running off to a Christian church. Now we felt we had to get to her. It's great to know there are always those in our small church who are ready to jump in and help. We tried to call our Christian nurse. She was out.

I went upstairs to the washroom and opened the window looking toward the mountains. It had been raining for two days since the funeral. But just as I was closing the window again, the sun broke through. "Oh God!" Then the sobs racked my body. "Lord Jesus, save her, save them . . . and little Aiko-chan."

Peter continued his search for Mrs. Sato, the nurse, while I made supper. When I went to call Peter, Mrs. Sato and her girl, Megumi-chan, were in the study. They had called three of the large hospitals in the city trying to find Mrs. Hirashima and Aiko. Hospitals do not readily give out information, so it helped to have her contact the large hospital where she works and the other hospital where another Christian works. We also tried to contact Mr. Tada, a police friend.

Mrs. Tada answered the phone and said her husband was on duty. She gave us his phone number, but when we called the police station for him, they said he was off duty. Another potential disaster family. She thought he was at work, but he was probably playing his favorite pastime, "pachinko," which often resulted in quarrels. At first he would win several thousand yen, but eventually he would lose as much as 40,000 yen (approximately $200) in one sitting. She also talked of divorce at times. At Christmas and for special meetings she comes with little Yuki-chan. She has a hairlip and has undergone several difficult operations. When young, they try to hide or shield such children from society, which stamps it as a result of parental sin.

There was one more big hospital, and we decided to try a doctor acquaintance there. Yes, he was in. He checked the patient lists. "Yes, Mrs. Hirashima and Aiko-chan were admitted here today." It would be OK to visit.

It was 6 p.m. and Megumi-chan was fussing. Still, Mrs. Sato wanted to go along to meet Mrs. Hirashima. I offered to keep Megumi-chan and give her supper.

Peter and Mrs. Sato went to the hospital and discovered it was indeed our young friend. Mother and child were in separate rooms. Mrs. Hirashima cried and cried. But both were still alive, and for that we thanked God. Mrs. Hirashima had left a note saying she had tried but just couldn't bear things as they were any longer, so she was taking Aiko-chan to the next world with her.

Today he is ready to save you—each one that we had contact with on that day.

After a late supper we made one more call together. Three years earlier, on Feb. 22, 8-year-old Hisae Yoshioka died from a flu virus. The family, though Buddhist, asked for a Christian funeral because of the mother's Christian sister in our church. After that the parents began coming to church. The father dropped out soon, but the mother kept on and has found joy and peace in Christ. The father's drinking had long been a source of conflict in the family. We had been praying about the problem with her. Then the police caught him driving drunk. It was a sobering experience, and he gave up drinking.

The "great Buddha" statue towers over the skyline, reflecting Buddhism's deep entrenchment in Japan.

It was a quiet, happy hour with the family, remembering their little girl and the funeral. Although the father still didn't come to church, he was reading the Bible at home almost daily. Their two young boys joined in singing "Shall We Gather at the River," which had become a family favorite with them since it was sung at their little girl's funeral. We read John 14:1-3 and prayed together.

Thus ended our day when we had contact with 14 families and individuals. And the Lord spoke "Peace!" to our troubled hearts.

Mary Derksen, 4 Kumi, Minami Ishigaki, Beppu Shi, Oita Ken 874, Japan, is a General Conference missionary.

books

The Lord's supper

The Mystery of the Eucharist *by Max Thurian (Eerdmans, 1984, 83 pages)*

Reviewed by Gordon Houser, assistant editor

"Christian people," writes Max Thurian in his introduction to this book, "eagerly await the day when all who believe in the eucharistic presence of Christ will be able to meet regularly around the same Table."

I'm not convinced many Mennonites believe in the "eucharistic presence of Christ," given the infrequency of its celebration in Mennonite churches. Nevertheless, Thurian, a member of the Taizé Community in France, has written a helpful little book.

First, he traces the development of the Eucharist (the word means "thanksgiving") from the Jewish Passover meal. This is an excellent biblical overview.

Next he looks at the different conceptions of the doctrine of the Real Presence. He includes quotations of well-known (and lesser-known) Church Fathers and Reformers (mostly Calvin and Luther).

Finally, he shares a collection of ancient and modern eucharistic prayers from a number of branches of the Christian church. Not surprisingly, these come from Catholic, Anglican, Episcopal, Lutheran and Reformed churches. I didn't expect to see Baptist or Mennonite prayers, but I thought he'd include Orthodox prayers.

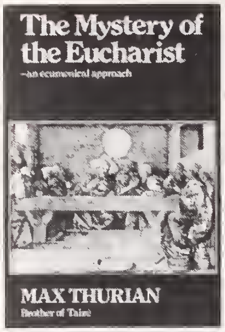
Thurian writes simply and informatively with a passion for seeing unity among the churches. He also has something to teach Mennonites about the eucharistic presence of Christ.

Demonstrating sensitivity

Encouragement—the Key to Caring *by Lawrence J. Crabb, Jr., and Dan B. Allender (Zondervan, 1984, 139 pages)*

Reviewed by Janice Pauls, Route 2, McPherson, KS 67460

"Consider how to stimulate one another to love and good deeds, not forsaking the assembling of yourselves together . . . but encouraging one another; and all the more, as you see the day drawing near" (Hebrews 10:24-25).



This biblical admonition to encourage one another within the church merits careful contemplation. Do we strive to encourage those with whom we fellowship or do we converse with superficial words which accomplish little?

Lawrence J. Crabb, Jr., and Dan B. Allender, authors of *Encouragement—the Key to Caring*, suggest that those within the church have an obligation to influence fellow Christians toward increased godliness. "To passively accept people where they are until they get around to godly living is not a biblical strategy for encouragement," say Crabb and Allender.

The authors emphasize that encouragement is not just a technique which needs to be learned but a sensitivity to people and a confidence in God that must be nourished and demonstrated. Change within people can be facilitated if fellow Christians express genuine care through empathetic understanding.

Although Crabb and Allender do not use the word "community" in the book, they allude to it in many ways. A real community of believers will consciously choose the goal of ministry as its members talk with one another. After all, the responsibility to minister does not rob life of its normalcy, according to the authors, and every Christian can and should be an encourager. Hidden opportunities for encouragement will surface as people express sensitivity to one another.

Crabb and Allender caution, however, that more programs are not the answer to better church relations but supernaturally enabled love. "The Holy Spirit is the final and indispensable agent of change. No meaningful movement toward godly wholeness is possible without His work."

If more programs are not the answer, then what is the church to do? According to *Encouragement*, local churches must emphasize (1) the value and importance of worship, (2) the teaching of the Word of God, (3) the radical nature of discipleship and (4) the importance and uniqueness of Christian fellowship.

Change, however, comes slowly, and the authors are quick to point out that "the Christian life is not a short sprint on a fast track; it is a marathon race over rough terrain."

film

Bloodthirsty God

King David, *a Paramount film directed by Bruce Beresford, written by James Costigan and Andrew Birkin*

Reviewed by Arthur Paul Boers, 1945 W. 22nd Place, Chicago, IL 60608

I was hopeful about this new movie by Bruce Beresford, who directed the excellent film *Breaker Morant* as well as *Tender Mercies*. Unfortunately, *King David*, which stars Richard Gere as David, does not meet even minimal expectations. The film tries to show so much about David—in two hours—that nothing about him is explored in depth.

Besides being a poorly presented story, the movie is problematic biblically and theologically. It poses a conflict between God, represented by bloodthirsty prophets, and the well-meaning, compassionate emotions of David. The movie suggests that David may not build the Temple because he has disobediently spared too many lives. But 1 Chronicles 22:8 tells otherwise: "You have shed much blood and waged great wars; you shall not build a house to my name because you have shed so much blood before me on earth."

The film misses the biblical perspective of a conflict larger than the tensions between the Lord and a sinful David. God waged war against human kings. Other Near Eastern gods fought each other. The Hebrew God was the only deity who struggled against human rulers.

King David exalts a man and suggests that God is bloodthirsty and arbitrary. It ignores biblical and historical experience—that human rulers rebel against God and oppress God's creatures. David was no exception. Human rulers usurp God's role and try to be gods.

King David neither enlightens nor inspires.

MEDITATION

The place called home

What does "home" mean to you? Does home recall images of family dinners, games around the kitchen table or of Christmas gatherings? Perhaps you think of that first time your mother cut your hair or your endless Saturday morning chores. There are certainly unique memories imprinted on each of our minds to be recalled at the mention of home. These images shape our concept of that place.

When I think of home or when I am at home, I feel a sense of belonging. I am part of this place and this place is part of me. This feeling may not always be associated with the warm and cozy images, but it has a sense of security and freedom. At home I feel the freedom to be myself without fear of ridicule or rejection. Home has played a major role in forming me, and there is reassurance in knowing those who are here have been a vital and active part of that process. Because of my sense of acceptance and belonging at home I don't feel the need to build up defenses or maintain an image. This acceptance is in full knowledge of who I have been in the past, as well as who I am now.

Home is also a refuge, my place to go in time of need. Robert Frost, in his poem "The Death of the Hired Man" says, "Home is the place where, when you have to go there, they have to take you in." Whether my need is economical, physical or simply a retreat from the difficult realities of life, the first inclination is to seek home.

In thinking of home as a refuge, Jesus' parable of the prodigal son comes to mind. This son, after heedlessly squandering his inheritance to the point of destitution, returns home in search of a haven from the harsh realities of the world. While not the main emphasis of this parable, that the son returns home is significant. He fully expects the treatment of a servant, but he has nowhere else to turn. The unexpected outcome of the son's homecoming, however, is his father's welcome with open arms. In spite of his son's greed and rebellion, the father restores him to his place of belonging.

In addition to the sense of security and belonging I find at home and the place of refuge provided, home or a sense of home has another important function. Each of us needs a reference point in life, and home provides this. More than ever in today's mobile society each of us needs to be able to say of a place, "This is where I come from and it is part of me." As we move from place to place a sense of home provides a kind of anchor in our lives.

The place I call home does not have to be my birthplace or the city where my parents live, although one of these is probably most often the case. Home may be a place where I have spent a large part of my life or experienced some significant changes. Such a place has special meaning apart from any other. When in our lives we connect with these places, the sense of well-being inspired tells us we're not wandering in isolation.

Perhaps such an image of home is portrayed in Oliver Wendell Holmes' poem "Homesick in Heaven":

> Where we love is home,
> Home that our feet may leave but not our hearts.

Debbie Fast

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Alvin Toffler in *The Third Wave* writes that many authorities "frantically seek to blame the family crisis on everything from smut peddlers to rock music" (pp. 215-16). Or we want to blame family stress on feminism, humanism, government interference and lack of prayer in the classroom.

It might help us to address the above issues openly. But at heart our biggest challenge is to deliberately, creatively and openly foster the traditional family values—togetherness, covenanting, dialogue, freedom to be God's beloved. In such offensive expressions is our greatest preventive potential. History shows that familial life has survived critical stresses in the past. We'll do it again. Let's pray and work for it.

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EDITORIAL

The war is within

Even more so than in the '60s, people today are marching, sitting-in and protesting. Causes abound for all people. The farm plight, abortion, nuclear war, wages, sanctuary, treatment of women, homosexuality, cruise tests, pornography, Central America, social program cuts, holocaust denial—you name it. Some who never before dreamed of testing the law now gladly are arrested and jailed "in behalf of Christ." It's a whole new ballgame.

I have received at least a dozen invitations to such groups within the last half year. All are convinced that we'll strike a blow at the heart of evil if we can stop this one.

Already in the '60s I admired those with the courage to lie down in the streets and to accept arrest for their convictions. Such testimonies leave marks upon whole societies. Images of Martin Luther King, Jr., the Berrigans and others can never quite escape our consciences. The movie *Gandhi* reinforced them in a spectacular manner.

To date I have not marched and I still have no plans to do so. At times I feel embarrassed about that.

But I feel and believe deeply that the roots of our problems are not "out there." They are within ourselves. The war is inside. The real enemy is within.

Paul, probably the finest Christian ever to walk this planet (outside of Jesus), confesses near the end of his life, "So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members" (Romans 7:21-23).

Nowhere is this more relevant than in our families. Today we are terribly upset at child and spouse abuse (family violence), pornography, marital breakdown and abortion. We arrest prostitutes, close down stores that sell hardcore videos and pulp, occupy abortion clinics and use little children to indict abusive parents and child-care centers.

All of these are related to our family problems. But they are not the causes. They are the symptoms that grow out of the root diseases.

The diseases are more profound and they are cancerous. A magazine ad for stereo equipment says, "A tuner and an amplifier must be mated more carefully than a husband and a wife." That gets closer to the cause. Marriages are thrown together by societal pressures with practically no prior education for living together and even less follow-up after the wedding. Is it really so surprising that in many cases the weddings fail to lead to marriages as intended by God?

Society dwells on and sells itself with sexual innuendoes and obsession. Even in Christian families it is rare to find people ready to openly learn about the way sexuality relates creatively and beautifully to our total being. Instead, the attitude is silence and secrecy. Pornography, prostitution, homosexuality, unwelcome pregnancies and family abuse are predictable consequences. But they are not the causes.

The deepest cause for our family and church disorders is spiritual impotence. War, violence, pollution, estrangement and insensitivity to people are external manifestations of a seething spiritual brokenness within. We live largely on the surface of life and remain oblivious to the fears and angers deep in our being.

The apostle Paul confessed this to be akin to a war within. It is a battle of Satan still trying his "Job (cf. the beginning of the Book of Job) mission" on all believers. He tries to make us blame God and anything at all "out there" so we will not take time for meditation, prayer and inner healing. Instead of becoming whole, our inner peace is momentary and usually absent in times of stress. But we know, even as Paul did, that our commitment delights "in the law of God" and we have no intention to go back on that. We can't seem to help it.

When I read some of the spiritual masters I begin to see some hope. In fighting others "out there," we cannot but lose. If we choose to get in touch with and try to find healing for all that is selfish and violent within us, we cannot but overcome.

In fighting the enemy "out there," we add to suspicion and mistrust that generates even greater harm. As we fight our own reluctance to forgive and to love the world in self-giving ways, a healing balm begins to flow in us, among us and out from us. *Bernie Wiebe*

THE MENNONITE

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A celebration of our
General Conference
Mennonite Church
faith journey
in stories and pictures

For waters shall
break forth in
the wilderness, and
streams in the desert;
the burning sand
shall become a pool,
and the thirsty
ground springs of
water. Is. 35:6,7

rigation, MCC Somalia

Streams of water
in a dry place
bring hope for
a better future,
for food and health.

The water reminds
us of love flowing
from the churches,
the compassion
that called MCC
into being, and the
springs of God's
grace throughout
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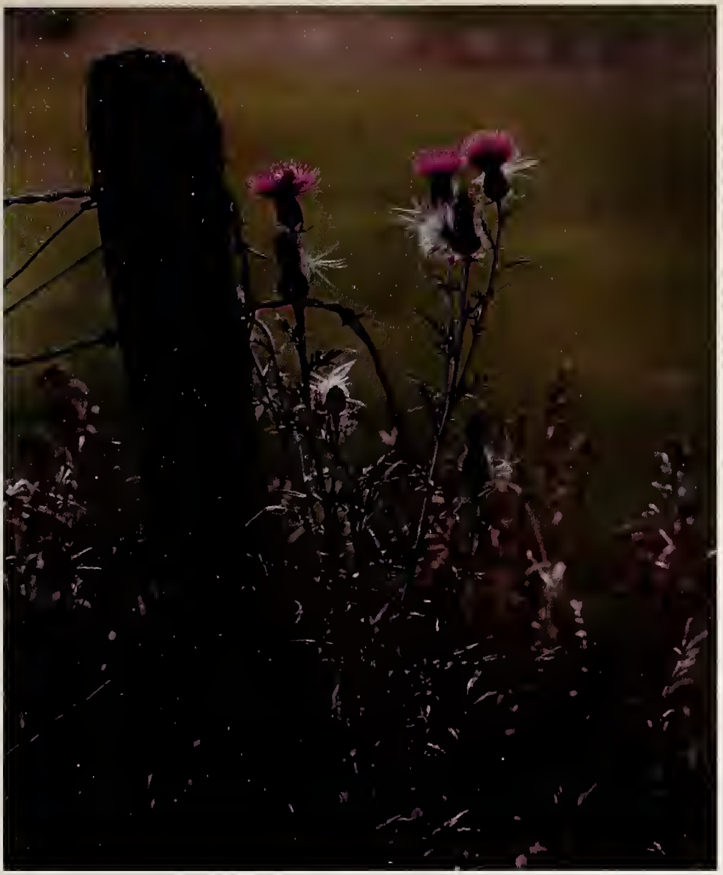

The General Conference Mennonite Church has been on a faith journey that is now 125 years old. One impetus to its beginning was a burning desire to be faithful witnesses in its time. GC leaders felt compelled, as did Menno Simons when he wrote, "My heart trembles in me; all my joints shake and quake when I consider that the whole world, lords, princes, learned and unlearned people . . . are so estranged from Christ Jesus and from evangelical truth and from eternal life" (*CWMS*, p. 298).

This special 125th anniversary issue tells many stories about our GC pilgrimage in mission at a variety of levels and in various situations. We hope you will see herein that many beautiful things have been done but that there is much yet waiting to be done. It is a call to celebrate and a call to renewed commitment.

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The Mennonite *staff began working on this special issue over a year ago. Left to right: editorial assistant Sharon Sommer, assistant editor Gordon Houser, editor Bernie Wiebe, art director John Hiebert*

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For many 'ethnic' Mennonites this is a nostalgic reminder of where the foundations for our faith were built up. But even as this model of dwelling has largely disappeared from the scene, we know that the only 'home' with staying power is the heavenly one which is being built on the one sure foundation—Jesus Christ.

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No other foundation

The story of a motto

Erland Waltner

For General Conference Mennonites, 1 Corinthians 3:11 remains the bottom line: "Other foundation can no one lay than that is laid, which is Jesus Christ."

Writing to a polarized fellowship of believers in Corinth, where parties and cliques were forming around favored personalities, Paul confessed that he too had been part of the forming of that Christian community. "I planted the seed, Apollos watered it," he said, but the really important point is that "God made it grow" (1 Corinthians 3:6). Other Christian leaders participated in the building process, he noted, changing the metaphor from agriculture to construction, "but each one should be careful how he builds" (3:10). Most important of all in careful building is the awareness that there is no other foundation than Jesus Christ. Other builders might attempt to build on other foundations, but what would be built would not be the true church of Jesus Christ. To affirm Jesus Christ as foundation is not simply to affirm a creed or an ethic. As Paul elaborates, especially in 1 Corinthians 15, Jesus Christ is a living, personal reality, the crucified and the resurrected Jesus of Nazareth, our Lord and Savior.

For Catholic priest Menno Simons, converted in 1535 to Anabaptism, this text became a controlling motto for life and ministry. According to John C. Wenger in his introduction to *The Complete Works of Menno Simons*, every tract or book or letter which he wrote to friends or opponents would include on the title page the words of 1 Corinthians 3:11, from his essay on "The Blasphemy of John of Leiden" (1535) to his "Reply to Sylis and Lemke" (1560). In short, from his conversion onward this was for Menno Simons, Dutch Mennonite preacher, leader and writer, his bottom line as well. Harold S. Bender in the *Mennonite Encyclopedia* cites this practice as a mark of his Christ-centeredness. "Christ-centeredness marks his theology and the practice he derived from the Bible" (III,582).

When Nathanel Bertolet Grubb moved to Philadelphia and sensed the need for a new English publication, which he called *The Mennonite*, 1 Corinthians 3:11 became his motto as well. Grubb had grown up as a Pennsylvania farm boy, had worked his way through school, including some time at the Wadsworth Institute in Ohio, had learned something about printing and had been ordained at Schwenksville by Moses H. Gottschall. When in October 1885, almost a century ago, he published the first copy of *The Mennonite*, immediately under the masthead he printed, FOR OTHER FOUNDATION CAN NO MAN LAY. . . ."

What a delight it was for me to examine again that first issue and note that for N. B. Grubb this text was more than pretext. The original 16 pages, intended then primarily for "Eastern Mennonites," was "devoted to the interest of the Mennonite Church and the cause of Christ at large." I noted the concern for evangelism, for Christian nurture and for the unity of the congregations. I reflected on how *The Mennonite* has changed in many ways through its century of publication: in format, in design, in organization, in style, in focus and even in color of ink. No longer does *The Mennonite* have special sections on Sabbath School, Family Circle, Mission and Children's Department, for which A. M. Fretz (grandfather of my colleague J. Herbert Fretz) was then responsible. Moreover, the price has gone up from the original of 50¢ per year or 25¢ for six months, as announced in the first issue. However, one item has remained manifestly the same. I did not check every issue, but I sampled quite a few, including the most recent, and noted that each one used the bottom-line motto on its cover page, OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST.

While the General Conference Mennonite Church began in 1860 at West Point, Iowa, where we also celebrated a centennial a century later, it did not adopt a written constitution until 1896 at sessions in the Alexanderwohl Church in Kansas. The Zoar congregation in Oklahoma in 1890 explored the possibility of joining the General Conference but wanted to know what "confession of faith" it held. This request set in motion a committee process to write a constitution, which came to fruition six years later and after much discussion. The first constitution adopted includes a brief and simple confession of faith, which at that time included a single Scripture reference, namely 1 Corinthians 3:11, and which in the H. J. Krehbiel translation reads as follows:

> The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only infallible rule of faith and life; for "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).
>
> In the matter of faith it is therefore required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of Scriptural church discipline.

Subsequent revisions of the constitution in 1950 and 1968, as S. F. Pannabecker in *Open Doors* observes, have made only minor editorial changes in this confession, adding primarily some Scripture references, even while other parts of the constitution have been extensively altered. In this process again we note the continuity of this strong affirmation that there is *no other foundation.* As the original statement of 1896 declares emphatically, "At no time shall any rules be made or resolutions adopted which in any way contradict the principles of faith laid down in this constitution."

This bottom-line Christocentrism, this commitment to a biblically grounded faith, this appeal neither to add to nor to subtract from that *one foundation*, remains a dynamic and faithful guide and power for us in this 125th year as a General Conference Mennonite Church. Especially as we engage in dialogues on faith, as we probe again the nature and meaning of our biblical foundations and interpretations, and as we seek earnestly to know how to live out our discipleship in this second to last decade of the 20th century, we may seek wisdom far and wide but will miss the way unless we continue to live obediently by that which the Holy Spirit has given us through Paul and then saw highlighted by Menno Simons, N. B. Grubb and the framers of our General Conference constitution. Other foundation can no one lay.

What a heritage of leadership! A panoply of names of women and men flashes across my mind, too numerous to mention—preachers, teachers, missionaries, evangelists, writers. What growth and change! Joining with the Central Conference, new mission fields, our colleges and seminary, our own curriculum materials and publications, recognition of our peace witness and much more. What a foundation for meeting exciting new challenges! Continued opportunities for growth and cooperation in new ministries and mission fields, to increase our witness for peace and love in society, to use the gifts of all generations in an aging population in new ways—to build a future to match the past—to follow where Christ leads. *Martha F. Graber, director, Inter-Mennonite Council on Aging, Box 347, Newton, KS 67114, Bethel College Mennonite Church*

There is only one solid foundation, but the nature of our building includes our human qualities. Even a rugged structure involves a variety of contributions. The General Conference is a diverse people who are building upon their faith in Jesus Christ.

1860-1985 125

The General Conference

Who are we?

Robert Kreider

And the editor of *The Mennonite* said, "Whom do people say that we of the General Conference are?" And the writer answered, "Some say we are so open that we are tagged liberals. Some say we are good with our hands and feet but are shy in witnessing. Some say we are generous, faithful, but a bit argumentative." The editor then said, "But whom do you say that we of the General Conference are?"

I have talked with more than 25 people who know the General Conference well. I have asked them, "What gives you satisfaction in being a part of the General Conference? What distresses you about this conference? What are its unique gifts and strengths, its imperfections and limitations?"

Some of my interviews were with people who are not conference mem-

I feel grateful to be a part of the General Conference family with its sharing and caring qualities. I believe in our conference's past vision and its future outreach. *Wilma McKee, teacher, Box 32, Hydro, OK 73048, Bethel Mennonite Church*

McKee

Schultz

I feel thankful to God for the influence the General Conference has had in my life by proclaiming the gospel for the total man. The many opportunities available to serve Christ are challenging. Knowing the staff, missionaries and other personnel enriches my life. I am excited and proud to be a member of the GCMC. *Myron Schultz, farmer, Bloomfield, MT 59315, Bethlehem Mennonite Church*

'I sense an air of expectancy that we may be on the threshold of a new period of growth.'

bers. Many whom I interviewed were attending the 1985 Council of Commissions. Despite the pain of designing and maintaining programs within tight budgets, the mood of these men and women was one of contagious enthusiasm for the program of the conference, a shared camaraderie in kingdom work.

Birthright and convinced Mennonites

The Society of Friends speaks of "birthright and convinced Quakers," those who were born and bred Quakers and those who chose to be Quakers. The General Conference has both. Many of us like to think of ourselves as both birthright and convinced Mennonites. One reports, "I came from a traditional congregation, habitually critical of the General Conference, and after attending a fundamentalist Bible institute I could have left the Mennonites, but I was drawn back because of our Anabaptist approach to the Scriptures." Another was a southerner trained in a Southern Baptist seminary and by accident or providence found himself filling an empty General Conference pulpit. He was fascinated with this thing called Anabaptism and he stayed. Another coming out of "the straightjacket" of a rigidly conservative Mennonite group found "freedom, joy and wholeness" in his new church home.

Many commented that they never seriously considered any other denominational option than the General Conference. "My father attended the 1941 conference at Souderton and came home speaking so positively of the whole experience." "We have had plenty of problems in our district, but I have always felt that this is the hand the good Lord dealt me. He intended me to be here. When I was a boy of 10 I remember how proud I was to invite my friends to come to our little mission church and hear missionary P. A. Penner." "I could have slipped out from the Mennonite world, but I had such good feelings about our youth group that I chose joining my friends in going to CMBC. From then on, I knew where I belonged."

Trends and patterns

When people describe the General Conference, most have stories to tell. A few analyze trends and patterns. Some note the prolonged farm crisis and static growth patterns of the congregations in the prairie states and provinces, the heartland of the General Conference. Some see this as a generation of transition. By the year 2000 the membership in the mission-planted churches overseas may outnumber all those in North America. Growth in North American membership has been slow, only 1 percent a year, 33 percent in 25 years. Most of this growth has come in Canada where older independent congregations have joined the General Conference. Today, however, I sense an air of expectancy that we may be on the threshold of a new period of growth. The General Conference and the Mennonite Church together opened 44 new congregations in 1984. Seed has been planted in 60 more locations for sprouting in 1985. The burst of new congregations among the Chinese and Hispanics sets the tone of this new spirit of confidence and anticipation. The General Conference promises to be a different fellowship from the one of two generations ago when virtually all leaders were German speaking, when only a few married outside our congregations, when among us were no names like Quintela or Melendrez, Wong or Chong.

When individuals describe the General Conference, few outline conference doctrinal positions. They point with gratitude to our theological oneness with sister conferences. They are pleased with the Foundation Series and its Anabaptist affirmations. "Anabaptism" has entered our vocabulary in the last generation. Add the modifier "Anabaptist" to any project, statement or position and it is assured of serious consideration. Many speak appreciatively of the gradual healing of the wounds of division in the Mennonite body: Franconia and Eastern District, Mennonite Brethren and General Conference. Walter Unger, Mennonite Brethren theologian, in a 1983 study of Mennonite Brethren and General Conference theological statements concluded that the two share "a common center, a single foundation" rooted in the tenets of the authority of the Scriptures and the necessity of conversion, discipleship, believers' church and mission.

Shadow as well as light

When people speak of the General Conference they recall early and recent experiences. These are stories of both shadow and light. Self-criticism seems

I feel hurt whenever our conference is maligned, disappointed that the original goal of unification has not been achieved, happy for the measure of health and wholeness we have, constantly surprised that our diversities hold together. I believe the Center will hold. *J. O. Schrag, dentist (retired), 2312 Berry, North Newton, KS 67117, Bethel College Mennonite Church*

Schrag

G. Dyck

The General Conference continues to be the catalyst for the leaven to grow and give new generations the joyful desire to build the kingdom of God. *George Dyck, psychiatrist at Prairie View, Inc., 1901 E. First St., Newton, KS 67114, Faith Mennonite Church*

'Some see it as remarkable that our people have such a high level of global sensitivity.'

to be almost a form of self-affirmation. They love their conference so much that they try to tell the truth about it. Some wish we would show more love for each other in our debates on issues of faith and ethics. Some are concerned for the small, isolated congregations which pick up pastors "who do not know Joseph," pastors who have not benefitted from study in our seminary. Some wish we could accept more comfortably and lovingly those who have the more exuberant gifts of the Spirit of "leaping, dancing and praising the Lord." Some wish we were less shy in confessing our faith. Some wish we had fewer hang-ups with evangelism. Some wish peace, reconciliation and Anabaptist perspectives were more central to to our evangelistic appeals. Some wish that in our peacemaking we were less combative and abrasive. Some are convinced we are hiding the message of peace under a bushel.

Light as well as shadow

People describing our conference prefer to focus more on light than on shadow. On the reverse side of their criticisms are affirmations. They speak of the solid faithfulness of congregation members, their simplicity of life and their generosity. Some show a touch of pride in the balanced strength of this unique binational conference.

Many rejoice in the openness, freedom and diversity in the General Conference. They see in this mosaic of peoples a foretaste of a new conference emerging. Some are pleased, not troubled, that the General Conference can tolerate as high a level of conflict in the fellowship as it does. Some point approvingly to the fact that even the most severe critics of the conference feel acceptance in their dissent. Many herald the new vigor in the district conferences. Many acclaim the progress made in affirming women in conference responsibilities, seminary training and in ministerial ordination. Some see in this a new infusion of strength. Some speak appreciatively of how the General Conference has shown courage in dealing with prickly issues: taxes and war, non-registration, abortion, human sexuality and more.

Many comment favorably on the balance in authority between congregations and central conference structures. Many want more conference discernment on ordination procedures but are grateful that central structures are not so all-powerful. Some see strength in decentralized centers of conference initiative, not weakness. Some see it as remarkable that our people have such a high level of global sensitivity. They point to the windows of missions and MCC as helping to liberate our people from parochial perspectives. Some speak gratefully of a new wave of pietistic spirit among our youth but

I found it a thrill to serve on the Board of Missions for 18 years, pastor churches in three districts for 46 years and attend almost all GC sessions since 1941. To go through the travail and pain of conference problems was a means of growth. *Ward W. Shelly, retired pastor and now interim pastor, First Mennonite Church, Box 473, Mountain Lake, MN 56159*

W. Shelly

D. Neufeld

When I think about the 125-year history of the General Conference Mennonite Church, I think first of the West Abbotsford Mennonite Church, which introduced my family to the General Conference when we moved to British Columbia in 1946. The atmosphere of warmth and acceptance that set it apart from other churches we had visited in the area remains in my view an overall characteristic of the General Conference attitude—a basic openness to both people and ideas. *Doreen Neufeld, co-pastor and co-director of Welcome Inn Church, 149 Simcoe St. E, Hamilton, ON L8L 3N7*

fear it lacks the fiber of discipleship. Some note that congregations are ecumenically minded locally, but the conference is ecumenically cautious nationally. Many are grateful that from the beginning the conference committed itself to a marriage of faith and learning, missions and nurture. Many find satisfaction in the openness of the conference to innovate, to take risks, to experiment. Some say that they are comfortable in this conference because here certitude is not the queen of the virtues. One can be a pilgrim in Christ.

The bond of unity

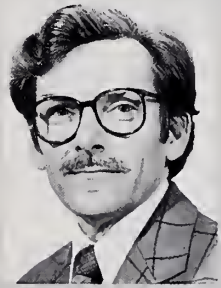
Virtually everyone who reflects on the meaning of the General Conference experience speaks appreciatively of the diversity in this people and the strong bond of unity which draws its members together. Always it is expressed in terms of Christ and his presence, as found in the conference motto: "Other foundation can no man lay than that is laid, which is Jesus Christ."

Deep in our folk memory is a gratitude for the incredible achievement that Swiss-South German-Pennsylvania German Mennonites could be joined together with the quite different cultural stream of Dutch-West Prussian-Polish-Russian Mennonites.

In seeking to understand the General Conference soul in 1985 one centers on this concern for unity. From this flows the interest of our people in all things inter-Mennonite. In this is found a key to our sense of identity and vocation. Jesus' prayer for the unity of the body of Christ (John 17) is on our lips on this occasion of remembrance, joy and celebration.

Robert Kreider is administrative vice president of Bethel College, North Newton, KS 67117.

No less than in the past, the coming decades will call for "new wineskins" and vigilant "watchmen." Can we as non-resistant Mennonites become real peacemakers? Can the "quiet of the land" help to avert a nuclear wasteland? Will our "cup of cold water" issue in economic justice like an ever-flowing stream? Might our evangelism call sinners to repentance *and* warn governments of Babylon? *Delton Franz, director of MCC Washington office, 110 Maryland Ave. NE, Washington, DC 20002, Hyattsville Mennonite Church*



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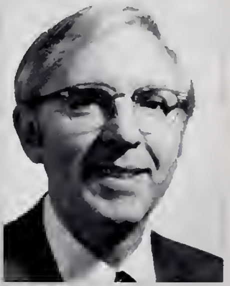

Waltner

For me the GC is a vision of the church—of being inclusive and joining hands with others in mission and education. I think of uniting Swiss and Low German immigrant groups, the shaping of a Mennonite peoplehood and reaching out. I rejoice in the resultant rich diversity of a fellowship that now includes Native American, Hispanic, African and Asian peoples. *James H. Waltner, pastor, Mennonite Church of Normal, 204 Gregory, Normal, IL 61761*

— Franconia Conference of Mennonites (not known if formally organized)

1834 Pennsylvania public school law encourages Mennonites to "Americanize"

1844 Franconia Conference excludes progressive ministers who refuse to wear ministers' coats

1847 East Pennsylvania Conference (later Eastern District Conference) of the Mennonite Church organized

1851 John and Abraham Hunsicker excommunicated by EPC for tolerance of secret societies and open communion

◀ **1852** John Oberholtzer publishes *Religiöser Botschafter* (first American Mennonite periodical)
Congregation at Wadsworth, Ohio, organized under home missions

◀ **1858** Seven ministers withdraw from EPC to form Evangelical Mennonite Conference (Mennonite Brethren in Christ)
First regular Sunday school held at West Swamp

◀ **1859** "Johnson Mennonites" (Skippack, Pa.) withdraw over footwashing controversy

● **1878** English first used in conference sessions

● **1885** Conference approves publication of *The Mennonite*

● **1906** First missionary from Eastern District, Annie Funk, leaves for India

● **1911** Ann Allebach first American Mennonite woman ordained to ministry

● **1917** Altoona mission passes to General Conference control

● **1941** First retreat held at Camp Men-O-Len, Quakertown, Pa.

● **1947** *The Messenger*, conference organ

● **1967** Crossroads Community Center opens in North Philadelphia

●▶▶▶ **1970s** Franconia Conference and Eastern District begin working together again after 120-year breach

1870 1880 1890 1900 1910 1920 1930 1940 1950 1960 1970 19

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General Conference Mennonites in the Eastern District region

Churches in the East

Mary Lou Cummings

With a small band of disenfranchised emigrants landing on the shores of a thickly wooded new world in the 17th century, the Mennonite church came to America. We who live in the eastern United States enjoy the earliest stories, fragmented as they are, because we live among the old names, grave markers and stone meetinghouses. It is easy for us to picture the Lenni Lenape Indians putting their bows and arrows down before entering tiny Saucon Meetinghouse on the outer fringe of the Swamp farm settlement.

We who are familiar with the affluent hucksters of our generation smile at the early Mennonites who, we are told, tried to smuggle their eggs and vegetables past the Revolutionary sentries on the roads to get their foodstuffs into Philadelphia, where it would get higher prices.

The biggest change for Mennonites, more than the threat of impending Civil War, the new telegraph, the new railroad or the trend toward public schools, was a growing tension in the churches of the 1840s.

John Oberholtzer. John Oberholtzer, ordained by lot to the role of pastor in the Swamp charge, Quakertown, began to preach change, democracy and freedom from confining tradition. When he and 15 other pastors and deacons walked out of the annual pastor conference at Franconia in 1847, they saw no other options in the Mennonite Church.

In October 1847 this group, which included about 500 members in 16 congregations plus eight ministers and 11 deacons, adopted a constitution and declared themselves the Eastern District Conference of the Mennonite Church in North America.

From those beginnings, documented with fascinating detail by John Ruth in his new book, *Maintaining the Right Fellowship*, the Eastern District always saw itself defensively, in sharp distinction from its plain brothers. This has affected its self-definition and sometimes pushed it toward Protestant assimilation.

Although the Pennsylvania Mennonites were not a learned people, the late 1800s brought with them fervent belief in social change, and the leaders of the Eastern District believed strongly in social activism and mission. Three dynamic pastors personify those early days: John Oberholtzer, Abraham Bauer (A.B.) Shelly and Nathaniel Bertolet (N.B.) Grubb. From 1847-1902, the first half-century of the General Conference, these men founded the periodicals and presided over the conference.

"As improvements are made in worldly affairs, so must we seek to advance the cause of Christ," said A. B. Shelly. More education, more mission, more energy, and the world would be truly changed.

Under Oberholtzer's leadership came the first catechism classes for young people (1847), the first Mennonite Sunday school (1858), the first Mennonite

Mission Society (1866) and the first ongoing Mennonite publications. The first president of General Conference (1860), Oberholtzer included in the papers news of mission and tract societies, marriage and death notices and some debate of issues such as footwashing, temperance, tobacco and prayer meetings.

A. B. Shelly. In 1858 young A. B. Shelly became the first superintendent of the new 49-pupil Sabbath school at Swamp, where the young people spent Sunday afternoons singing and memorizing Scripture. In his calm, dignified manner, he succeeded Oberholtzer as pastor, editor and conference leader for the next 40 years.

His leadership marked the close of the 20-year period of dissention, newspaper diatribes and even lawsuits among the torn Eastern District churches over property rights to meetinghouses.

The activist nature of district activities set them apart from their Franconia Conference cousins, who encouraged no extra church meetings, no mission activities, no newspaper and no central organization. As the Civil War loomed closer, another difference became apparent. The Eastern District meeting in 1861 discussed non-resistance but could not agree on a final resolution. Non-resistance would be encouraged, but individuals could follow their consciences.

A second important difference emerged in 1862 when the district pledged $2,522 to help build a training school in Wadsworth, Ohio. This innovation—trained pastors—marked the gradual end of ordination by lot.

N. B. Grubb. In 1882, 31-year-old N. B. Grubb was called to pastor the struggling young (33-member) First Mennonite Church in Philadelphia. By the turn of the century, Grubb had unified his congregation into a 400-member city congregation charged with activity, mission and zeal. He published the *Christian Endeavorer*, a paper for youth, and in 1885 began *The Mennonite*, the first English language periodical for the General Conference. He was helped by "Mr. Sunday School"—Allen Fretz.

In 1896 Grubb helped found the first home for the elderly at Frederick.

On the 50th anniversary of Grubb's ordination, David Toews of the Board of Colonization in Rosthern, Sask., wrote him: ". . . we younger workers in our beloved conference would ever feel that you as one of the fathers of our conference have had so much to do with the shaping and directing of its early and later activities. . . ."

N. B. Grubb

In 1902 the Eastern District relinquished control of *The Mennonite* to the General Conference (represented by N. B. Grubb), and it moved to Berne, Ind., along with new editor Harvey Allebach. With the increasing Russian populations, the Mennonite center of leadership continued to move west, and the eastern Pennsylvania cluster of congregations became a small, isolated fringe.

Two Annies. Growing up in the conference under Grubb's influence were two exceptional young women, both active in the Christian Endeavor program for youth. This interdenominational movement fostered concern for mission and training for leadership. Young people gathered Sunday evenings to give talks to each other on assigned topics and to plan projects and activities.

At Hereford Mennonite Church, Bally, Pa., Annie Funk became the first Mennonite woman to obtain training for mission work. She went to New York City to work with the Methodists in their Young Women's Christian Association, and there A. B. Shelly contacted her about going out with the Mennonite Mission Board. In 1906 she set sail for India, traveling alone, the first missionary from the Eastern District.

Children's groups collected money and sent her a bicycle. She wrote long letters describing her joy in this transportation (although one wonders how she managed this in a long skirt). In 1912, her mother ill, Annie made quick plans for her first furlough. She rescheduled her plans to the fast new ship, the *Titanic*. There are stories that on that terrible night Annie gave up her seat in a lifeboat to a mother and child. The school for girls she opened in India took on her name in her memory.

Ann J. Allebach

The other Annie, Ann J. Allebach, of Eden Mennonite Church, Schwenksville, Pa., became a schoolteacher and later a principal. She studied toward a doctorate at New York University and there became involved in city missions, working with poor immigrants and unemployed city dwellers. Eventually she became a full-time Christian worker, preaching in the missions, organizing job training, employment bureaus, a free kindergarten, church paper and special events and conferences.

In 1911 she was ordained by longtime mentor N. B. Grubb and home pastor J. W. B. Schantz, representing the Eastern District. She became the popular pastor at the large Sunnyside Reformed Church, Long Island. Few calls seem to have opened in the Eastern District for her gifts. She died in 1918 at the age of 44, the first Mennonite woman to be ordained in America.

Expanding mission. The turn of the century brought a flurry of mission activity—at Souderton, Second Church, The GCMC is comparatively pluralistic because it has rightly embraced varying styles of being Christian and Mennonite. We are comparatively acculturated—both for good and ill—because our GC has emphasized involvement or mission more than separation. The GCMC is comparatively unsure of its common identity because its diversity increasingly overwhelms its unity. *Rodney J. Sawatsky, academic dean, Conrad Grebel College, Waterloo, ON N2L 3G6, Rockway Mennonite Church*

Creek and woodland at Camp Men-O-Lan

Philadelphia, Allentown, Norristown, Pottstown and Quakertown. And in the 1920s career missionaries followed Annie Funk's foray into India: Samuel and Meta Moyer, 1920, and medical doctors Harvey and Ella Bauman, 1925. Both men were Eastern District members, and the families were prayed for and spoken of weekly in many congregations. Jennie Boehr, also close to the district through relatives, was another favorite when her family left for China in 1915. Wilhelmina Kuyf left for China in 1936 and was an active and popular itineration speaker when she came back during the war. These missionaries were bigger than life and looked up to with reverence for their sacrifices.

Although missions were universally popular, the 1920s also brought the polarization between those who supported the style and theology of the D. L. Moody "evangelicals" and those who leaned to the non-resistant Anabaptist theology. Churches tended to follow their pastors but to allow each other the freedom to differ.

By the early 1940s, for example, East Swamp was led by Harold D. Burkholder, a founding father of Grace Bible Institute, West Swamp called Arthur Rosenberger, who became president of Bluffton College, and Hereford had E. E. S. Johnson, who was on staff at Hartford Theological Seminary.

Going to camp. In the late 1920s automobiles became more plentiful, and activity grew between congregations. District-wide Christian Endeavor and Sunday School Union conventions were held. Quarterly conferences where pastors and active lay leaders of all the congregations grew to know and appreciate each other were also held, and lasting friendships formed.

In 1927 C.E. officers proposed the first district weekend camping trip. It was a big success and soon became an annual event. Churches as far away as Richfield and Philadelphia brought busloads of participants who developed deep friendships. Young adults had no other vacations and enjoyed these times accompanied by teaching by pastors and missionaries.

In 1937 schoolteachers Ernest Leitzel and Miriam Losch, Richfield, waited until the traditional friendship circle formed after camp and then threw a surprise wedding. Freeman Swartz, active in the retreat movement, married them on a large rock in the presence of their district friends.

Many other couples—like J. Herbert and Helen Fretz and Kenneth and Mary Bauman—met each other "at camp."

During these same years, a goodhearted bachelor Sunday school teacher at East Swamp, J. Walter Landis, had a vision for a communal piece of property, a "playground" he called it. He purchased a battered 106-acre farm along a good creek. It was littered with boulders and overgrown with scrub.

Crippled since childhood and unable to walk without crutches, Landis now had no more resources to bring his vision into reality. But he didn't give up. In 1938 the Eastern District caught his vision and gratefully accepted a portion of Landis' farm for a campground. Pastors and laypeople began coming out in large work parties to burn brush, bury boulders and clear a roadway. "No one had any money; those were Depression years," James Gerhart remembers, "and everything we got was secondhand." He and his wife, Mildred, gave years of voluntary service to maintain the camp. When the auditorium and dining room went up, they were built from wood torn out of an old shed and other secondhand lumber. A good well and outhouses were added in the hectic summer of 1941. People were determined to open, no matter what, for the war was at hand.

Young people put up army tents with loose board floors, slept on straw ticks and used lanterns. Cooks made huge dinners on a discarded coal stove they had scavenged from the Frederick Home. They attended services and roasted under the large tent, which absorbed the sun. But they loved it.

Today Men-O-Lan has a full-time director and a VS couple to give leadership to a full summer of weekend programs—100 wooded acres, cabins, a pool and a new multipurpose gym facility. It still provides a central meetingplace and meaningful spiritual experiences. It has been perhaps the single most cohesive and educational tool for teaching the faith to ongoing generations. It is commonplace for

I believe that in the future, cultural and heritage foundations will be less evident. Third World involvement will affect Mennonites everywhere. We will need to continually apply a solid biblical faith to our times. Will we have the spiritual depth to avoid another 1847? *Andrew R. Shelly, Third World evangelism, involvement in local relief and alcoholic rehabilitation, 324 E. First St., Newton, KS 67114, First Mennonite Church*

Young adult group from East Swamp at a 1935 Eastern District retreat

young baptism prospects to tell their congregations, "I accepted Jesus at Men-O-Lan."

And because it was created and operated on a shoestring, piece by piece added by many individuals, it still evokes a strong sense of ownership from all the congregations.

The future. Today the Eastern District churches, while they remain closely clustered geographically for the most part, are enmeshed in the dense suburban sprawl of the Eastern Seaboard. Instead of farmers, members are now commuters, teachers, tradespeople—all busy, coping with an ever-increasing pace of life.

Gone are most of the conference activities which formed the cohesiveness of the 1920s to the 1950s. "Now it seems," says one of the older leaders, "as if each church is going its own way."

There are 29 congregations and 4,500 members now. Crossroads Community Center, Philadelphia, is the largest ongoing mission project. A little Spanish storefront church, Cuerpo de Christo, New York City, is the newest member. The district hires a conference pastor, a youth worker, a peace education worker and two church planters, all on a part-time basis.

The emphasis of the General Conference from the beginning on "unity in essentials, liberty in non-essentials and love in all things" appealed to me as a youth and still does. The conference is far from perfect but has always pressed for that ideal. My hopes for the future are high as we struggle alongside other Anabaptist efforts that attempt to confront the world, the flesh and the devil. *William T. Snyder, retired administrator, Akron, PA 17501, Bethel Mennonite Church, Lancaster, Pa.*

Mary Lou Cummings, Route 5, Box 348, Quakertown, PA 18951, is a freelance writer, contributing editor of Rejoice *and homemaker.*

I get especially excited and thrilled every time I hear a testimony on how someone came to faith in Jesus Christ for the first time. I pray we would be relentless to share the Good News of the saving grace of our Lord Jesus Christ. *Ray C. Linberger, Camp Men-O-Lan administrator, Route 1, Doerr Road, Quakertown, PA 18951*

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1854 Ephraim Hunsberger starts first official Mennonite Sunday school

1868 Western Conference organized for cause of home missions

1872 Bishop Joseph Stuckey refuses to excommunicate a member for teaching universalism, and the "Stuckey Mennonites" withdraw from the Amish Mennonite General Conference

1885 Middle District begins annual Sunday school conventions

1888 Western Conference divides into Western District and Middle District conferences

1894 English services introduced to congregation at Wadsworth, Ohio

1896 English-speaking secretary appointed to report on conference session

1900 Central Mennonite College, Bluffton, Ohio, founded (Bluffton College)

1908 Central (Ill.) Conference Mennonite Church organized, North Danvers, Ill.

1909 First Central Conference mission station, Mennonite Gospel Mission, established in Chicago

1910 *Christian Evangel* published as official Central Conference organ

1911 Central Conference and Congo Inland Mission sends first workers

1921 German minutes no longer read at conference sessions

1934-35 *The Mennonite* and *Christian Evangel* merge as temporary economy measure

1945 Central Conference joins the General Conference

1951 Woodlawn Mennonite Church, Chicago, opens to serve an interracial congregation (closed in 1972)

1957 Central Conference and Middle District merge to form Central District

1974 Chicag
Area Mennon
organized

1981 Joint
sessions wi
Illinois Conf
(MC), Norm

1870 1880 1890 1900 1910 1920 1930 1940 1950 1960 1970 19

1860-1985 125

General Conference Mennonites in the Central District region

The gospel circuits in the Central District

Leland Harder

"From Jerusalem all the way around to Illyricum, I have proclaimed the gospel of Christ' (Romans 15:19).

Who ever heard of Illyricum? For Paul it designated a frontier district marking the western limit of the eastern world—a strategic route for the intentional spread of the gospel. Paul viewed each new church as *pars pro toto*: a part representing the whole, the one giving rise to the many, the salt of the earth and the light of the world.

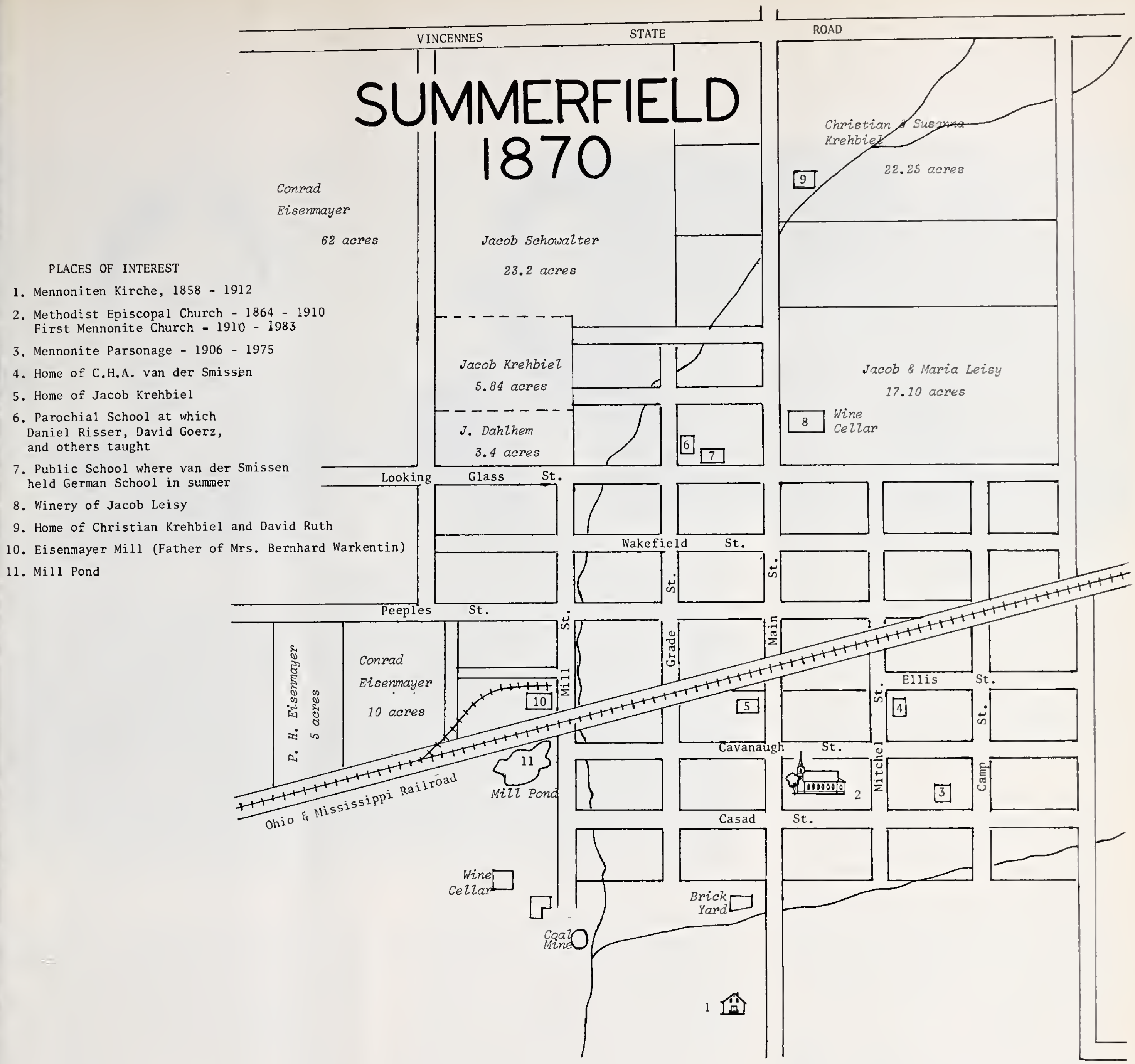
In every age the extension of the church conforms to this geographic-evangelistic principle. The history of the General Conference peoples and churches today organized into the Central District Conference is a similar sequence of strategic circuits moving out from various points of origin to remote frontiers following available routes, pursuing economic opportunities and wondrously transplanting the church.

From Bavaria all the way around to Iowa. Who ever heard of Iowa? Surely not 12-year-old Susanna Ruth when her parents sold the family estate in Bavaria in 1852. Her father, David Ruth, had been a minister in their Mennonite church near Eichstock, where she and her siblings attended the Lutheran parochial school. Their teacher had insisted they attend the Lutheran Sunday school also, but their father had decided otherwise. The teacher had screamed, "I stand here in the name of the king and not in the name of David Ruth!" Now a group of Eichstock families (60 people) had prepared for the journey to America. As they departed, Susanna prayed the prayer her mother had taught them to pray on their three-mile walk to school, "Jesus in my heart, Christ in my mind, in God's name we go forth."

Their leader was Uncle Jacob Leisy, a winemaker who had visited America twice before and had already selected his own site 30 miles east of St. Louis. The destination of Susanna and her family was Franklin Township in Iowa, where their Eichstock neighbors, the John Krehbiels, had settled the year before. They arrived on Aug. 23, 1852, and were welcomed by their friends.

David Ruth bought 200 acres of land southwest of Donnellson and was soon installed as one of three preachers in the newly established Zion Mennonite Church. Susanna resumed her schooling in a converted stable, and her new teacher, Christian Schowalter, was much more compassionate than her old Bavarian schoolmaster. Most of her time, however, was consumed by the endless chores on the farm. John Krehbiel's son, Christian, took care of all the haying on both their farms, giving Susanna and Christian lots of opportunity to work together, know each other and fall in love. When she was still 17, they were married by Christian's Uncle Jacob.

The next several decades, in addition to wrestling a living from the soil, taking care of needy kinsfolk and giving birth to 15 children, Christian and



SUMMERFIELD 1870

PLACES OF INTEREST

1. Mennoniten Kirche, 1858 - 1912
2. Methodist Episcopal Church - 1864 - 1910 First Mennonite Church - 1910 - 1983
3. Mennonite Parsonage - 1906 - 1975
4. Home of C.H.A. van der Smissen
5. Home of Jacob Krehbiel
6. Parochial School at which Daniel Risser, David Goerz, and others taught
7. Public School where van der Smissen held German School in summer
8. Winery of Jacob Leisy
9. Home of Christian Krehbiel and David Ruth
10. Eisenmayer Mill (Father of Mrs. Bernhard Warkentin)
11. Mill Pond

VINCENNES STATE ROAD
Conrad Eisenmayer 62 acres
Jacob Schowalter 23.2 acres
Christian & Susanna Krehbiel 22.25 acres
9
Jacob Krehbiel 5.84 acres
J. Dahlhem 3.4 acres
6
7
Jacob & Maria Leisy 17.10 acres
8 Wine Cellar
Looking Glass St.
Wakefield St.
Peeples St.
Mill St.
Grade St.
Main St.
Mitchel St.
Camp St.
Ellis St.
Cavanaugh St.
Casad St.
P. H. Eisenmayer 5 acres
Conrad Eisenmayer 10 acres
10
5
4
11
Mill Pond
2
3
Ohio & Mississippi Railroad
Wine Cellar
Brick Yard
Coal Mine
1

Susanna were called of God to give outstanding leadership to the development of other congregations, two district conferences and many outreach ministries. Paul's principle of *pars pro toto* was their rule also. As young adults they saw it modeled in 1853, when the Zion and West Point churches decided to work together as parts of one solidarity, the German Evangelical Mennonite Church. They saw it modeled again in 1860, when these two churches joined hands with delegates from two more churches to launch a General Conference of the Mennonite Church of North America. And they saw it modeled during the 1860s when the new Wadsworth [Theological] Institute took form and they sent their own beloved teacher, Christian Schowalter, to be its first principal.

From Bavaria all the way around to Summerfield. When Uncle Jacob and Aunt Marie Leisy said good-bye to the David Ruth family in Burlington, they boarded the riverboat for St. Louis down the Mississippi. They crossed the "father of waters" on a ferry to Illinoistown, where they were met by friends from Summerfield. They staked out their quarter section of land and built a two-story brick house, large barn and granaries. Leisy was an entrepreneur, and within a few years he had thriving grain fields, luxuriant orchards and a profitable winery in Summerfield. Marie and Jacob had no children of their own, but the needs of other people, especially impoverished immigrants and orphaned children, became their concern. Uncle Leisy saw to the construction of the first Mennonite meetinghouse in Summerfield and advocated the call to Daniel Hege, the schoolteacher at West Point, to come and be their pastor-teacher. Christian and Susanna were intimate friends of Daniel and Barbara Hege, and they (with several others) decided to move to Summerfield together.

From Summerfield all the way

around to Wadsworth. Daniel Hege was a graduate of the Evangelical [Eden] Theological Seminary west of St. Louis and had the gifts for leadership in the emerging new General Conference of Mennonites. In May 1861 he and Leisy were sent as delegates to its second session held at Wadsworth, Ohio, where Hege was elected secretary and its first circuit preacher. His assignment was to unify the scattered congregations by preaching and pastoral visits on a circuit from Summerfield to Ohio to Pennsylvania to Ontario and back through Iowa and Illinois. He was also asked to collect money for the new Wadsworth Institute and, by the time he reached Milford Square he had pledges totaling nearly $3,000. But the tour had a sad ending. Pastor Hege returned to Summerfield on Nov. 22 with a severe case of typhoid fever and died eight days later. His dear friend Christian Krehbiel sat with him to the end and in his final moments Daniel asked Marie Leisy to report his death to his many new friends in the pages of Oberholtzer's paper, *Das Christliche Volksblatt.* She expressed herself best in poetic form:

I saw a tiny flock the other day
Roam trustfully on verdant pastureland.
And so they would not fall and lose their way
The shepherd came to lend a helping hand.
He saw to all our needs with loving care
And faithful heart and hallowed, prudent flair.

But suddenly came hard and tragic blow
To our small fellowship, our tiny room,
And gone were hope and happiness and glow,
For now we faced a yawning open tomb.
O earthly happiness! How dubious
Are you—and also full of risk for us!

With the help from the Leisys, Barbara and the children moved in with the Krebhiels. Marie saw to the preservation of over 1,200 names and pledges found in Daniel's luggage. She carefully compiled the list of subscriptions ranging from 25¢ to $50 and sent it to Oberholtzer for publication in the *Volksblatt.* The total amount promised was $5,738.58, enough to proceed with the construction of the Wadsworth School.

Christian Krehbiel at age 35

Susanna A. (Ruth) Krehbiel

From Bern, Switzerland, all the way around to Berne, Ind. At the same time that the Bavarian group was immigrating to Iowa and Illinois, another group of 80 members of the Muensterberg Church in the Swiss Emmental was immigrating to the woodlands of Adams County, Indiana, not far from the earlier Baumgartner settlement of 1838. Out of 17 nominees for the preaching ministry of this church in 1868, the lot fell on 20-year-old Sammy (S. F.) Sprunger. He felt like running away, and indeed he "ran away" for three years of training at the new Wadsworth Institute. Three years later, when his home church began to experience the power of his innovative leadership, some members wondered, "Is that what he learned at the seminary?" Following his marriage to Katherine Luginbill and his ordination by the new circuit minister, Christian Krehbiel, Sammy led a spiritual revival that lasted several months. As lead minister from 1871 to 1903 he merged the two local Bernese congregations, administered a growth from 70 to 700 members, edited the Sunday school quarterly, served on every board of the General Conference and developed uncommon financial leadership resources for the undergirding of the total conference program.

From North Danvers all the way around to Middlebury. In the same year that Susanna and Christian were married, Joseph and Barbara Stucky and their two young children moved from their Amish Mennonite community in Ohio to the Yoder Amish community in McLean County, Illinois, where Joseph was ordained minister in 1860 and bishop in 1864. Upon Yoder's death, Joseph became the primary shepherd of the Amish Mennonites of Central Illinois, not only on the basis of traditional succession but more on the basis of his intrinsic spiritual authority. Until his death in 1902 he circulated constantly among the Amish communities from central Illinois to northern Indiana and was deeply respected as a preacher and overseer of a dozen "Stucky Mennonite" congregations. He was unusually progressive in attitude and might have taken his churches right into the General Conference of Mennonites by the end of the century had health and longer life permitted. This happened naturally by 1946, but at the time of his departure, none of his followers felt free to join without his leading, although the GC circuit preachers—Christian Krehbiel and John Baer—were always warmly welcomed in their communities.

From the Central District to "Illyricum." The name can stand for whatever the existing frontier, even for what Luke described as "the end of the earth" (Acts 1:8). They talked about "Illyricum" in the Summerfield congregation when young Samuel Haury, under the guidance of their new minister, Christian Krehbiel, began to catch the missionary vision as he attended the local German school where Susanna was one of the teachers, and as he listened to Christian's sermons and

The LINK GLAD GARDENS
CUT FLOWERS & BULBS
FOR SALE

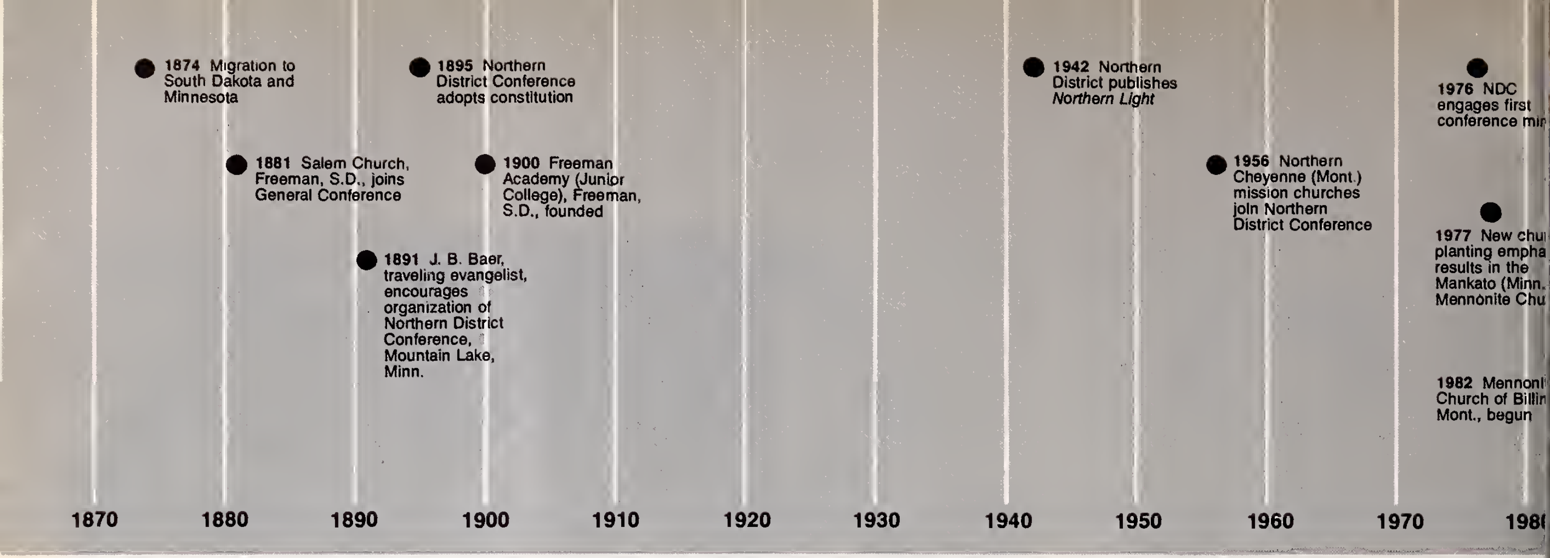
West Point (Iowa) Church building (above) and the building (left) in which the first General Conference was held

observed the ways his pastor was serving as the president of the first conference-wide foreign mission board. Uncle Jacob and Aunt Marie Leisy put up the seed money for the opening of the first conference mission field. As early as 1866 they had donated an initial $1,000 with the stipulation that this money be put on interest until the conference would call its first missionary. With the conviction that he was to be that missionary, Samuel enrolled in the Wadsworth Institute, and when he graduated in 1871 he went to Germany for more graduate study in missiology. Here the Mennonite Mission Society of Amsterdam discovered him and tried to send him to their field in Sumatra, but when Christian Krehbiel heard about it he called his candidate home for serious congregational review. Following the discernment process back at Summerfield, Samuel was sent on an exploratory mission to several native Indian tribes in the Territory of Oklahoma and another to some Eskimo communities in Alaska, accompanied by his friend John Baer of Summerfield. Upon return, Samuel married Susie Hirschler, and the two began the work among the Arapaho Indians. Uncle Leisy and Aunt Marie pledged $1,000 a year for 10 years to launch the mission enterprise of the General Conference Mennonite Church.

We can hardly imagine how all of this happened in the brief space of 20 years. Indeed, how did two little congregations out in Iowa come to conceive of their union? It took nearly two hours by horse and buggy to drive from Zion to West Point, and when Uncle Daniel Krehbiel drove to Burlington to meet Pennsylvanian John Oberholtzer in 1860, it was an eight-hour round trip. These people worked 12-hour days on their farms, yet they had time and will and energy to envision not only a general union of North American Mennonites but also more localized regional conferences. In 1868, when Christian and Susanna reflected on how their small movement was expanding into a far-reaching program larger than the local interests of a single region, they envisioned the organization of their own area conference, and on Oct. 4 the first session of what is now known as the Central District Conference was convened in the Zion Church of Donnellson. Its stated purpose was "to supply many of our brethren in the north and west who have become isolated without the necessary spiritual care with some of the crumbs from the tables of our organized churches."

Pars pro toto: not what a conference structure could do for them but what they, working through a conference structure, could do to share the gospel with others. By the personal witness of Susanna and Christian Krehbiel, Marie and Jacob Leisy, Barbara and Daniel Hege, Joseph and Barbara Stucky, and Samuel and Susie Haury, that's what the General Conference Mennonite Church is all about.

Leland Harder is director of the Great Plains Seminary Education Program, Box 363, North Newton, KS 67117.


1874 Migration to South Dakota and Minnesota
1881 Salem Church, Freeman, S.D., joins General Conference
1891 J. B. Baer, traveling evangelist, encourages organization of Northern District Conference, Mountain Lake, Minn.
1895 Northern District Conference adopts constitution
1900 Freeman Academy (Junior College), Freeman, S.D., founded
1942 Northern District publishes Northern Light
1956 Northern Cheyenne (Mont.) mission churches join Northern District Conference
1976 NDC engages first conference mi
1977 New chu planting empha results in the Mankato (Minn. Mennonite Chu
1982 Mennon Church of Billi Mont., begun
1870
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198

1860-1985 125

General Conference Mennonites in the Northern District region

Stories from the northern states

Tim Waltner

Freeman College. They had lived in this "new country" for about 15 years when they felt the need for Christian education. In the 1890s, leadership from Christian Kaufman and F. C. Ortman helped this rural South Dakota Mennonite community establish a church school to offer German religious training courses. The idea was to train teachers.

Classes began in the fall of 1903, and Freeman College was dedicated Oct. 25 of that year.

At the conclusion of that year, principal H. A. Bachmann wrote, "The first year may be called a successful one. The number of students reached 109. We would warmly recommend to the eager youth, 'Come and attend the school. We will offer you what we can. The school and the opportunity are yours. Make use of them if at all possible.' "

Support came from three ethnic Mennonite groups that had settled in southeastern South Dakota in the 1870s: the Low Germans, the Hutterites and the Swiss. Their common support was a strength.

But there was another side.

In 1909, Bachmann wrote, "This school has a difficulty against which it must struggle, and that is the evil of factions. We have tried to tear down some of the boards from the fence that separates them. Time will show how far we have succeeded."

Four decades later, the school published a history. In *For Half a Century* author Marie Waldner also noted the diversity of the constituency. "This diversity has, on the whole, been healthy for the school. Since different churches tend to stress different aspects of Christian experience, it caused the school to be sensitive to a more balanced and well-rounded concept of religion and Christianity than might have otherwise been the case."

And noting traits of each of the groups—putting them in a positive (rather than negative) light—Waldner wrote, "The effortless friendliness and hospitality of the Swiss, the unswerving persistence of the Low Germans, and the straightforwardness of the Hutterites together produced an enrichment greater than would have been possible had there been ethnic solidarity."

Sermon on the Mount Fellowship. Whether playing their own "Sermon on the Mount Trivial Pursuit" or staging their own "Tonight Show," Sermon on the Mount Fellowship members have enjoyed their congregational retreats.

Every September this Sioux Falls, S.D., congregation of about 30 travels to a nearby state park for a weekend camping retreat. It includes recreational activities (like those mentioned) and serious study. It culminates with a Sunday worship service and communion. "It has nurtured the life of our congregation," says J. Melvin Janzen, their pastor since 1980.

Sermon on the Mount began like

Freeman Junior College

many others. It was a "broken offshoot" of another Mennonite congregation. The painful split occurred in the 1970s. A handful of families felt, among other things, need for a stronger Anabaptist emphasis. They formed a small house fellowship. Soon others joined them—mostly new people coming to the city of 75,000.

Sermon on the Mount received dual affiliation with the General Conference and the Mennonite Church in 1979.

Janzen describes the congregation as "informal . . . creative . . . strongly committed to Anabaptist principles." The church is young, urban and well-educated. In many ways it stands in contrast to the traditional Mennonite congregation of the past two centuries.

Tradition is at times resisted. But Sermon on the Mount has discovered need for it. "We need to create a sense of community and tradition in this urban setting," Janzen says.

It will likely be something different from their versions of Trivial Pursuit or late-night television. But on a weekend this September, the people of Sermon on the Mount will be together in their emerging tradition of a congregational retreat, what Janzen calls "a sort of informal sharing, caring and loving."

Missionary funeral attracts 5,000. When Jonathan J. Schrag came home to the Salem-Zion Mennonite Church in rural Marion, S.D., that June 15 of 1930, a throng assembled. It was unlike anything seen before. Schrag had been a missionary to China with the Mennonite Church of the United States.

It was an era when overseas service was unique. Schrag was one of the first to serve from this community. He and his wife, Louise, left their home community on the South Dakota prairie for mission service in 1908. In the 21 years that followed, their community took pride and interest in their work.

Schrag's homecoming was, however, one of sorrow. He came home to be buried. He died after becoming ill with cerebro-spinal meningitis while on furlough touring the Holy Land. He was 54.

The funeral was reported to be the largest held in southeastern South Dakota. Estimates of the crowd exceeded 5,000. The small church could hold only a small portion of those who came to pay their respects to Schrag. The church lawns were filled with people who heard the service through loudspeakers specially secured for the funeral.

The *Turner County Tribune* recorded the event, noting, "The funeral was a marvelous affair, simple but very impressive. The faith and sincerity of these Swiss Germans in their religion was manifested in the quietude and lack of restlessness and their constant attention to the long addresses."

From farmer to minister. Gordon Krause's high school occupational aptitude test showed him to be well-suited as either a farmer or a minister. "I tried farming for a while," he says. "But I felt selfish somehow."

What Krause was feeling was a call.

Krause grew up on a farm in the Minnesota community of Mountain Lake. Born shortly before the second half of the 20th century, Krause grew up in the tumultuous 1960s, an era of activism, protest and social unrest. After attending Freeman (S.D.) College and Goshen (Ind.) College, Krause entered voluntary service with MCC in Cincinnati, working as a school-community aide. When his term ended in 1972 he headed back to his native Minnesota, caught between wanting to save the world, searching for his identity and questioning his faith.

His struggle culminated in a series of events in 1977. A five-year reunion of his VS unit prompted a re-evaluation

Funeral service for missionary Jonathan J. Schrag at Salem-Zion Mennonite Church, Freeman, S.D., on June 15, 1930

Two families join Sermon on the Mount Fellowship.

Gordon Krause

of his goals and values—"refocusing" he calls it. Several months later in Mountain Lake, Krause rededicated his life to God at services conducted by Myron Augsburger. Following that, his pastor encouraged him to look for ways he might serve his home community.

Krause began working with senior citizens in Mountain Lake. He became a one-person, church-backed, voluntary service unit. Assisting these people with their basic physical needs, Krause discovered acceptance, warmth and fulfillment. The call continued.

He became restless and wanted to gain more understanding of personal relationships and biblical studies. In the summer of 1981, Krause and his wife, Doloris, left Mountain Lake for a year at Associated Mennonite Biblical Seminaries in Elkhart, Ind. The call became one to full-time Christian service.

The Krauses spent the following summer in a pastoral internship at Bethel Church, his home church in Mountain Lake. And there he received affirmation. "I began realizing I had gifts to preach and minister," he recalls. "I finally accepted what God had already called me to do. I felt the responsibility."

He finished his studies at AMBS and on Sept. 9, 1984, in his home church, was ordained as a pastor. Today he serves the small Mankato (Minn.) Mennonite Church. It is a young church in need of nurture. Krause knows what that feels like.

He looks back at his pilgrimage—the searching and questions—with no regrets. "It was a period of preparation that helped contribute to who I am as a pastor." Today he is helping others in their search. "God has some purpose for each person. You need to keep searching until you find that," he says. "I've experienced that. After I stopped resisting it, I experienced peace I'd never felt before."

Native church takes responsibility. A General Conference mission effort to the Northern Cheyenne in Montana resulted in the establishment of churches there in the early 1900s. A member of the church at Busby, Mont., Ted Risingsun, recalls the growth of his church.

"When one of the missionaries who came here in the '40s felt the mission work was not doing what it should be doing, he organized a church council so that the people would have a voice in what happened with the work. This was difficult because most of the people were hesitant to come forward and serve on a church council and make decisions about money, the direction we should be going and programs that usually are part of our work in the district.

"I remember one time when a meeting was called and I came to get my dad because he was on the church council. While I was talking to him, my mother interfered and said, 'What is the meeting about?' I told her we

The need for change takes many forms.

In the early 1900s, the community of Henderson, Neb., noted the passing of the "Vorsaenger," the person who led congregational singing by singing the hymn for the congregation, phrase by phrase.

In *One Hundred Years of Bethesda Mennonite Church*, Robert O. Epp noted that at a March 29, 1910, meeting, the church concluded that since it was difficult to find people willing to take the position of "vorsaenger," perhaps it was time to purchase a musical instrument.

Shortly after, Bethesda purchased its first reed organ. It was a purchase requiring cooperation heretofore unnecessary. The keyboard was played by a woman organist. And a man was seated beside her to pump the hand-operated bellows, providing the air pressure necessary to sound the reeds.

Elizabeth and Oliver Risingsun (left) in 1973 and their son Ted (below) more recently

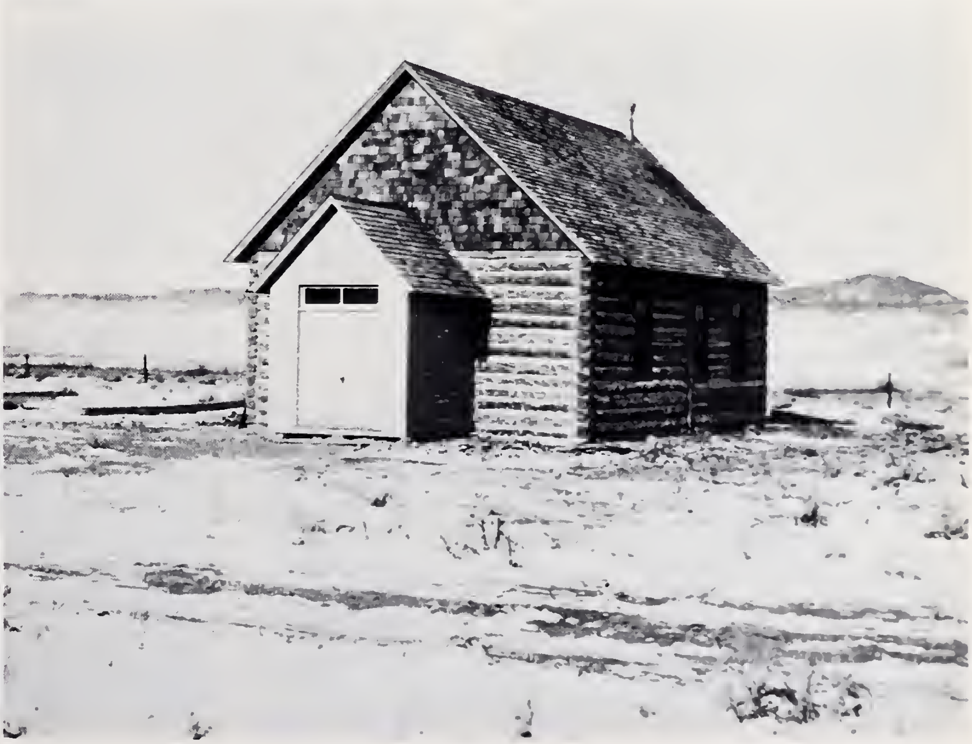
had to make plans for the coming holiday season . . . the Christmas program and what we were going to do during the week. She said, 'Why do we have to do this now? The missionary has always done this before. They have made all the decisions. Why do we have to do this now?' "

Risingsun reflects, "This has been the biggest hindrance because the people were conditioned to a managerial type of supervision. Slowly we have overcome this and have come to grips with the problems that confront the missionary and that are now ours because the General Conference has turned over the Indian work to the Mennonite Indian Leaders Council."

And Risingsun noted, "Some years ago the people elected to rename their church. The first name had been Bethany Mennonite Church. But by the vote of the members of the Bethany Mennonite Church, they elected to change the name to the White River Cheyenne Mennonite Church, and it is so known today."

Tim Waltner, Box 384, Freeman, SD 57029, is editor of the Freeman Courier.

Original mission chapel at Busby, Mont. Erected in 1904, it was destroyed by a tornado in 1914.



A new church emerges in Goiânia

Ron Daku

To start a new church in the city of Goiânia, Brazil, was the assignment. But how? Now that the church is started and growing, it's easy to look back and see how it happened. It was *people.* Logical, isn't it? Because the church is people.

The church in Vila Itatiaia, Goiânia, started with people. There is Teodoro, who always wanted a church to meet in his house and in whose house we have now met for two years. The group started in the small living room and soon built an extra room alongside the house to provide more room.

There are the missionaries who serve as catalysts to encourage the group in its potential.

There are members from another Mennonite church who moved to this area of the city and who are now vital members of this new congregation.

There are the new converts, the ones whom the Lord has added to the group through faithful witness and the mysterious working of the Holy Spirit.

For months now the group has outgrown the room built alongside the house. At the end of 1984, with some money from the group and funds of the Mission Projects, the group began construction. Fortunately the Lord added João to the church, and he became the bricklayer. Abraão is the young man who helps with everything. Abraão will lead the group when the missionaries leave for North America assignment. He's young, just 19, but spiritually he is mature. He is continuing to study to be better prepared for ministry. He will be helped by a young married man, Antônio, who is a university professor. Abraão gives the enthusiasm and life, and Antônio gives the guidance and stability.

Part of the group of 40 that has been meeting in the room alongside Teodoro's house.

The group has 20 members, but we always have about 40 in attendance. The Sunday school classes have to leave for various locations for their lessons, but that will be solved soon with the new building.

In February the church began an outreach to assist the community in the area of education. The school will start with 45 students in the first three levels of education. It is the fulfillment of a dream that the small group has had since the beginning.

How is the church growing? Let me cite examples. A girl befriended a colleague at school and invited her to a youth retreat of the church. While there, Antônia invited Jesus into her life. She was baptized shortly thereafter and has since seen two of her older sisters accept the Lord. This has happened within a one-year period.

Luiz is a young man who studied to be a priest, but he found no satisfaction in his pursuit. Through friendship he became a part of our group and now is giving leadership to the founding of our school. He is anxious to learn more, to study the Bible and to be baptized. Much wisdom is required to guide this young man.

What should we expect of this growing group? Let's allow it to be faithful in being a part of the kingdom of God. What should we do in response to knowing of a congregation like this? Let's rejoice in what God has done and is doing. He is faithful; may we be the same.

Ron and Marlene Daku and family, C.P. 199, 74.000 Goiânia, Goias, Brazil, are General Conference missionaries serving under the Commission on Overseas Mission.

A gathering of Vila Itatiaia, Goiânia, church in front of the room alongside Teodoro's house. Teodoro is the one in front of the window with Bible in hand. Abraão stands in the doorway.

João, the bricklayer (left), and Luiz, the school organizer, take a break from church construction together with one of the other workers.

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The vision of the General Conference Mennonite Church

James C. Juhnke

Some visions are absurdly disproportionate to realities. So it was with General Conference beginnings.

The General Conference Mennonite Church was born on the second day of Pentecost in 1860 on the wings of a vision that was quite unrealistic. The founders met in a small church in Lee County, Iowa, out toward the advancing line of pioneer settlement. Their dreams had an innocence and presumption which seemed to flower all along the American frontier.

And yet these visions helped create a future. For it was a dream rooted in Scripture. These denomination founders wanted to recapture the dynamism of the New Testament church. Their dream was for aggressive kingdom work in Christian education, missions and service. And they hoped to organize all Mennonites in North America to carry out the task cooperatively.

The dream was unrealistic on several counts. The founding group was woefully unrepresentative of North American Mennonites. Except for two men from the recently founded East Pennsylvania Mennonite Conference, everyone at the 1860 founding meeting came from a small circle of Iowa immigrant congregations. Not a single important leader was present from the older and larger Mennonite conferences in the concentrated settlements of Pennsylvania, Ontario, Virginia, Ohio or Indiana.

The General Conference dreams of 1860 were also unrealistic in view of American Mennonite history. For nearly two centuries Mennonites had guaranteed their separate identity and survival by *resisting* rather than borrowing from the boisterous ways of American Protestantism. What genuine hope was there that a humble and withdrawn people such as the American Mennonites could be won over to the aggressive and public style of an American denomination?

Marked with a dissident identity, the General Conference grew slowly. After 15 years (1875) it included only 24 churches with 1,515 members. The conference never won a majority of American Mennonites, though leaders long insisted that it must be considered, at least "in theory," as embracing *all* North American Mennonites.

The conference did win one stunning ecumenical achievement. In the 1870s and 1880s a large group of Mennonites of Dutch origin immigrated to America from Russia and Prussia. The General Conference vision of progressive denominational activity was attractive to the new arrivers. Dutch-Russians joined Swiss-Amish and Swiss-Mennonite "Pennsylvania Dutch" in common endeavor. Only a decentralized system of authority could have brought together people of such disparate background, cultural characteristics and church practices. To this day, the General Conference is the only major body of North American Mennonites who has successfully included major sections of both poles of Anabaptist origin—the Dutch and North German on one hand

'The top agenda at General Conference in the first decades was Christian education.'

and the Swiss and South German on the other.

The top agenda at General Conference in the first decades was Christian education. At Wadsworth, Ohio, they founded the first Mennonite training center for pastors, missionaries and lay people. Carl Justus van der Smissen of Friedrichstadt, Germany, came to direct the school. He brought along the influences of European Pietism as well as evidences of more sophisticated culture, including a beautiful family organ. The Wadsworth school proposed to promote both "Mennonitenthum" (Mennonitism) as well as "Christenthum" (Christendom), with instruction in both German and English. Like all Mennonite schools, it would be a place of cultural transition.

From the 1880s on the conference gave primary attention to the missionary vision. C. J. van der Smissen led the way in founding the first Mennonite missions periodical in America, *Nachrichten aus der Heidenwelt (Reports from the Heathen World).* His dream was for an international Mennonite missions agency, with Americans joining the Dutch and Russian Mennonites, who had pioneered with mission programs in Java and Sumatra. But that dream faded as each national body, and the various groups within America, wanted organizational control of its own work.

The first generation of missionaries and missions supporters, in the years before World War I, got inspiration from a broader Protestant missions movement, which hoped to evangelize the whole world in a single generation. Such optimism for world Christianization was new and strange for Mennonites, who had long held to a pessimistic view of the "world" as well as of the established churches.

I am thankful that *The Mennonite* is making special efforts to help conference members commemorate this year. It would be beautiful if all churches might feel led to use a part of some service to name publicly some service sponsored by the conference at home or abroad, which may carry special appeal to one or another. An outpouring of prayer and support would be a blessing for all of us. *H. A. Fast, retired college professor, North Newton, KS 67117, Bethel College Mennonite Church*

Missions resulted in struggling Mennonite congregations on the plains of India, China, Oklahoma, Arizona, Montana, as well as in Los Angeles and Chicago, where rural Mennonites worked in the alien culture of the city. General Conference missions was wholistic, working for healing and nurture of body, mind and spirit. Gradually and painfully the way was paved for an international and multicultural Mennonite world community.

In its domestic programs, the General Conference founding vision held two ideals in an almost impossible tension. On one hand they favored a congregational polity. There would be "liberty in non-essentials." Each congregation was virtually autonomous and could choose its own minister, select its own hymnbooks, exercise its own standards of church discipline. There were never to be any conference-sponsored "heresy trials" to eliminate the unorthodox, as happened in other denominations. There was never any organized mechanism to enforce obedience to conference resolutions. There was no prescribed conference creed.

On the other hand, the conference strove toward the ideal of unity. It published official hymnbooks, cate-

'The General Conference founding vision held two ideals in an almost impossible tension': a congregational polity and unity.

chism booklets and other literature designed to foster a common faith. Denomination-wide periodicals such as *The Mennonite* and *Christlicher Bundesbote*, as well as other publishing endeavors, directed members toward common concerns. The conference adopted resolutions against such things as membership in secret societies and acceptance of military service which, while not binding upon all members, did set a dominant and persuasive standard. Would it be possible, in the long run, for an organization as loosely constructed as this to avoid breaking up into little fragments? The conference remained a precarious experiment throughout the years of its development.

I believe in the GC emphasis on the servant lifestyle—of presenting the gospel to others from a service perspective. Whether it is through Mennonite Voluntary Service, the Commission on Overseas Mission, Commission on Home Ministries, Mennonite Disaster Service or with Mennonite Central Committee, service to others as Christ exemplified has been and should continue to be a distinctive characteristic of the General Conference Mennonite Church. *Steve Ratzlaff, pastor, South Seattle Mennonite Church, 6726 Sycamore NW, Seattle, WA 98117*

If we place the dreams and visions of General Conference pioneers alongside the actual history of the past 125 years, we recognize a situation of irony. The reality is so different from the dream. They dreamed of a universally united Mennonitism. But the Mennonite spectrum has widened and proliferated—some now ride to church in buggies and others drive Camaros. They dreamed of a missions-created worldwide Christendom. We instead have atheist Communism faced off against a neo-pagan West. They dreamed of efficient denominational organization for kingdom work. We wring our hands at the costs of today's administrative bureaucracy.

And yet the fact that our founders dared to dream boldly and that they sacrificed greatly in pursuit of their vision brought into being a whole range of achievements which are no less impressive for the fact that our founders did not foretell the future accurately.

The great World Wars of 1914-18 and 1939-45 were graveyards for many dreams—for Mennonites' and others'. But the wartime experience energized Mennonites in unexpected ways. In the aftermath of war's chaos, Mennonites came together in a new Mennonite Central Committee—organized cooperatively not because someone planned it but because it was the only sensible way to proceed—to provide relief and service in the name of Christ throughout the world in richer measure than other churches far greater in number. After World War II we experienced new vitality in mission which took us to new fields in Japan, Taiwan and Colombia.

Every generation must dream its dreams afresh. In the waning years of the 20th century, this is a great challenge. Ours is a time of minimal expectations, a time of great temptations to cynicism and despair. But Mennonites at their best have always taken cues from the bright promises of Christ's kingdom rather than from the world's brokenness. The General Conference was founded just as a Civil War tore America apart. We have found new arenas for service among the smoking ruins of each subsequent war.

I think about the many people who started the General Conference and kept it going. I feel proud that the General Conference has stayed together for so long, and I believe that it will last a long time. I'm proud to be a member of the General Conference. *Rachel Dirks, high school student, Route 4, Newton, KS 67114, Bethel College Mennonite Church*

The General Conference call, first proclaimed 125 years ago, for inter-Mennonite unity in mission and service, is by no means outdated. Our success in faithfulness for the future will depend upon our capacity to dream new dreams, as well as to infuse old dreams with new energy.

James C. Juhnke, Box 44, North Newton, KS 67117, is a professor of history at Bethel College and the author of A People of Mission.

'General Conference missions was wholistic, working for healing and nurture of body, mind and spirit.'

Grace Hill has a will to survive

Marion Keeney Preheim

A building project is important for most any church, but for the Grace Hill Mennonite Church near Whitewater, Kan., it was a watershed event. The struggling group originally began in Prussia in 1811.

Starting in 1874, the entire group transplanted to America for a better life. Most were farmers without many resources. The early years in Kansas were hard, but the group managed to construct an adequate church.

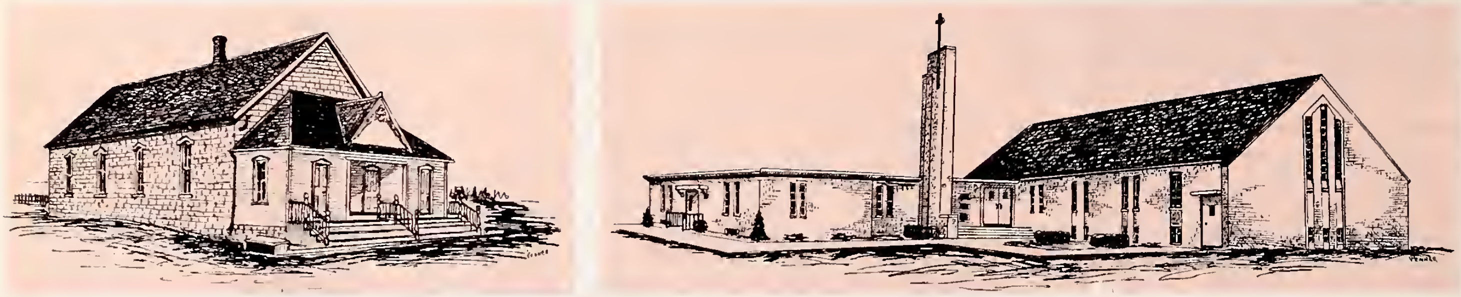
Many years later they pulled together and built a modern church, which was dedicated in 1954. Some say that absolutely everyone in the church had some part in that effort. At any rate, a new image grew out of the process. They saw themselves as resourceful people who could get things done.

Their centennial celebration in 1974 further welded the group. They could see their roots, assess their present and glimpse a productive future.

At the 100th anniversary of their first building dedication in America, a litany contained the following: "Today we have committed ourselves to a mighty and wonderful mission. A mission which strives for comfort in despair, faithfulness in obedience, and peace in strife."

The Grace Hill Church has had some outstanding leaders. H. E. Miller was pastor during the building program. E. J. Miller was their most outstanding preacher. His sudden death left them wondering how they could go on without him.

At least two things helped them in the interim when they did not have a paid pastor. One was the lay people, too numerous to mention, who rallied and did the work of the ministry. This effort of pulling together not only got the work done but further built their image as a people.



The Gnadenberg Church (left) near Whitewater, Kan., was renamed and called the Grace Hill Mennonite Church (right) when the congregation built a new structure in 1954.

Secondly, Palmer and Ardys Becker emerged as leaders. Among their many suggestions was the idea that the church have a spiritual council (called a deacon board in many churches). The Beckers' presence helped strengthen the 30-40 age group and stimulated new interest in the General Conference and service program.

The church now has its first full-time minister, Vernon Lohrentz, and a spiritual council has developed.

A recent survey shows that 50 percent of the church's members are in the Newton area, and the other half are in the rural setting near Whitewater. Non-Mennonites, mostly members through marriage, continue to increase in numbers. The youth come from five high schools.

The church remains internally unified because of creative work by the church board. Another factor is that "the church has always had an outstanding crop of lay leaders," as one person said.

Along with unity, one member from another faith voiced another quality: "Everyone can be heard," she said. "The church as a whole is open to listening. It is open to accepting people of all types, the church business meeting is important."

The church members give well in voluntary offerings. Grace Hill does not assess members a fee. Rather, a monthly pattern is set with only one of those Sundays for local needs. Two Sunday offerings go to the General Conference, one being shared with the Western District Conference. The other Sunday offerings are for MCC, MDS and a care/scholarship fund.

Church members volunteer for the various efforts they support financially. "People help out, but not unless they know what to do. They don't go around looking for ways to volunteer, but if help is needed they will come out in force," said one person in reference to conference work.

One of the big efforts locally is the 11-year-old Wheat State Manor near Whitewater. Grace Hill cooperates with eight other churches to provide a place for the aged. They help in many of the usual ways and take turns in leading vesper services. Some church members are in a rhythm band that serves there regularly.

The church's interest in wider world contact is seen in its having supported an Ethiopian couple at Bethel College in North Newton, Kan.

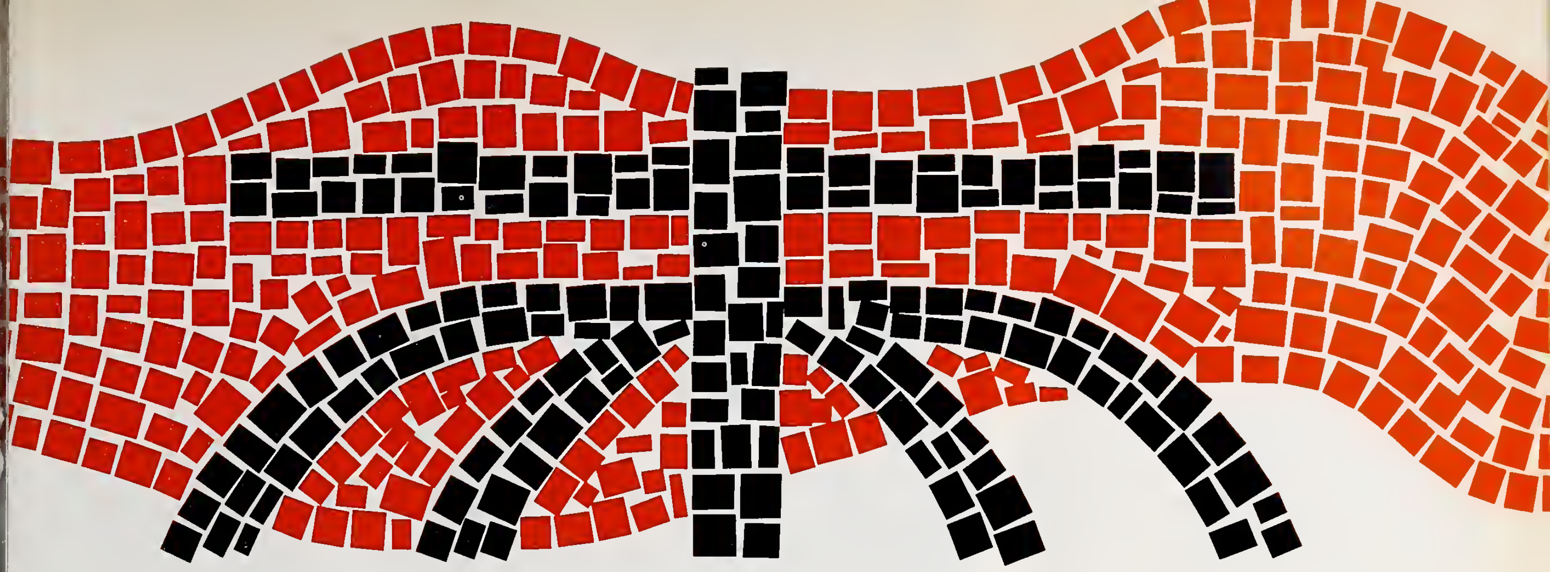
The church started an education committee 15 years ago, and members say it has done an effective job. It oversees the church's educational efforts and looks for new and innovative ways to get the work done.

With the teachers, other educational staff and all the positions in the church, Grace Hill has 120 slots to fill. The church membership is 190, and 130-140 people regularly attend services. Some positions are filled by members taking on several assignments.

What is the church's future? Many see that the falling birth rate may eventually mean less members, although they now have a large group of children aged 1-6.

"With new programs we hope the church will at least remain stable, but we would like to see it grow," said one member. Within that spectrum, the Grace Hill Mennonite Church will probably survive just as it has these many years since it began in 1811.

Marion Keeney Preheim, 1112 Lorna Lane, Newton, KS 67114, is a freelance writer who has worked on a VS basis in the General Conference offices.



1860-1985 125

Four influences in the GC mosaic

John Friesen

The General Conference Mennonite Church consists of an interesting and sometimes puzzling mosaic. It is characterized by unity and diversity, common commitments and diverse aims, the same Bible and different interpretations, the same Lord and different perceptions of lordship.

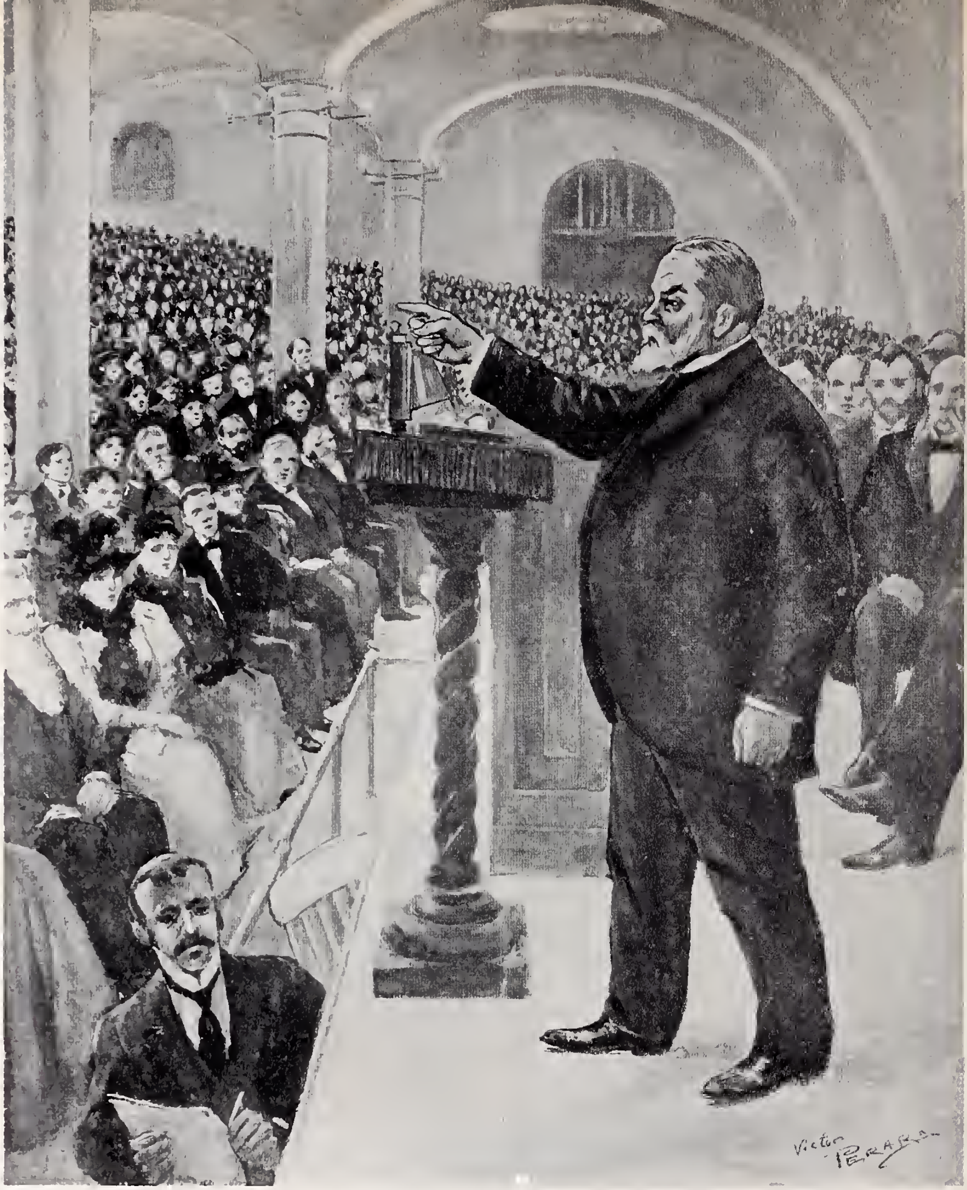
Frequently the reasons for our differences are not adequately understood. Rarely are these differences seen to be caused by larger historical developments over which individuals usually have little control. Certain movements have shaped some groups among us, other movements have shaped other groups. Understanding such influences and changes could help us become more tolerant of each other.

The GC people mosaic. The General Conference consists of people of older historical Mennonite communities, and of newer adherents from a variety of ethnic and religious backgrounds. But even the older historical Mennonite groups are not of one kind and do not have a homogeneous experience.

The oldest historical GC group is the Swiss Mennonite group. Swiss Mennonites founded the General Conference in 1860. By 1860 their ancestors had been in North America for over a century. To this group was added in the 1870s a large number of immigrants from Prussia and Russia who were originally Dutch. They settled in Kansas, Nebraska, Minnesota and South Dakota. After these immigrants had joined the General Conference, the Swiss became a minority and the center of GC authority shifted from Pennsylvania to Kansas. While these Russian and Prussian Mennonites were joining the GC, the whole Canadian wing of the GC Swiss Mennonites in Ontario left the conference and formed the Missionary Church. Some Hutterite Mennonites in South Dakota, immigrants in the 1870s, also joined the GC. Of the 7,000 Russian Mennonite immigrants to Canada, none joined the GC. However, of the 20,000 immigrants from Russia in the 1920s, the majority formed GC-affiliated churches. To add to the complexity of backgrounds, a whole conference of Amish who had formed the Central Conference of Mennonites joined the GC in 1946. Together with the Middle District they formed the present Central District of the General Conference.

After World War II a third wave of Mennonites from the Soviet Union came to Canada. Many joined the GC and brought a new set of religious and political experiences gained under both Soviet and Nazi rule. In 1969 the Bergthaler Mennonite Church in Manitoba, one of the 1870s Russian immigrant churches, set its churches free to join the GC. In the 1970s a small fourth wave of Mennonite immigrants from the Soviet Union settled in Canada. In the late 1970s and 1980s, Chinese, Laotian and Vietnamese churches joined the GC.

This multifaceted mosaic incarnates



Dwight L. Moody preaching: 'When revivalism swept over Mennonite communities, divisions resulted.'

the aim which was expressed when the General Conference was founded in 1860. The newly formed conference formulated the ambitious vision "that all divisions of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship."

It has, however, not always been easy to consider the variety of differences as minor, nor to extend the hand of fellowship to everyone. When the conference discusses issues of evangelism, church renewal, peace, tax withholding, abortion and homosexuality, the variety of backgrounds results in differences and, consequently, recrimination rather than tolerance threatens to characterize some of the GC relationships.

The GC faith mosaic. The General Conference after 125 years is not merely the product of the interaction of its various *backgrounds*. Those have been reshaped by strong religious, political and social forces in the United States and Canada. These forces have created further differentiations, new alliances and sharpened antitheses within the conference.

Traditional Mennonitism. One of the influences that shaped the GC is the Mennonite heritage formed in Europe and in early America. Mennonites developed a strong sense of the church as a community of people. They believed in mutual sharing, pacifism, biblical preaching, adult baptism and that Christians should be separate from the world. They rejected military service and swearing of oaths. Both Swiss and Russian Mennonites used the German language.

I think about the good times I've had and the things I've learned in church activities and camps the General Conference has provided.
Rex Kaufman, high school student, Route 1, Newton, KS 67114, Bethel College Mennonite Church

This heritage could be called traditional Mennonitism. It was the way that the Swiss Mennonites, Amish Mennonites, Russian Mennonites and Hutterites interpreted the 16th-century ideals. Long decades of persecution in Switzerland and legal restrictions in Prussia, Russia and Austria had made them steadfast in their convictions but non-aggressive in communicating their beliefs to outsiders (except through their lifestyle).

Revivalism. In the United States and Canada, Mennonites came under a second major influence: revivalism. Revivalism was an American type of Christianity, nurtured on the frontier and shaped by self-appointed evangelists who moved from community to community. They promoted an individualistic, emotional faith presented in a simple manner so that people could grasp it. Revivalism was brash, aggressive and independently individualistic—like life on the frontier. Revivalism spawned organizations for communicating this new form of Christianity: Sunday schools, church papers, prayer meetings, evangelistic campaigns, Bible and missionary societies. The movement promoted the use of the English language, constitutions for churches, and American instead of European styles. It accommodated itself easily to American capitalist economics. Instead of emphasis on adhering to one denomination, the American melting-pot ideal was applied to Christianity.

In the early 20th century one wing of revivalism developed into fundamentalism. Fundamentalism emphasized that the true Christian had to believe certain fundamental ideas in addition to having a conversion experience: the verbal inspiration and inerrancy of the Bible, the divinity of Christ, the virgin birth of Christ, substitutionary atonement through Christ's blood and the physical resurrection.

When revivalism swept over Mennonite communities, divisions resulted. Some Swiss Mennonites in the United States and Ontario, among them John Oberholtzer of Pennsylvania, believed strongly enough in the merits of revivalism to separate from the larger Swiss Mennonite community to form the General Conference in 1860. The On-

'The General Conference is indeed a mosaic of many groups that have come under numerous influences. . . . The miracle may well be that [it] is still one body. . . .'

tario GC wing, under the leadership of Daniel Hoch, was so enthused about this new Christianity that it found even Oberholtzer and the GC too slow in adopting new ways. They left to form what is now the Missionary Church.

The General Conference was thus born in the womb of revivalism. But many GC people were not comfortable to accept revivalism in total. They felt uneasy with its individualism, militarism, lack of concern for peace and reconciliation, narrow orthodoxy, child evangelism and capitalist, competitive economics. These people attempted to relate what they thought were the best elements in revivalism to the best elements in the earlier heritage. People related the old and the new differently. Again, more differences developed.

> I think of our overseas mission program with which I became familiar as a young person, a program that has responded creatively to closing and opening doors in many countries. I also feel gratitude to God for the privilege of being connected in Christian fellowship, education and service with others all over the United States and Canada. *John H. Neufeld, president, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, First Mennonite Church*

Essentially this process of transformation and incorporation has gone on within every group which has immigrated into the United States and Canada. Each group has come under the influence of revivalism and has been reshaped by relating it to the heritage with which it came from the old country.

Some of the groups who came from Russia had come into contact with Pietism, which was a European renewal movement similar in some respects to revivalism. For these Mennonites the transition from German-based Pietism to English-based revivalism was often not as traumatic as it was for other groups.

Liberalism. A third influence upon the General Conference was the movement known as liberalism of the late 19th and early 20th centuries in North America.

It was based on a different set of cultural factors than was revivalism. It believed people were basically good and that the world was gradually improving. Christianity ought to emphasize ethics more than dogmas, the present life rather than the future heavenly state of the soul, peace rather than narrow nationalism.

Liberalism captured the allegiance of some Mennonites. For some, liberalism was too intellectual. For others it neglected the Bible too much. The attracting factors were liberalism's more positive view of humanity and its emphasis on peace and other ethical concerns.

Anabaptism. The fourth general influence in the General Conference was the movement associated with Harold S. Bender. Bender, a Swiss (Old) Mennonite, became convinced that Mennonites need not adopt either revivalism or liberalism but that there was another way. That way, he argued, lay within the 16th-century Anabaptist-Mennonite movement. Here was a movement both pacifist ("non-resistant," he said) and biblical, that emphasized conversion and community, emphasized ethics and a personal piety, emphasized evangelism and pacifism. It provided a framework and perspective from which to understand the Christian faith in such a manner that the conflict, dichotomy and divisiveness of the revivalist-liberal controversy could be resolved.

Harold S. Bender: 'For half a century the General Conference has been absorbing the fruits of this (Old) Mennonite.'

For half a century the General Conference has been absorbing the fruits of this (Old) Mennonite, a member of the group from whom the GC separated 125 years ago. Some have accepted this movement, others have railed against it. Many who have been drawn into the revivalist movement feel this emphasis is too traditional, backward looking and emphasizes peace too much. But the conference has incorporated this perspective into its hymnbooks, Sunday school materials and other denominational writings. Most of the private high schools, colleges, Bible schools and the seminary have been influenced by this movement.

The General Conference is indeed a mosaic of many groups that have come under numerous influences. A variety of perspectives, views and convictions are represented within the conference. Elaboration on the influence of the two nations, Canada and the United States, could provide even further differentiations in this mosaic.

> I think of the strong stance of Mennonites against the military and nuclear weapons, of the great concern for others, for helping end world hunger, for sending missionaries overseas. My involvement in church, hearing speakers and seeing films have put me in touch with other people's needs and made me want to help them. *Lori Preheim, high school student, 1112 Lorna Lane, Newton, KS 67114, Faith Mennonite Church*

The miracle may well be that the General Conference is still one body and that a considerable measure of cooperation and common direction has been worked out despite this diversity. Maybe the key for the future will be acceptance and thankfulness. If this can be achieved, then diversity need not result in division. Then the aim of the 1860 General Conference can be realized, "That we should extend to each other the hand of fellowship."

John Friesen is associate professor of history and theology at Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. He is a member of the Fort Garry Mennonite Fellowship.

The good old YPU days

William M. Gering

I remember well my psychological and spiritual struggle when I received the letter from Kenneth Bauman, then president of the General Conference Young People's Union (YPU), asking me to serve as the first General Conference youth worker. It was the spring of 1953, while I attended Mainz University in Germany as a World Council of Churches exchange student. I also received letters from Harris Waltner and Erland Waltner, the YPU adviser, to accept the call to this pioneering venture.

I struggled with two concerns. The job description was so general that I could not determine the specific things expected of me. Second, of the personal qualifications attributed to me, only one seemed valid: as a single person I would be free to travel among the districts, provinces, retreats and local churches.

After prayerful deliberation I accepted the call because others often see potential in us that we do not see.

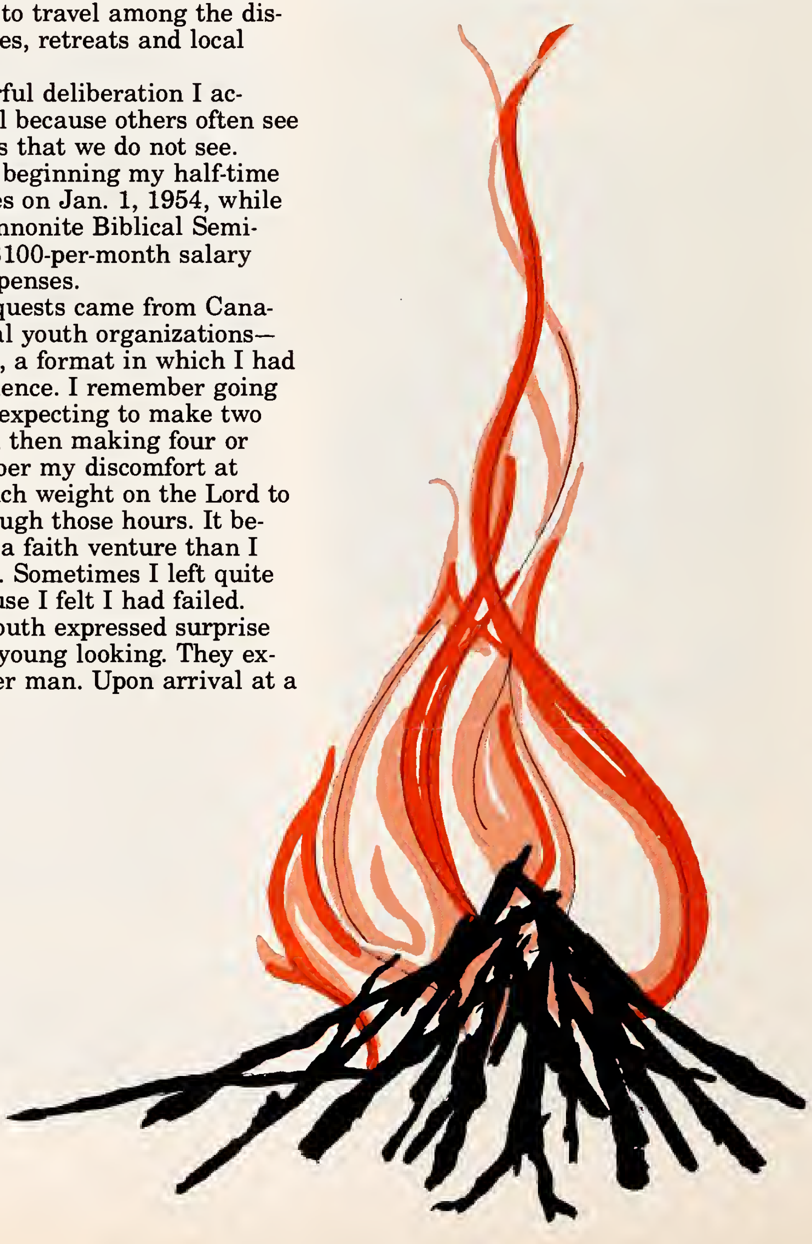
I remember beginning my half-time responsibilities on Jan. 1, 1954, while attending Mennonite Biblical Seminary, with a $100-per-month salary plus travel expenses.

The first requests came from Canadian provincial youth organizations—for workshops, a format in which I had limited experience. I remember going to workshops expecting to make two presentations, then making four or five. I remember my discomfort at placing so much weight on the Lord to carry me through those hours. It became more of a faith venture than I had imagined. Sometimes I left quite dejected because I felt I had failed.

Canadian youth expressed surprise that I was so young looking. They expected an older man. Upon arrival at a church, people often greeted me as a member of some youth group and asked me if I had ever met the youth worker or knew what he was like. Upon return visits I was often expected to recite the poem, "Di Schoenste Lengevitch" ("The Best Language").

At a three-church evening youth group meeting several parents sat in the back rows and took notes. It impressed me. Later I learned that these parents visited the host pastor and criticized the content of my message, including use of the prayer of St. Francis of Assisi.

Another church asked me to bring the message during morning worship and speak to the youth in the afternoon. When I saw an elderly lady at the youth meeting, I thought, "Here we go again." The pastor forgot to tell me that this lady appreciated my morning message so much that she asked his permission to come in the afternoon.



The YPU had a youth section in *The Mennonite* called "Going with Gering." Some people told me that when they received *The Mennonite* they immediately checked to see if my column was included. Perhaps the column remembered best was "Some Case" (Nov. 29, 1954), a takeoff on how some people tried to gain information about my romantic life without asking me directly. When people heard that Lucille Peters and I were to be married, some requested to include a picture of Lucille in *The Mennonite*. It may be that our wedding picture was the only one ever published in that paper.

I was expected to stay in private homes, and I remember the apprehension of some homemakers about hosting this "youth worker." Some expected an "intellectual" or "very formal" person. They admitted their surprise when I offered to dry dishes or, in one case, babysit for a few hours while the host ran some errands. I was farmed out to a different home each night if I stayed in an area for several days. This daily changing of beds took its toll. I finally asked to stay at one place for the night but would be willing to have meals at different places. People said they never thought of the stress this shuffling about caused.

Most of all, I remember words of encouragement and appreciation. When I told a workshop group in Pennsylvania that I would not be back because I was planning to go to graduate school, Claude Boyer, the host pastor, said that through the years he had never heard me criticize a youth group or youth leaders' efforts, that I always gave words of encouragement and hope. Claude may long ago have forgotten this tribute, but it brought tears to my eyes. It made me realize that if the Lord blessed youth groups through my efforts with all my shortcomings and mistakes, fine. But the greatest blessing was mine.

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The kingdom of God is like the seed sown through three commissions and a seminary

*. . . the **Commission on Overseas Mission** invites you to sow the good seed through those who serve the church in evangelism and church ministries, theological education and medical and other caring ministries in cooperation with the church overseas.*

*. . . the **Commission on Home Ministries** invites you to sow the good seed through those who serve the church in church planting and evangelism, peace and justice ministries, Hispanic and native ministries, and voluntary service in North America.*

school
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1893 Mission among Hopis, Oraibi, Ariz., begins

Women present a *Missions Fest* at the General Conference

GC adopts English catechism and hymnal

1896 General Conference adopts constitution

1899 GC responds to famine in India through creation of Relief Commission (Emergency Relief Board)

1900 Mission work in India begins

English Sunday school quarterlies published (1900-1906)

1902 *The Mennonite* comes under conference control as official English organ

1904 Mission work to Northern Cheyennes begins, Busby, Mont.

1906 Conference of Mennonites in Canada appoints first traveling minister

1908 First city mission established in Los Angeles

General Conference joins Federal Council of Churches

Mission work in China begins

Home Missions sends first workers to Saskatchewan

1911 Central Illinois Mennonite Conference and Evangelical Mennonite Conference (Defenseless Mennonites) organize Africa Inter-Mennonite Mission (Congo Inland Mission)

1913 Mission work in Chicago and Hutchinson, Kan., begins

1914 Board of Education created

1915 Mission boards employ first joint executive secretary, M. M. Horsch

1917 Women's Missionary Association (Women in Mission) founded

Civilian Public Service work delegated to Home Missions

1918 First "Mennonite Me
group, Eastern District's
Men's Brotherhood,organi
Home Mission Board open
Jewish mission in Chicago

1920 GC jo
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1921
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to far
Russ

1893 Bluffton, Ohio
Bethesda, Henderson, Neb.
Ebenezer, Bluffton, Ohio
Eicher Emmanuel, Wayland, Iowa
First, Ransom, Kan.
*Garden, Moundridge, Kan. w. 1969
**Johannestal I and II (Trinity), Hillsboro, Kan.
Onecho (First), Colfax, Wash.
*Swiss, Whitewater, Kan. w. 1969
Trenton, Ohio
Zion, Souderton, Pa.

Childstown, S.D.
Bergthal, Pawnee Rock, Kan.
Bethel, Mountain Lake, Minn.
First, Pretty Prairie, Kan.
Pulaski, Iowa
West Zion, Moundridge, Kan.

1896 Neu Alexanderwohl, Kan.
*Bergthal, Corn, Okla.
*Canton, Ohio
Eden, Moundridge, Kan.
*Emmanuel, Moundridge, Kan.
*Emmanuel, Salem, Ore.
First, Beatrice, Neb.
*First, Pottstown, Pa.
*Mennoville, El Reno, Okla.
Butterfield, Minn.
*Sichar, Cordell, Okla. d. 1947

1899 Bally, Pa.
Bethel College, North Newton, Kan.
Bethesda, Marion, S.D.
Grace, Dallas, Ore.
Second, Philadelphia

1902 Berne, Ind.
Deer Creek, Okla.
Einsiedel, Hanston, Kan.
First, Butterfield, Minn.
Herold, Cordell, Okla.
Medford, Okla.
Menno, Ritzville, Wash.
*Salem, Wisner, Neb.
*Sterling, Ohio
*Woodburn, Ind.

1905 Mountain Lake, Minn.
*Bethanian, Coy, Okla.
Bethany, Freeman, S.D.
Bethany, Quakertown, Pa.
First, Geary, Okla.
*Friedensthal, Gotebo, Okla.
Grace, Pandora, Ohio
Lehigh, Kan.
New Hopedale, Meno, Okla.
Saron, Orienta, Okla.
*Sunny Slope, Alta.
Wayland, Iowa
**Willow Creek (First), Paso Robles, Calif.

1908 Beatrice, Neb.
*Arlington, Kan.
**Bethany (Kingman) Kan.
*Bethel, Perkasie, Pa.
*Bethlehem, Hooker, Okla.
Burrton, Kan.
Central Heights, Durham, Kan.
*Ebenezer, Gotebo, Okla.
First, Allentown, Pa.
First, Paso Robles, Calif.
First, Reedley, Calif.
First, Upland, Calif.
Herbert, Sask.
*Kidron, Taloga, Okla
Neuanlage Grace, Hague, Sask.
New Friedensberg, Vona, Colo.
Rosenorter, Rosthern, Sask.
Salem, Freeman, S.D.
*Springfield, Eakly, Okla
Tabor, Newton, Kan.
Turpin, Okla.

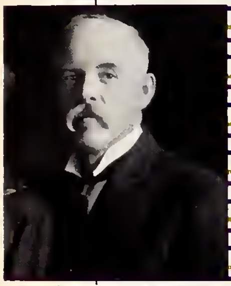
1911 Bluffton, Ohio
North Star, Drake, Sask.
*Salem, Ruff, Wash.
Zoar, Langham, Sask.

1914 Meno, Okla.
*Escondido, Calif.
Napier, Bedford, Pa.
Roaring Spring, Pa.
*Salem, Weatherford, Okla.
Smith Corner, East Freedom, Pa.

1917 Reedley, Calif.
*Bethel, Great Deer, Sa
*Bethel, Dubois, Idaho
Bethlehem, Bloomfiel
Mont.
*Emmanuel, Aberdeen
First, Aberdeen, Idahc
First, Mountain Lake,
*First, Woodlake, Calif.
Greenfield, Carnegie,
Hebron, Buhler, Kan.
*Hydro, Mont.
*Pleasant Valley, Kisme
Kan.
Salem, Munich, N.D.
Swiss, Alsen, N.D.
*Zoar, Goltry, Okla.
Zoar, Waldheim, Sask

1920

John H. Oberholtzer 1809-1895
an der Smissen 1811-1890
Cornelius Jansen 1822-1894
Leonhard Sudermann 1821-1900
Ephraim Hunsberger 1814-1904
Jacob Stucky 1824-1893
Joseph Stuckey 1825-1902
Christian Schowalter 1828-1907
Heinrich Richert 1831-1895
Christian Krehbiel 1832-1909
Andrew B. Shelly 1834-1913
Dietrich Gaeddert 1837-1900
David Goerz 1849-1914
C. H. Wedel 1860-1910
Henry
Annie C. Funk 1874-1912
Ann J. Allebach 18


ter and Rodolphe Petter

Sister Frieda

J. J. Thiessen

Mennonite Collegiate Institute, Gretna, Man.

Mennonite Home for the Aged, Frederick, Pa.

Bluffton College, Bluffton, Ohio

Mennonite Bethesda Hospital Society, Goessel, Kan.

Freeman Junior College, Freeman, S.D.

Rosthern Junior College, Rosthern, Sask.

Bluffton College

Bethel Deaconess Hospital, Newton, Kan.

Beatrice Community Hospital and Health Center, Beatrice, Neb.

Bluffton College adds an inter-Mennonite department, the Mennonite Seminary

GC accepts financial and administrative responsibility for Alta Loma Sanatorium for tubercular patients, California (closed in 1921)

Mennonite Hospital, Bloomington, Ill.

1893 **1896** **1899** **1902** **1905** **1908** **1911** **1914** **1917** **1920**

EVENTS

General Conference
ized, West Point, Iowa,
28

61 Daniel Hege appointed
Reiseprediger (itinerant
eacher)

1863 First official committee appointed to administrate the Wadsworth Institute

1865 First urban congregation, Philadelphia, organized

1866 Central Mission Society organized to promote foreign missions

1867 Eastern District assumes responsibility for *Christliche Volksblatt*, renaming it *Der Mennonitische Friedensbote*

1872 Board of Foreign Missions replaces Central Mission Society

1873 First book, *Gesangbuch zum Gottesdienstlichen und Haeuslichen Gebrauch (in Mennoniten Gemeinden)*, published

1873-1874 Immigrants from Prussia and Russia settle on plains of United States and Canada

1878 First GC Sunday school convention held in Eastern Conference

1877 *Nachrichten aus der Heidenwelt* first published to inform conference of mission work (1877-81, 1885-87)

1880 First Mennonite mission work in United States opens with Arapahoes and Cheyennes in Oklahoma

1882 *Christlicher Bundesbote* published as first official GC organ

First conference-sponsored catechism, *Katechismus der Christlichen Lehre*, published

1884 Conference bookstore (Mennonite Book Concern) opens in Berne, Ind.

Home Mission Committee (Board of Home Missions, 1896) organized

1885 Eastern District first publishes *The Mennonite*

First young people's society, Halstead, Kan., organized *Der Kinderbote* published for children

1887 First full-time home missionary, J. B. Baer, begin
15 years as evangelist

1888 First native Ame
from GC mission, Mag
Leonhard, baptized

1889 First Sun
quarterlies publ
German

CHURCHES

0 **West Point, Iowa**
*Polk City, Iowa d. 1861
West Swamp, Quakertown, Pa.
*West Point, Iowa d. 1896
Zion, Donnellson, Iowa

1861 West Point, Iowa
First, Huntington Valley, Pa.
First, Summerfield, Ill.
First, Wadsworth, Ohio
*Milford, Pa. d. 1869
*Waterloo, Ont. d. 1875

1863 Summerfield, Ill.
*The Twenty, Ont. d. 1869
Eden, Schwenksville, Pa.
Hereford, Bally, Pa.
*Menno Simons, Boyertown, Pa. d. 1935
Springfield, Pleasant Valley, Pa.
Upper Milford, Zionsville, Pa.

1866 Wadsworth, Ohio
East Swamp, Quakertown, Pa.
Salem, Haysville, Ohio

1869 Wadsworth, Ohio
*Cleveland d. 1868 or 1890
Deep Run West, Bedminster, Pa.
Evangelical (Salem), Dayton, Iowa
Flatland (United), Quakertown, Pa.
Saucon, Coopersburg, Pa.

1872 Wadsworth, Ohio
*Bedminster, Pa. d. 1876
*Bertolet, Frederick, Pa. d. 1923
First, Berne, Ind.
*Franklin, Iowa d. 1896
Pine Grove, Bowmansville, Pa.

1875 West Swamp, Pa.
First, Halstead, Kan.

1876 Wadsworth, Ohio (7th GC, cont.)
Alexanderwohl, Goessel, Kan.

1878 Wadsworth, Ohio
**Brudertal (Trinity), Hillsboro, Kan.
First of Christian, Moundridge, Kan.
Hoffnungsau, Inman, Kan.

1881 Halstead, Kan.
Bethel, Fortuna, Mo.
Emmaus, Whitewater, Kan.
Friedensberg, Avon, S.D.
First, Newton, Kan.
Grace Hill, Whitewater, Kan.
Hopefield, Moundridge, Kan.
Salem-Zion, Freeman, S.D.

1884 Berne, Ind.
*Clarence Center, N.Y.
Germantown, Philadelphia
*Hickory, Elkton, Mo. d. 1896
*Niagara Falls, N.Y. d. 1908
*Black Creek, Ont.

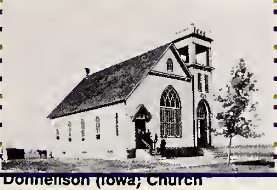
1887 West Swamp, Pa
First, Hillsboro, Ka
Salem, Kidron, Oh
Zion, Elbing, Kan.

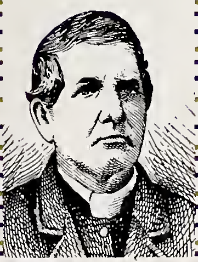
189

C.

LEADERS

Daniel Hege 1826-1862


Donnellson (Iowa) Church


John Oberholtzer

S. F. Sprunger

J. B. Baer

Bertha Kinsinger

General Conference Mennonite Church 1860-1985

**merged—name of new church in ( )
*dissolved or withdrawn
(Date joined is to nearest conference session)

INSTITUTIONS

Wadsworth Institute, Wadsworth, Ohio

Wadsworth Institute closes

Halstead Seminary, Halstead, Kan.

Bethel College, North Newton, Kan.

Bethel College

1863 1866 1869 1872 1875 1878 1881 1884 1887 1890

. . . the **Commission on Education** invites you to sow the good seed through those who serve the churches in North America through publication and in congregational, family life, church school, children's, youth and young adult education.

. . . the Board of **Mennonite Biblical Seminary** invites you to sow the good seed through those who, in Associated Mennonite Biblical Seminaries, serve the church in teaching and preparation for pastoral ministry, mission and witness to peace in North America and abroad.

General
Conference
Mennonite
Church

A people went out to sow

A people among whom God had rekindled a missionary vision went out to sow. Soon, from a far country, others arrived and swelled their numbers.

The kingdom of God may be compared to such a people. They sowed good seed in their fields.

The seed grew into congregations of many tongues and nations. People praised and gave thanks to God for their salvation and fellowship in speaking and doing love, mercy and justice. The people rejoiced in God's bountiful harvest.

4 Last Bethel
conesses ordained

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sive

nings of
ife Radio
on work

1955 Believers' Church Study Conference, Chicago

1958 Northern Cheyenne churches become first official GC Native American members

Decision to move Mennonite Biblical Seminary to Elkhart to form joint seminary program with Mennonite Church

MCC beginnings in Taiwan transferred to GC Mission Board

1957 Gulfport, Miss., and Cuahtemoc, Chihuahua, Mexico, become first GC long-term VS units

Reba Place Fellowship, Evanston, Ill., organizes as an intentional community

1958 Study Conference on Evangelism, Goshen, Ind.

1959 Student Services Committee formed

1960 Centennial Study Conference on Christian Unity in Faith and Witness, Donnellson, Iowa

1961 Church and Society Study Conference, Chicago

1962 Inter-Mennonite Living Faith graded Sunday school curriculum completed

Statement on Inter-Mennonite Cooperation and Unity

1963 GCs and MBs join MCs in seminars for Mennonite university students

1964 Rainbow Boulevard Church Kansas City, Kan., becomes first Inter-Mennonite congregation in North America

1966 English introduced into Canadian Conference proceedings

1968 Statements on nationalism, poverty and world hunger, and church renewal

Revised constitution organized work in General Board and Commissions on Overseas Mission, Education and Home Ministries

1969 MCs and GCs cooperate to produce *Mennonite Hymnal*

YPU disbands

Mennonite Indian Leaders Council organized to encourage autonomy

1971 Integration of Zaire church and missions (Africa Inter-Mennonite Mission and Community of Mennonites in Zaire)

1972 COM re-evaluates foreign mission goals and priorities in response to Third-World criticism of Western imperialism

1974 Conference employee Cornelia Lehn asks for cooperation in war tax resistance

1979 Midtriennium conference on Civil Responsibility, Minneapolis

1983 General Conference and the Mennonite Church meet together in Bethlehem, Pa.

1984 Dialogue on Faith, Ca
Lake, Wis., held to increase
understanding of the divers
range in the General Conference

an.

aguay

Portland, Ore.
Carrot River, Sask.
Clearbrook, B.C.
Community Chapel, Sweet Home, Ore.
First, Clinton, Okla.
Friesland Alto, Paraguay
Niverville, Man.
United, Harrow, Ont.
Vollendam, Paraguay
Woodlawn, Chicago

1946 Central Conference joins GC
*Anchor Township, Ill.
*Belleview, Columbus, Kan.
Bethel, Pekin, Ill.
Boyntown, Hopedale, Ill.
Calvary, Washington, Ill.
Carlock, Ill.
Comins, Mich.
Congerville, Ill.
Eighth Street, Goshen, Ind.
First, Normal, Ill.
Flanagan, Ill.
*Kouts, Ind.
Meadows, Ill.
North Danvers, Danvers, Ill.
Pleasant Oaks, Middlebury, Ind.
*Pleasant View, Aurora, Neb.
Silver Street, Goshen, Ind.
Tiskilwa, Ill.
Topeka, Ind.
United, Peoria, Ill.
Zion, Goodland, Ind.

1956 Winnipeg
Community, Fresno, Calif.
Community, Markham, Ill.
Delta, Montevideo, Uruguay
El Ombu, Rio Negro, Uruguay
*Faith Memorial, Filer, Idaho **d. 1968**
First, Eyebrow, Sask.
Gartental, Rio Negro, Uruguay
Horse Lake, Duck Lake, Sask.
Laird, Sask.
Mayfair, Saskatoon
Montevideo, Uruguay
N. Cheyenne, Birney, Mont.
Christian Fellowship, Ashland, Mont.
Osler, Sask.
Petter Memorial, Lame Deer, Mont.
Rosthern, Sask.
Sargent Ave., Winnipeg
United, Dunnville, Ont.
United, Toronto
Vauxhall, Alta.
White River Cheyenne, Busby, Mont.

1959 Bluffton, Ohio
Bethel Community, Santa Fe Springs, Calif.
Cedar Hills, Surrey, B.C.
Cedar Valley, Mission City, B.C.
Church of the Good Samaritan, Holland, Pa.
Eden, Chilliwack, B.C.
Faith, Newton, Kan.
First, Edmonton
Good Shepherd, Sioux Falls, S.D.
Grace, St. Catharines, Ont.
Hively Ave., Elkhart, Ind.
*McKinley, Mich.
Mountainview, Vancouver
North Kildonan, Winnipeg
Rainbow Blvd., Kansas City, Kan.
Waters, Lively, Ont.

1962 Bethlehem, Pa.
*Belva Bible, Marshall, N.C.
Calvary, Liberal, Kan.
Faith, Leamington, Ont.
Faith, Minneapolis, Minn.
Grace, Brandon, Man.
Grace, Prince Albert, Sask.
Grace, Regina
Hope, Columbiana, Ohio
Hutterthal, Carpenter, S.D.
Maplewood, Fort Wayne, Ind.
Olivet, Clearbrook, B.C.
Warden, Wash.

1965 Estes Park, Colo.
Altona, Man.
Arvada, Colo.
Ascuncion, Paraguay
Bethany, Virgil, Ont.
Bethel, Hammon, Okla.
Charleswood, Winnipeg
Eben-Ezer, Clearbrook, B.C.
First, Phoenix, Ariz.
Foothills, Calgary
Grace, Steinbach, Man.
Hamilton, Ont.
Mount Royal, Saskatoon
Neil Ave., Columbus, Ohio
*Prince of Peace, Richmond, B.C.
Southern Hills, Topeka, Kan.

1968 Estes Park, Colo.
Bergthaler, Altona, Man.
Ann Arbor, Mich.
Boston
Carmen Bergthaler, Man.
Faith, Geneva, Neb.
Graysville Bergthaler, Man.
Gretna Bergthaler, Man.
Halbstadt Bergthaler, Man.
Home Street, Winnipeg
Homewood Bergthaler, Man.
Kempton Fellowship, Kempton, Pa.
Lowe Farm Bergthaler, Man.
Morden Bergthaler, Man.
Nutana Park, Saskatoon
Rosenfeld Bergthaler, Man.
South Seattle, Seattle

1971 Fresno, Calif.
First, Champaign, Urbana, Ill.
Fort Garry Fellowship, Winnipeg
Houston
Indian, Seiling, Okla.
Indian Valley, Harleysville, Pa.
Koinonia, Clinton, Okla.
Lower Skippack, Skippack, Pa.
Martensville, Sask.
Oak Grove, Smithville, Ohio
Sherbrooke, Vancouver
Southside, Elkhart, Ind.
Zion, Canton, Okla.

1974 St. Catharines, Ont.
Akron, Pa.
Inter-Menn., Hesston, Kan.
North Battleford, Sask.
Winkler Bergthaler, Man.

1977 Bluffton, Ohio
Ames Fellowship, Iowa
The Assembly, Goshen, Ind
Church of the Servant, Wichita, Kan.
Cincinnati Fellowship, Ohio
Michigan State University Fellowship, East Lansing, Mich.
Rockway, Kitchener, Ont.
*Trinity United Mennonite Presbyterian, Oklahoma City
United, Thompson, Man.
Wildwood, Saskatoon

1979 Minneapolis
Calgary Fellowship
Covenant, Hesston, Kan.
First, Hyattsville, Md.
Harlan Fellowship, Ky.
Jubilee, North Newton, Kan.
Koinonia Fellowship, Tempe, Ariz.
Manhattan Fellowship, Kan.
Milwaukee Fellowship, Wis.
Plow Creek Fellowship, Tiskilwa, Ill.
Shalom Fellowship, Tucson, Ariz.

1980 Estes Park, Colo.
Chinese, Vancouver
Detroit Fellowship
Evanston, Ill.
First, Burns Lake, B.C.
First, Oak Park, Ill.
Maranatha Fellowship, Lincoln, Neb.
New Creation Fellowship, Newton, Kan.
Sermon on the Mount Fellowship, Sioux Falls, S.D
St. Louis Fellowship
Vila Guaira, Curitiba, Brazil

1983 Bethlehem, Pa. (joint GC/MC session)
Ann Arbor Fellowship, Mich
Covenant, Winkler, Man.
Cuerpo de Cristo, Corona, N.Y.
Dallas Fellowship, Texas
Emmanuel, Clearbrook, B.C
First, Oak Park, Ill.
Fort Collins Fellowship, Colo.
Haight-Ashbury Fellowship, San Francisco
Langley, B.C.
Lawrence Fellowship, Kan.
Mankato, Minn.
Moencopi Fellowship, Tuba City, Ariz.
Mountain Community, Palmer Lake, Colo.
Niverville, Man.
Peace, Richmond, B.C.
Pleasant Hill, Saskatoon
Salina, Kan.
San Francisco Chinese
Santa Clara Ethnic Chinese Calif.
Spokane Fellowship, Wash.
Springfield Heights, Winnip
Toronto Chinese
Trinity Fellowship, Mather, Man.

950
1879-1951

Henry J. Brown 1879-1959

A. Schowalter 1879-1953

J. E. Hartzler 1879-1963

Maria Miller Brown 1883-1975

E. G. Kaufman 1891-1980

J. J. Thiessen 1893-1977

S. F. Pannabecker 1896-1978

L. L. Ramseyer 1899-1977

Olin Krehbiel 1904-19

Elmer Ediger 1917-198

Irene Funk 1943-1975

Prairie View Mental Health Center, Newton, Kan.

Swan Lake Christian Camp, S.D.

Mennonite Memorial Home, Bluffton, Ohio

Seminary opens in Montevideo, Uruguay (closed in 1976)

Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Memorial Home, Moundridge, Kan.

Palisades Mennonite Camp, Idaho

Conrad Grebel College, Waterloo, Ont.

Silver Lake Mennonite Camp, Ont.

Camp Squeah, B.C.

Camp Valaqua, Alta.

Menno Home (for the retarded), Waldheim, Sask.

Oaklawn Psychiatric Center, Elkhart, Ind.

Camp Koinonia, Man.

Camp Camrec, Wash.

Camp Keola, Calif.

Bethel Bible Institute merges with Columbia Bible Institute (M.B.), Clearbrook, B.C.

Brook Lane Psychiatric Center

Shekinah Retreat Centre, (replaces Pine Lake Bible Camp)

Swiss Village, Berne, I
(founded
1966)

1956 1959 1962 1965 1968 1971 1974 1977 1980 1983

eological
hio,

sponds
ation In
olonies

undesbote reaches
culation

1924 *Der Mennonitische Immigrantenbote* published for Russian immigrants to Canada

1925 First Mennonite World Conference, Basel, Switzerland, celebrates 400th anniversary of Anabaptist movement

1926 Peace committee created

Missionary News and Notes (*Window to Mission*) published as pamphlet

1927 First conference-compiled English hymnal, *Mennonite Hymn Book*, published

Civil war forces most missionaries from China's interior

1929 Conference session confronts modernism, focusing on church discipline, secret societies and some Bluffton educators

1930 Bible school established at Janjgir, India, to prepare evangelists for rural work

Church unity committee created to draw in Central Conference of Mennonites

1934 *The Mennonite* and *Christian Evangel* merge during financial hard times

1937 Home Missions expand to South American colonies

Placement committee created to bring ministers and churches together

1939 World War II relief work begins with aid to Poland

Mennonite Publication Office moves from Berne to Newton

Junior Messenger published independently of *Kinderbote*

1941 Missionaries leave China or are interned

Young People's Union organized

Mennonites open their first CPS camp

1942 Hindustani Conference organized in India

1943 "Headquarters" building, Newton, Kan., dedicated, donated by Elva Krehbiel Leisy

1944 Bergthaler (Man.) Church forms Mennonite Pioneer Mission

1945 Mission field in Colombia opens

1946 First Council of Boards meets at Mennonite Biblical Seminary, Chicago

1947 Mennonite Men organized as conference auxiliary

1950 Revised constitution consolidates boards and committees

First woman, Bertha Fast Harder, elected to a board

1951 Every Home Pla
boosts circulation of c
papers

First missionaries arri
Japan

Last missionary is esc
out of China as a sub

1953 B
Faith an
and Tele

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wn, Pa.
a.
hio
n Lake,
ey, Calif.
. Quarryville,
ity, Wash.
tbrook,
oice, Pa.

3 **Freeman, S.D.**
First, Butterfield, Minn.
First, Chicago
First, Hutchinson, Kan.
Inman, Kan.
St. John, Pandora, Ohio

1926 **Berne, Ind.**
Beatrice, Neb.
*Bethany, Lost River
*Bethel Lustre, Frazer, Mont.
*Bethel, Waka, Texas
Bethel, Wolf Point, Mont.
Blumenorter, Rosetown, Man.
Ebenfeld, Herschel, Sask.
*First, Lost Wood, N.D.
First, Nappanee, Ind.
Dundurn, Sask.
United, Waterloo-Kitchener, Ont.
Fiske, Sask.
Kerobert, Superb, Sask.

1929 **Hutchinson, Kan.**
*First Federated, New Stark, Ohio
*Christian, Meno, Okla. d. 1932
Coaldale, Alta.
Crystal City, Man.
*Dos Palos, Calif. d. 1933
Elim, Grunthal, Man.
First, Winnipeg
First, Sugarcreek, Ohio
*Mather, Man.
Rivers, Man.
Whitewater, Boissevain, Man.
Zion, Arena, N.D.

1933 **Bluffton, Ohio**
Bethel, Hydro, Okla.
Grace, Lansdale, Pa.
Lorraine Ave., Wichita, Kan.
*Gospel Fellowship, Montezuma, Kan.
Peace, Portland, Ore.
*Plainview, Dalhart, Texas
Spring Valley, Newport, Wash.
United, Leamington, Ont.
*United, Reesor, Ont.

1935 **Upland, Calif.**
*First, Madrid, Neb.
*First, Shafter, Calif.
*Grace, Albany, Ore.

1938 **Saskatoon**
Bergthaler, Didsbury, Alta.
Bethel, Aldergrove, B.C.
Eigenheim, Rosthern, Sask.
First, Lima, Ohio
First, Sardis, B.C.
First, Saskatoon
First United, Vancouver
Hoffnungsfeld, Glenbush and Rabbit Lake, Sask.
Lichtenau, Morris, Man.
Rosemary, Alta.
Springridge, Pincher Creek, Alta.
Tofield, Alta.
United, Niagara-on-the-Lake, Ont.
United, Vineland, Ont.
United, Yarrow, B.C.
West Abbotsford, Abbotsford, B.C.
**Zion (Kingman), Kan.

1941 **Souderton, Pa.**
Emmanuel, Reinholds, Pa.
Emmaus, Wymark, Sask.
Fairfield, Pa.
*First, Fredonia, Kan.
Grace, Chicago
Grace, Enid, Okla.
Hutterthal, Freeman, S.D.
Immanuel, Delft, Minn.
*Richfield, Pa.
Zion, Swift Current, Sask.

1945 **North Newton, Kan.**
Bethel, Inman, Kan.
Atwater, Calif.
Calvary, Aurora, Ore.
First, Burns, Kan.
Glendale, Lynden, Wash.
Nordheimer, Winnipegosis, Man.
Schoenfelder, Headingly, Man.
Steinbach, Man.
Walton, Kan.
*Woodland, Warroad, Minn.

1947 **Berne, Ind.**
Arnaud, Man.
Bethany, Watrous, Sask.
*Bethel, Langdon, N.D.
Bethel, Winnipeg
*Country (Monroe Community), Monroe, Wash. w. 1973 m. with First—see 1920
Comunidade, Curitiba, Brazil
Erie View United, Port Rowan, Ore.
Evangélica, Witmarsum, Brazil
*Fairfeld-Bethel, Hitchcock, S.D.
Fernheim, Filadelfia, Paraguay
First, Caldwell, Idaho
First, Calgary
Springstein, Man.
Stirling Ave., Kitchener, Ont.
United, St. Catharines, Ont.
Witmarsum, Brazil
First, McPherson, Kan.
Glenlea, Man.
*Meadow, Colby, Kan.
Mt. Olivet, Huron, S.D.
*Springs, Pa.
West New Hopedale, Ringwood, Okla.

1950 **Freeman, S.D.**
Grace, Enid, Okla
Bethel, Marion, S.
*Faith, Greensburg
First, Glendive, M
Neuland, Chaco, I

195

S. S. Heury 1847-1929

F. Sprunger 1848-1923

Susannah L. Hirschler Haury 1861-1944

N. B. Grubb 1850-1938

Anthony S. Shelly 1853-1928

J. B. Baer 1854-1939

H. R. Voth 1855-1931

H. H. Ewert 1855-1934

H. P. Krehbiel 1862-1940

Rodolphe C. Petter 1865-1947

N. C. Hirschy 1867-1925

Samuel K. Mosiman 1867-1940

Friedrich C. Ortman 1868-19

1868-1920

J. W. Kliewer 1869-1938

C. E. Krehbiel 1869-1848

David Toews 1870-1947

Emmanuel Troyer 1871-1942

P. A. Penner 1871-1949

P. H. Richert 1871-1949

C. Henry Smith 1875-1948

Martha Krehbiel Goerz 1876-1947

Jacob H. Janzen 187

David W. Frieser

Jac

Sister Friede Kaufman 1883-1944

Abraham Warkentin 1885-1947

Meadows Home for the Aged, Chenoa, Ill.

Bethel Home for the Aged, Newton, Kan.

Elim Bible School, Altona, Man.

Witmarsum Theological Seminary closes

Swift Current Bible Institute, Swift Current, Sask.

Bethel Bible Institute, Abbotsford, B.C.

Canadian Mennonite Bible College, Winnipeg

Camp Men-O-Lan, Pa.

Grace Bible College, Omaha, Neb.

Oklahoma Mennonite Retreat Grounds

Mennonite Youth Farm Bible Camp, Sask.

Mennonite Biblical Seminary, Chicago

Camp Elim, Sask.

Brook Lane Psychiatric Center, Hagerstown, Md.

Camp Assiniboia, Man.

Indian Mennonite Retreat, Man.

Camp Mennoscah, Kan.

Hopi Indian Youth Camp, Ariz. (closed)

Camp Friedenswald, Mich.

Camp Moose Lake, Man.

1926 **1929** **1932** **1935** **1938** **1941** **1944** **1947** **1950** **1953**

The kingdom of God is like a people in the age of information, nuclear power and space. The people, mindful of its heritage, said, "Even after twelve decades and five years, we look around and see the good seed being sown. Truly, the seed is the Word of God."

All the while, the people sowed, and there were blossoms and growth. And some people said, "Today shall not this seed which is sown unite us with brothers and sisters of old?" The people raised their eyes to God, and they praised God for the work among them and for promise. God showed them blessing and mercy.

They sowed good seed

Women took one step at a time

Gladys Goering

It was the day of the annual church business meeting. Men were seated at the front of a large rural church for an all-day session. At the rear of the sanctuary sat a teenage girl and an older woman. In the early 1930s it was a rare female who presumed to take part in that congregation's business.

The older woman who had brought knitting to occupy herself through the long day had come because she hadn't wanted papa to drive alone on the wintry country roads. She was the supporter, the listener and the accepter of what the men were deciding, serene and comfortable in their decisions.

The girl was to give a Sunday school report. She was intensely interested in following the procedures in her first exposure to the congregational business, but it would be years before women would vote in church affairs. The supporting role was step one for generations of Mennonite women.

Prodded by the desire to be a more functional part of the church a generation earlier, women at General Conference sessions in 1917 formed a missionary association. This association became a training ground for both leaders and followers. "Women's work" (would that this term had died at birth) provided step two.

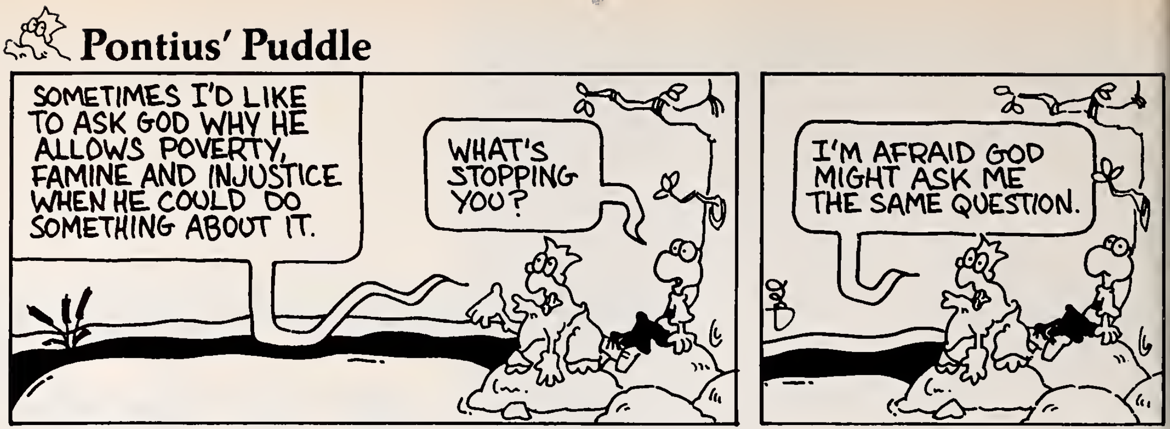
The missionary woman was an exception to the rule. Married or single, she was given positions of responsibility and accorded respect, at least on the mission field. Serving at home was often another story. Only Brother Missionary was invited to deliver a sermon or report at the pulipt. Sister was relegated to telling a children story from a lower elevation. For over 70 years after our conference was established, the only women named as conference personnel in the annual yearbook were missionaries.

Envisioned by the Board of Christian Service in the late 1950s was a short but prophetic effort encouraging women to tool themselves specifically for church professions. In its first enthusiastic year "Women in Church Vocations" brought more women than men to the seminary, so they were housed in the new men's dorm while male students found lodging in homes. Individuals from that program are still active in the conference and in congregations. Why then was the venture so short-lived? Perhaps step three was ahead of its time.

A giant stride, step four, was the tradition-shattering women's movement of the 1970s. A consultation on the role of women at the seminary pushed ajar a door which refused to close. The Commission on Education and Women in Mission—with a new name (WM) and enlarged purpose—were at the fore in hiring our conference's first staff person promoting the involvement of women.

How about step five? What seemed radical only a decade ago, evoking alarm and excitement, is now so ordinary that writing about the role of women is almost a difficult assignment. Today the lines between what is for women only or men only are blurring. Early Anabaptist models of shared ministry are being reclaimed one step at a time as we join hands to build a vigorous church.

Gladys Goering, 205 S. Washington, Moundridge, KS 67107, is the author of Women in Search of Mission.


Pontius' Puddle
SOMETIMES I'D LIKE TO ASK GOD WHY HE ALLOWS POVERTY, FAMINE AND INJUSTICE WHEN HE COULD DO SOMETHING ABOUT IT.
WHAT'S STOPPING YOU?
I'M AFRAID GOD MIGHT ASK ME THE SAME QUESTION.

NEWS

1,500 attend Alive '85 in Denver

Mennonites teach, celebrate evangelism

Myron Augsburger speaks about good news: 'You can be a child of God.'

Denver (Meetinghouse)—For four days 1,500 Mennonites invaded Denver's Regency Hotel and took over, occupying every room, dining facility and seminar hall. They caucused in large groups and small groups April 11-14. Though cut off from the rest of the city by concrete and freeways, their purpose was exactly the opposite—not to be isolated but to be better equipped to share good news with the world around them.

Mennonites and Brethren of all stripes and regions were gathered for Alive '85, a consultation on evangelism and church growth, a "celebration of the good news of Jesus Christ." The purpose was to share what is happening in Mennonite outreach, examine the shape of faithful evangelism and be inspired for greater sharing.

The program called for messages by church leaders, dozens of nuts-and-bolts workshops and lively sessions of worship, singing and sharing. Sixty tables of books, tapes and exhibits were on display. A film and video festival featured resources on evangelism and church growth.

That outreach was a compelling mandate for Christians was understood from the outset. A clear message was that a full-orbed message of good news has wide configurations. Evangelism is "anything that makes faith in Jesus a possibility," said veteran evangelist Myron Augsburger, one of the shapers of the event. The good news is "that you can be a child of God." By week's end many were armed with a new appreciation for the wide swath of the evangelistic task and a fuller disclosure of what being a child of God can mean.

The Christian faith offers a "third way" that is neither liberal humanism nor the conservative political ideology of the right, said Augsburger. According to the New Testament, vigorous social concern and a high view of biblical authority, salvation and evangelism go hand in hand. Those who see peace, social concern and justice as merely "tacked on" to the gospel "do not fully understand the cross." Those who think they can have peace and social justice without evangelism "don't have the whole New Testament," declared Augsburger.

It was a theme picked up later by missionary anthropologist Don Jacobs. In an attempt to reconcile opposing peace and evangelism camps, Jacobs cautioned against dividing body and soul. Peace is as inherent to the gospel as sweetness is to sugar, for "it is impossible to think of Jesus without thinking of the peace that is in him." Yet true peace in both its social and spiritual dimensions is only possible when sin is dealt with, he said.

New life in Christ is more than daily Bible reading and an orthodox creed, David Ewert said in his Bible study on 1 Thessalonians 1:1-10. According to this pivotal text the basic virtues of the good news are faith, hope and life, "a compendium of the Christian life." The Great Commission stands as a permanent challenge to those who have the blessed hope of Christ. Christians are empowered by the assurance of his presence in all they do, Ewert said. Among the numerous expressions of this new life is "turning from idols," language which many Christians have perhaps been too quick to dismiss, said Ewert. Today's society is enslaved by militarism, intellectualism, technology and sex, not unlike ancients who bowed

The leaders of 10 national churches have appealed on moral grounds to the U.S. Congress to reject President Reagan's request for renewed funding for Nicaraguan contras. The church leaders say that to support the contras would be (1) to comply with the contras' morally repugnant means: kidnapping, terrorism, atrocities; (2) to share responsibility for the morally evil consequences of their activity: the killing of thousands of Nicaraguans; (3) to accept the administration's morally outrageous assumptions: that propinquity in location somehow gives our nation proprietary rights; and (4) to violate our nation's own moral integrity.

Co-op America is a cooperative to create an "alternative marketplace that links socially responsible businesses and consumers in a national network." Health and life insurance, socially responsible money market funds, Nicaraguan coffee, non-sexist toys and books, natural fiber clothing, audio equipment and women's music are just some of the hundreds of goods and services that are provided by Co-op America member organizations. Contact Co-op America, 2100 M St., N.W., Suite 310, Washington, DC 20063, (202) 872-5307.

With few exceptions, Hispanic Mennonites are doing virtually nothing to help refugees from Central America, charges A. Rafael Falcon in a recent editorial in *Ecos Menonitas*, publication of Spanish-speaking Mennonite churches. "We speak the same language and share the same culture," he notes, yet "our churches have been slow to answer the strident and desperate call" for help.

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before the gods of Mars, Minerva, Vulcan and Venus.

One speaker critiqued those who would standardize all conversions under the abrupt "trophy catch" variety. For some, especially children brought up in Christian families, conversion can be gradual, said John Neufeld, president of Canadian Mennonite Bible College in Winnipeg. Other speakers noted, however, that at some point even the "gradual convert" must recognize a conscious commitment to the way of Jesus.

British Columbia pastor Palmer Becker warned lay evangelists not to bite off too big a task and risk burnout and discouragement. More effective nurture and discipling come by narrowing the territory. Jesus confined his ministry in an ever-narrowing spiral—first the 70, then the 12, and finally the trio of Peter, James and John. "Don't try to care for too many," said Becker, suggesting a target of a few people at a time—a family member, a neighbor, a co-worker.

Marilyn Miller leads a workshop on "How evangelism methods affect the message."

GC general secretary Vern Preheim (above) and GC president Jake Tilitzky (right) talk with Alive '85 participants.

A caring covenant community is essential to authentic evangelism, it was stressed. A biblical program of evangelism is not a matter of "corralling and hustling" people into the church so that we can "count noses and nickels," said Church of the Brethren leader James Myer. Vibrant congregational life is a necessary base for all outreach.

For some Mennonites such congregational life means helping victims of oppression in Central America. A worship litany on freedom from political bondage struck some attenders as inappropriate. Others accepted it as yet another arena that must be penetrated with good news.

Most participants agreed that the high point of Alive '85 was an address by Baptist pastor Frank Tillapaugh on "Unleashing God's People in Ministry." Using catchy terms that have gained fame through his writings and speaking tours, Tillapaugh said the church often appears as "a commissary for middle-class interests," a "holy huddle" that retreats from the world rather than trying to penetrate it.

Thousands of parachurch agencies have sprouted because churches controlled by "rear-echelon bureaucrats" have failed to let energetic members minister in creative ways, he said. The parachurch agencies have become the "fishers of men, and the church is the keeper of the aquarium."

When people think of the church they seldom think of ministries to

continued on next page

"Will the evangelical church of America be known as neighbor or robber by the nation and world around us?" asked Arthur E. Gay, Jr., at the National Association of Evangelicals meeting in March. "What is it we model to our people in terms of hunger and suffering around the world?" he asked. "Many of us may not be viewed so much as neighbors but as robbers. The world sees the difference and then doesn't want our Jesus," he said.

Bluffton (Ohio) College's social science departments, in response to employer demand, are offering a criminal justice program to be integrated with a major from any of the social sciences. The area of criminal justice is growing, providing many new job openings for liberal arts students. Placing the criminal justice program within the regular psychology, sociology, social work, or history and political science majors gives students "more flexibility, and they are better prepared for jobs," said Kay Hardesty, associate professor of sociology.

Conrad Brunk, associate professor of philosophy and peace and conflict studies, presented the fifth annual Benjamin Eby Lecture at Conrad Grebel College, Waterloo, Ont., on Feb. 3. The topic, "Professionalism and Responsibility in the Technological Society," related specifically to Brunk's expertise in the area of ethics and society, with special emphasis on the professions. He concluded with a call to scholars and professionals to sensitize themselves to develop the kind of professional integrity that will "take vigilant responsibility for the future of God's creation."

Alive '85 *continued*

prisoners, unwed mothers, international students or the downtrodden, said Tillapaugh. These are some of the needy areas where churches should unleash their members to minister. The secret of effective ministry is to be found not in high-powered super-churches but in ordinary churches with ordinary pastors, he said to frequent bursts of applause. "There is no limit to what the average church with average leadership can do if it becomes unleashed under the power of Jesus."

Sprinkled liberally throughout the proceedings were short testimonies of praise and instruction. A pastor told how answering his own altar call for rededication sparked a revival which produced two new churches. A divorcee pled with Mennonites to abandon self-righteous, judgmental attitudes when reaching out. "What we've got to offer you is pain, shame and hurt. Those are our gifts. That's where we meet Christ," she said. A businessman-turned-minister described being led to Christ by a second-rate employee who nonetheless befriended him and persisted in friendship evangelism. A conference leader implored Mennonites to "warm up"; too many churches are like Mount Rushmore—"full of stone faces."

Someone wondered if evangelistic Mennonites would witness to the Regency staff who were struggling to cope with the largest crowd in the hotel's history. During one frantic mealtime rush a waitress was badly scalded. As she was being taken to the hospital someone told her, "1,500 people will be praying for you." More than once the gathered assembly took time to pray for "our friend Julia." The garb of evangelism included caring and support.

Alive '85 did not say all that could or should be said about evangelism, nor did it intend to. There were those who were unhappy with the emphasis on the social dimension of outreach. Yet many were pleased to see the topic of evangelism reworked under both new and familiar categories. *Wally Kroeker*

Participants met 60 tables of books, tapes and exhibits.

'One of the dilemmas'

On Saturday, April 13, a person, presumably a participant at Alive '85, came unannounced to the program platform and said, "God's Spirit has asked me to give a testimony."

Program planners had arranged for personal and even congregational faith stories throughout the conference, and these were highlights to many. Even this time the agenda was packed.

When asked if this "Spirit-led" story could be kept to three minutes, the person responded, "You can't dictate the Spirit," and became hostile.

Program planners finally did not yield to the request. One of them told me this story because he did not feel totally easy about it. "Did we deny the Spirit as Alive '85 so deeply planned to honor the Spirit?" *Bernie Wiebe*

Julia Trader, a Regency employee who suffered second degree burns when a coffee urn fell off a cart, was to be released from the University of Colorado Medical Center on April 15. Several Alive '85 delegates delivered a yellow chrysanthemum and a get-well card inscribed, "Sincere best wishes and prayers for your speedy recovery, from 1,500 Christians in convention Alive '85 at the Regency." Julia expressed her gratitude.

From the workshops

Hospitality evangelism—It's quite an eye-opener to note how many life-changing experiences are recorded in the Bible as taking place in the context of hospitality. It's in keeping with the biblical motif of welcoming the stranger and seems appropriate for our traditions. I feel challenged to practice hospitality more deliberately. *Dotty Janzen, Hillsboro, Kan.*

Accepting the wounded and rejected—It is painful for me to face the wounded and rejected in myself and in others. This workshop made me uncomfortable—my shell of aloofness is too "secure." We were told that "we don't accept the wounded and rejected in others until we accept the wounded and rejected in ourselves." This gives us freedom to turn from doing something *for* another and to doing something *with* him or her, freedom to allow them to share the depths of their pain instead of trying to "fix it" or jumping in with our stabbing judgmental responses. I feel encouraged to allow Christ who lives in me to be "a man of sorrows and acquainted with grief." *Tobia Vandenberg, Saskatoon*

Mennonite Central Committee contributed $10,000 toward the repair of the Cardenas Methodist Church in Cuba. Herman Bontrager, MCC secretary for South America and the Caribbean, recently visited Cuba to attend a church conference. Among the differences with other Latin American countries that Bontrager noticed were a lack of malnutrition, accessible health care, universal education, government-subsidized housing and the absence of unemployment. Food and clothing are available to everyone on a rationed basis at low prices but additional products are available at higher prices.

St. Paul Mennonite Fellowship in St. Paul, Minn., is providing operating funds to the Guadalupe Area Project's Riverside Feasibility Study. GAP operates an alternative school which is in need of relieving its cramped quarters. "Riverside" refers to an old hospital site in St. Paul. GAP and other groups have expressed interest in developing the building into a mixed-use facility for elderly housing, education programs and job or development projects.

Grace Community Church, Chicago, holds evangelism meetings in the homes of its elderly. Its food pantry feeds about 100 families weekly, and the women who work there give out tracts and share the gospel extensively. The congregation is working on a "strategy of ministry" to combat the rise of gangs in the neighborhood. And the church dreams of having a "Hope House" for runaway and throwaway children.

Central District celebrates its General Conference roots

Wayland, Iowa—Church facilities are larger and more convenient than they were in 1860, and the first convenors of the General Conference Mennonite Church 125 years ago probably never thought of putting red geraniums in the foyer. But the hospitality was the same April 11-14 as it was in May 1860 when Mennonites from West Point, Iowa, drove over dirt and mud roads to look for guests for the conference they had called.

The 1985 sessions—the 29th—of the Central District Conference recalled the foundation that Jesus Christ is and celebrated the conference theme, "The General Conference: Partnership in the Great Commission."

James L. Dunn, former pastor in the Central District and a former conference president now working for the Commission on Education, spoke on "The Great Commission: Education." Education must include not only the hero stories and successes in following Christ but also the stories of faithlessness.

Marco Guete, pastor of Comunidad de Fe, Chicago, spoke in Spanish on home missions, and Mario Valdez translated. Guete said that much of Jesus' work was preaching in the streets and that Anabaptist follower Georg Blaurock was also a preacher in the streets. "Comunidad de Fe is the result of the vision of discipleship of a group of people of an Anglo congregation called Grace Mennonite Church in Chicago. It has succeeded in breaking all ethnic rules of racism in such fashion that we feel we are one with them."

Robert and Alice Ruth Ramseyer, missionaries to Japan for 18 years, used a dialogue to emphasize "The Great Commission: Foreign Missions." They noted that Francis Xavier was a missionary to Japan when Menno Simons lived. The General Conference was formed in part so that churches could do mission together. Responses to the Great Commission include adopting a servant lifestyle, praying, giving and being informed.

Three congregations, Joy Fellowship and Peoria-North Fellowship, both of Peoria, Ill., and Manor Community Church of Chicago, were received into the conference, making 62 CD congregations. Here Ryan Ahlgrim of Peoria-North Fellowship is at the podium, and Stan Maclin and Brent Foster of Joy Fellowship and Mark Weidner, conference minister, stand around him.

James Waltner spoke on "The Great Commission: What Lies Ahead?" He emphasized the reality of doubts and the need to hear those who voice doubts "so that they may move into faith." Baptism, the most important decision of our lives, is not an end in itself. We must teach the way of love, the servant way, reconciliation and the way of peace. One thing is sure in the future: the presence of God. That living presence, which communion bread represents, led to the Lord's Supper service which followed.

Worship services planned by Doug Reichenbach, pastor of the hosting Wayland Mennonite Church, helped participants discover new meanings in familiar symbols.

One seminar was a bus tour led by Howard Raid to early historic sites at West Point, Franklin and Donnellson. The gavel which is passed to each new conference president, and which Waltner gave to Vyron Schmidt, pastor of Silverwood Mennonite Church, Goshen, Ind., was made by Raid of wood from the building where the first General Conference was held.

Regional interests were also reflected in the "Farm Crisis" seminar led by Roy Kaufman, pastor of Pulaski (Iowa) Mennonite Church, and assisted by local farmers; and the resolution presented by the district peace, service and justice committee calling for local congregations to assist troubled farm families with concern, counsel and financial help. An amendment encouraged "all legislative efforts as appropriate, to change the militaristic course of our nation," and called for "redirecting of funds to meet the needs to those suffering in this crisis." The resolution with amendments passed.

Another resolution generated comments which extended into a second business session. It called for the shared position of conference minister for the western part of the Central District, beginning in 1986, with the Illinois Mennonite Conference (Mennonite Church). Discussion, which Waltner called an "incredibly healthful process," led to a unanimous vote favoring adoption of the resolution. An identical resolution had been passed in the Illinois Conference two weeks previously.

Three new congregations joined the district: Joy Fellowship Mennonite Church, Peoria, Ill., where Stan Maclin is pastor; Manor Community Church, Chicago, pastored by Gary Martin and Ulli Klemm; and Peoria-North Mennonite Fellowship, where Ryan Ahlgrim is pastor.

The closing communion was served from long tables at the front of the church, with people coming forward and serving each other. Unseen choirs dialogued on the theme "We will walk in the presence of the Lord in the land of the living." *Evelyn Krehbiel*

The Evangelical Mennonite Church of Sterling, Kan., recently put up much-needed handicap parking signs near the church. The congregation also set up a daily schedule of volunteers to assist a temporarily disabled member.

Epiphany, Jan. 6, was "the birthing day" of Santa Clara Mennonite Church in Santa Clara, Calif. This second group joins a first group called the Santa Clara Ethnic Chinese Mennonite Church. The groups rent the social hall of El Camino Bible Church (Mennonite Brethren), which presented them with 100 copies of Today's Chinese Version Bible and many pounds of rice. In turn, the Chinese congregations made donations to Mennonite Central Committee's Harvest Against Hunger.

The Bethel College Board of Directors, meeting in North Newton, Kan., Feb. 21-23, passed two resolutions to be conveyed to the Reagan administration and the U.S. Congress. One recommends that "the administration and Congress not further penalize the deteriorating farm economy by the proposed precipitous cutback in farm support programs." The other "requests the administration and Congress to support a freeze on the Student Loan and Pell programs for 1986 rather than a cut or ceiling in the two programs. A cut in this program is not justified when an increase in military spending is proposed."

Progress slow on aboriginal rights issues

Ottawa—Native and Canadian government leaders sat down for the third set of talks on aboriginal rights in early April but found themselves unable to take more than a small step toward the goal of amending the new Canadian constitution.

Indian, Inuit and Métis leaders had arrived in Ottawa in an optimistic mood, hoping that the extensive preliminary negotiations and the friendly relationship between the new prime minister and his fellow Conservative premiers would produce a breakthrough on the contentious issue of Native self-government.

The talks began with conciliatory opening statements, but when it came time to discuss the specifics of an amendment proposed by Prime Minister Brian Mulroney it was clear he did not have enough support to put it in the constitution. Since the Native groups looked on that original proposal as "an absolute minimum" position, they were unwilling to go along with a watered-down version introduced by Saskatchewan during a late-night bargaining session.

On the second afternoon, hours before the scheduled adjournment, Mulroney found he had the support of the required seven provinces and the Métis for a vague "political accord" to pursue negotiations over self-government, but no amount of pleading, cajoling or arm-twisting would bring the Inuit, Indian, Alberta or British Columbia representatives on side.

The meeting broke up on April 3 without a signing ceremony. Mulroney called for a two-month study of the proposal by all the parties and a possible meeting at the end of May if agreement can be reached.

Menno Wiebe (left), chairman of Project North, and Ted Scott, Anglican primate of Canada, sat as observers with the Assembly of First Nations delegation—a sign that Native groups appreciated the support of church groups.

The Native groups came to the conference table looking for an amendment to the 1981 Canadian Constitution that explicitly affirmed their right to self-government. They believe that if Native people can regain control of their cultural, economic and social programs, along with the financial resources needed to fund community programs, they will have the power to lead their people out of the wilderness of limited opportunities, unemployment and poverty that characterize the lives of so many Native people. Even more, they view self-government as a matter of fundamental justice, an antidote to the dependency imposed by living for generations under the dictates of the Indian Act and unfair or non-existent land claims settlements.

The federal government and five premiers were willing to entrench the right of self-government with negotiations to follow over what it will mean, but British Columbia, Alberta, Saskatchewan and Nova Scotia would not go along. (Quebec has not signed the Constitution and therefore refuses to participate in amending it.)

Representatives of Canadian Christian churches played a quiet but influential role in the preparations for this third set of constitutional talks. Behind the scenes and at a major press conference, Project North and spokesman Edward Scott, the primate of the Anglican Church of Canada, took a firm stance in favor of entrenching "the enforceable right of self-government in the Constitution."

Project North is a coalition of nine Canadian church groups, including Catholics, Lutherans, the United Church and Mennonites (through Mennonite Central Committee). As its name suggests, Project North's main focus is on development and land claims in the north and how these affect the isolated Indians and Inuit who live there.

Menno Wiebe, the current chairman of Project North, also attended the talks. Wiebe serves as director of the Native Concerns office of Mennonite Central Committee Canada, and among Native leaders he is widely known as a trusted friend and confidant. He was invited to sit through the proceedings as an observer with the Assembly of First Nations delegation.

Wiebe said he is worried that the unity expressed by the Native groups will be eroded by the failure to reach an agreement at these talks and the moves by the prime minister to deal with each group separately.

Project North now plans to put out an interpretive pamphlet explaining the church's role in the destiny of Canada's first nations. Wiebe summarized that as a search for justice for those who feel they have little control over their future. "Since the church is an intrinsic part of the dominant society, we are understood to be on the side of those who overwhelm the Indian people. But the biblical perspective is that the church must not be in that position." *Allan Siebert*

The real reason for Africa's famine is Western exploitation, states an article in *Work For Justice*, the newsletter of Transformation Resources Centre in Lesotho. Explanations such as drought or corrupt governments "do not even touch the surface and are really only a continuation of the racist myths of the 19th century," the article asserts. The West still profits from Africa, as it did in the era of colonial domination, because Africa's "political independence is empty—it has been arranged . . . with Western interests at heart—telling Africa how to arrange its economy for the good of Europe and North America."

Margaret Hudson of Fresno, Calif., and Georgia Linscheid of Reedley, Calif., recently conducted workshops during a week in Bacavi, Ariz., to help the Hopi develop some designs (animal forms) in clay that will be salable on and off the reservation. Profits will help support the Hopi Alcoholism Rehabilitation Program. HARP provides a place where alcoholics and their families can get therapy, earn the privilege of making Hopi crafts, and learn home repair in a well-equipped woodworking shop—all with the purpose of eventually earning a living.

"The only consistent breath of relevant evangelical insight into social responsibility seemed to be coming from the public witness and hardworking pens in the Mennonite tradition," writes Arthur Glasser in the January *International Bulletin of Missionary Research*. "The Mennonites alone seemed to have escaped an encapsulated, individualistic evangelicalism as well as the reduction of the gospel to a vapid 'Christian' humanism."

Working for change through non-violence in Brazil

Akron, Pa. (MCC)—A recurring question for church workers in Latin America has been, "Why didn't the Anabaptists and historic peace churches begin earlier to teach peace and non-violence as part of the gospel?"

I have thought about our experience in Brazil. Can a Christian teaching of social change through non-violence stand up to the increasing social disruptions Brazil is facing?

I believe there are brave, fragile and human examples of non-violence bringing about needed change in Brazil. We return for our fourth year of service in Brazil with renewed commitment to find and strengthen those signs of hope for non-violent resolution of conflicts.

As I reflect on Mennonite Central Committee's 15 years of work in northeast Brazil, I see a witness that is respected because of its grass-roots involvement with people. MCC is trusted in church and development circles because of the relationships that more than 160 MCC volunteers have had with the rural and urban poor.

With our heritage of striving to be "doers of the Word," we may feel guilty when we realize that our most effective moments have been as a presence, standing with the poor, the oppressed and the orphaned.

Rob Hettler, MCC volunteer in Brazil, recently "stood with the poor" in his neighborhood. Hettler spent a day with Christian friends who were ready to rebuild the home of a paraplegic. The home had been partially destroyed by the landowner in an attempt to intimidate him and drive him off land he had occupied for years. The land was also used to raise subsistence crops.

Hettler and his friends waited for the arrival of the local law enforcement officers who were coming to protect the paraplegic from hired gunmen. These gunmen had recently shot up neighbor's homes in an attempt to terrorize the whole community. And so Hettler and his Christian brothers waited, reflected on the life of Jesus and what it had to say about their living situation and what they should do about it. The Brazilian term for this kind of active non-violence is "firmeza permanente" or standing firm for what one believes.

I am also reminded of the witness of MCC worker Mary Miller, who works in a Recife squatter community, where MCC has been for six years. Confidence is being built slowly within the community. People have been affirmed in their gifts, and resources have been found to improve the quality of life, which in this community means lowered infant death rates, improved literacy levels and the beginnings of community solidarity. Some of the women now laugh when they remember the suspicion and unconcern there had been earlier between neighbors.

Bob Hettler has worked in slum areas near Recife to bring water to slum dwellers, such as this woman.

But recently an aggressive, evangelistic Protestant group entered the same community and set up their own social assistance and educational facilities. They have little respect for the fledgling community groups. The resulting antagonism and unneeded competition has resulted in suspicion among people who need to work together.

For over a year Miller has worked to be a bridge between the groups. There is enough need in the community to keep both groups busy, but without communication the energies of both groups are diverted from serving the poor in the name of Jesus.

How can we as Christians work toward peaceful social change? "Praxis" is a term used by Latin American theologians to describe the ongoing process of reflection and action, what many Mennonites call "word and deed."

Peace church young people who have served in countries where the majority of the people are oppressed have asked, "Can we only serve where there is need, or is the call to be faithful taking us into attempts to take apart the economic and military machine that controls not only the Third World but our own country as well?"

Do South American young people feel the same about their work for social change in countries under military regimes? MCC workers in northeast Brazil have tried to put their word and deed together to bring about non-violent social change in the midst of oppressive situations.

As we return to our work in Brazil, I want to continue listening to the story of "firmeza permanente," or standing firm in non-violent action. Our history and the gospel are our tools in this ministry. *Jim Miller*

Sadowara dedicates its first home

Virginia Claassen

The building was finished, dedication Sunday had come, and there was a flurry of preparation at the Sadowara Mennonite Church. Then the guests began to arrive. First just a few and then more. They came from Miyazaki City, from Miyakonojo, Hyuga, Kobayashi and Nobeoka—young people, children, adults and nearly all of Miyazaki Prefecture's Mennonite pastors and their wives. God's blessings were certainly overflowing, but where would all the people sit and would there be enough refreshments?

It was a beautiful service. The Sunday school children came to sing the song they had practiced and then left to make room for the other guests. Pastor Sato, chairman of the Japan Christian Church Conference, was there to bring greetings. Missionary Peter Voran brought the sermon. Gifts of appreciation were presented to Mr. Iwamoto, the Christian architect, and to representatives of the construction firm. Missionary Anna Dyck received the keys to the building. All church members present gathered at the front of the auditorium for the prayer of dedication.

Sadowara Mennonite Church building. The parsonage is on the second floor.

Not all the events leading up to this day had been so exhilarating. There had been the search for land. Although Sadowara is an expanding town and new areas are being opened for building, many of the empty lots had already been sold. On some of the available lots there was a high tax. Location is always important. Since street names are almost non-existent and house numbers sometimes a difficult guide, some landmark would be necessary so new people could find the church easily. A location near the earlier meetingplace would be easy to find for those who already knew of the church and could be found easily by others because of the nearby city hall. That particular landmark was surrounded by a large parking lot, usually empty on Sundays. This would be convenient since the price of land would prohibit the buying of adequate parking space.

The search had gone on for more than a year. People had prayed, individually and as a church. When an apparently ideal site couldn't be purchased, it had been hard to believe that God had something better.

Groundbreaking had been a more modest event. Only those most closely connected with the church were there, not to break the ground but to plant a homemade bamboo cross where the pulpit would be.

COM missionary Anna Dyck leads in prayer at dedication service for Sadowara Mennonite Church building.

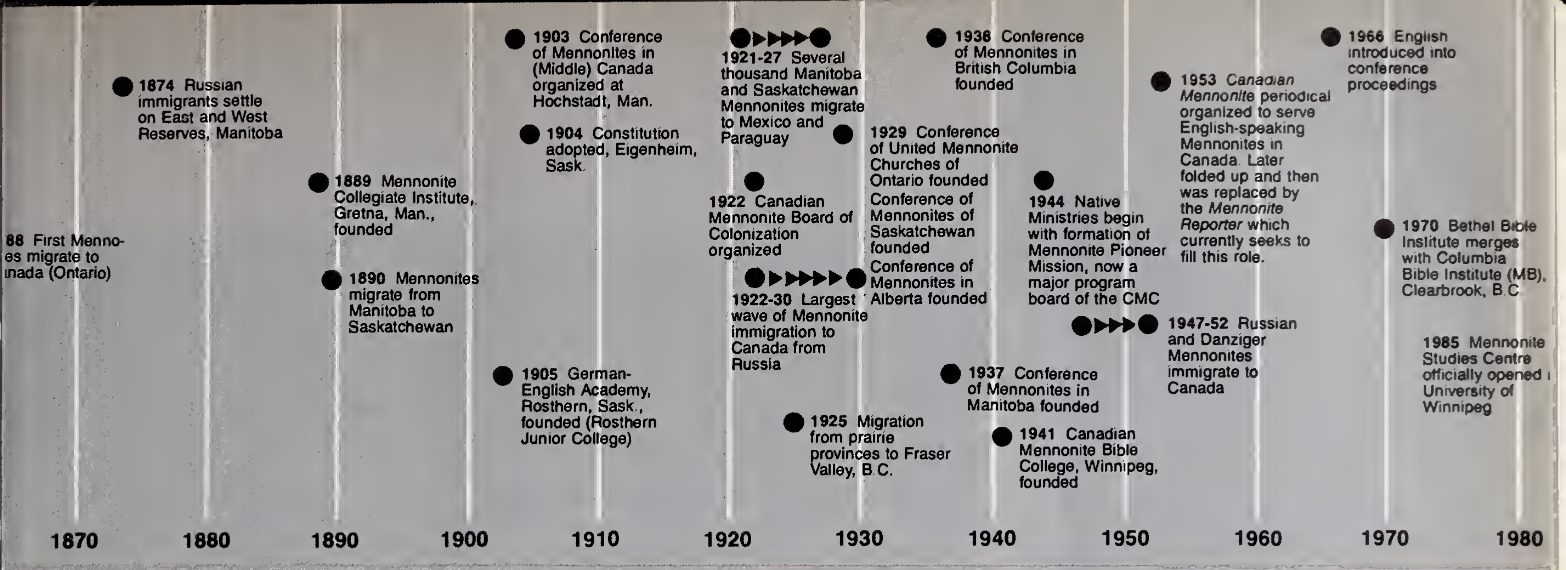
Today the Sadowara Church welcomed 65-70 guests—five times the size of its membership. From now on they would have a home.

Now the dedication service was over. The guests were gone. When this small group of Christians had time to reflect on what had happened, they were amazed. Had so many people really come from such distances for a short two- to three-hour service and fellowship time? Nobody really cared much that 120 chocolate squares weren't quite enough to go around.

Then the offering was counted. Could it be? Was the offering that day really more than $3,000? They concluded that the motivation for all of this could only be a deep Christian love.

Now, after a history of only five years, the small group of 13 members has a building, a home where they can come to worship God and from which they can go to serve him.

Virginia Claassen, Route 1, Box 124, Whitewater, KS 67154, has served for many years as a General Conference missionary in Japan.



General Conference Mennonites in Canada

Some stories from Canada

Frank H. Epp

In the year *The Mennonite* was founded (1885), a quarter century into the history of the General Conference, there was only one GC congregation in Canada, and it was about to expire, the last of several among the Swiss Mennonites in Ontario. Some of them seemed to have chosen the wrong "New Mennonite" movement.

New Mennonites There were two kinds of New Mennonites in North America at the time. The one became the General Conference Mennonite Church (GC), the other the Mennonite Brethren in Christ Church (MBC), today simply the Missionary Church.

The two new communions had much in common. Both emphasized the use of the English language, four-part singing, Sunday school and youth work, and evangelism, education, publication, missions, church organization and the trained ministry. Both were modernizers of the Mennonite movement.

There were also differences. The GCs wanted to modernize the church within the theological and cultural traditions of the Mennonites. The MBCs were ready to move outside Anabaptist traditions and to borrow from other sources.

GC Mennonites. The GC New Mennonite movement made the strongest inroads into the Old Mennonite church in the United States. The MBC New Mennonite movement made its strongest impact in Canada, comparatively speaking. It divided the Old Mennonite church in half by the end of the century.

It took some time before the leaders and the people sorted things out. Leaving the Old Mennonites was one thing, deciding which of the many new stirrings to follow was quite another.

In the 1860s two New Mennonite congregations in the Vineland and Waterloo areas of Ontario sent delegates to the triennial General Conference sessions, but then, as the other New Mennonites gained ground in Ontario, the GC churches disappeared.

Starting over. GCs had a second beginning among the Swiss in Ontario.

In the early 1920s various modernization/urbanization motifs brought a parting of the ways in the historic First Mennonite Church founded by Bishop Benjamin Eby in Kitchener, Ont., early in the 19th century.

The Stirling Avenue Church, Kitchener, founded in 1924, became GC, first through membership in the Eastern District (U.S.).

Located only a block apart, the two congregations have come to relate to each other again and are now members of the same conference. Stirling has become a dual conference congregation, one of two congregations out of the First Church—the other is Rockway. Both are now contributing to an eventual merger of the two conferences.

The GC origins among Dutch-North German Mennonites can be indirectly traced back to three migrations. The

Bishop Johann Funk led the Bergthaler Mennonite Church on the west reserve in Manitoba from 1882-1911. From left: Elizabeth Funk, foster child Justina Klassen and Johann Funk.

immigrants to Canada (7,000) from Russia in the 1870s differed greatly from those going to the United States (11,000). The latter were eager to join the General Conference; the former were determined not to.

The Bergthaler Church. In the early 1890s the Bergthaler Church in southern Manitoba became quite conference-minded, both because of its own leaders like Bishop Johann Funk, imported leaders like H. H. Ewert and Benjamin Ewert, and itinerant home mission workers from the United States.

For the time being, the conference energies of the Bergthaler were directed not to the North American arena but to three other levels. First, the Bergthaler Church actually became a mini-conference with nearly 4,000 members and 20 congregations.

Secondly, the Bergthaler helped found the Canadian Conference in 1903. Thirdly, the Manitoba conference came into being first in 1937, then again in 1947, with the Bergthaler as key actors. In 1966 a decision was reached which freed the individual Bergthaler groups to join the General Conference, and most of them did.

The second migration of Dutch Mennonites brought smaller and larger groups from Prussia, Russia and the United States to the prairie provinces, mostly Saskatchewan, from 1890 to 1920. These joined both the Canadian and General conferences, except for those of other denominations (Mennonite Brethren and Krimmer Mennonite Brethren).

A third wave in the 1920s brought 20,000 immigrants from Russia to Canada. This meant rapid growth for both the Canadian and the General Conference. Bishop David Toews, leader of the migration movement in Canada, was the Canadian moderator at the time and active in the home mission work of the General Conference, which initially supported a number of the church leaders and the *Reiseprediger* (itinerant ministers) among the immigrants.

Canadian Mennonite Bible College facilities in 1947-1978: the basement of Bethel Mission Church, Winnipeg

Immigrants of the 1940s and early 1950s for the most part integrated with the congregations founded in the 1920s and '30s.

The immigrations after World War II turned some congregations into melting pots of several traditions.

At Niagara-on-the-Lake (Ont.), for instance, the congregation which had been founded in 1938 by immigrants of the 1920s resettling from Vineland (Ont.) or from as far away as Saskatchewan, received new immigrants from various parts of the world. Fifteen years later 240 of 628 members were immigrants from Brazil, Danzig, Mexico, Paraguay, Poland and Russia.

The number of women immigrants over 15 years of age was more than double that of the men, and more than half the families were without husbands or fathers.

Conference of Mennonites in Canada. The Canadian Conference has had three different names in its history, and the use of "United Mennonites" in two provinces has given us four names to explain.

The union of prairie churches in 1903 was called Conference of Mennonites in Central Canada. In that context, Central Canada meant Canada between Ontario and British Columbia.

In Canada generally today, Central Canada refers to Ontario and possibly Quebec. At one time the Swiss Mennonites in Ontario viewed themselves as being in Canada West—the other designation for Upper Canada, an earlier name for Ontario, in relation to Quebec, which was Lower Canada or Canada East.

Thus, Mennonites who were once in Canada West are today in Central Canada, and those who were once in Central Canada are today in Canada West!

In 1932, when Ontario congregations of the 1920s immigration had already joined the Conference of Mennonites in Central Canada and when British Columbia congregations were being formed, the name was changed to General Conference of Mennonites in Canada.

The Ontario and BC congregations were called United Mennonite Churches, a designation in both cases influenced by the founder, Bishop Jakob H. Janzen, and by the fact that all the groups in each province were at first one congregation—"Vereinigte Mennonitengemeinde" (United Mennonite Church).

The word "General" in the name was questioned almost as soon as it was adopted, both by those who wanted to keep their distance from the GC and those who wanted greater identity with it.

Conference of Mennonites in Canada sessions in Rosemary, Alta., in 1937

The Canadian Mennonite board of colonization (left) which helped many Mennonites migrate from Russia to Canada from the 1920s to the 1940s

Some Canadian congregations did not want their affiliation with the Canadian Conference in any way to suggest a relation to the GC. Membership in either one did not necessarily mean membership in the other. For such churches General Conference of Mennonites in Canada could mean more than they wanted it to mean.

For Canadian churches to whom the GC was a most important connection, the words General Conference applied to Canada could imply that the Canadian Conference stood parallel to the other General Conference, which was popularly referred to in Canada as "die Amerikanische Konferenz" (the American Conference). In 1940 General was dropped, and the name became simply Conference of Mennonites in Canada.

Provincial conferences. Today there are also provincial conferences, but they came into being rather slowly, partly because many congregations, like the Bergthaler already mentioned, were mini-conferences in themselves.

New immigrant congregations also tended to consist of many groups in various stages of dependence on the leadership of a single bishop. The Schoenwieser Church, for instance, was constituted by 37 groups at its peak. Eventually most of these became independent or disappeared because of resettlement.

In Ontario, the new Mennonite Refugee Church, organized with 52 members on June 21, 1925, consisted of nine groups, distanced from Waterloo as follows: St. Jacobs—6 miles, Baden—9, New Hamburg—15, New Dundee—15, Hespeler—12, Vineland—62, Kingsville—200, Markham—110, Eilber—666. By December there were 302 members. In August 1926 there were 400 members, and the name was changed to United Mennonite Church of Ontario.

The year 1947. The United Mennonites of Ontario published their first yearbook in 1947. It reports a panorama of events from the life of the congregations.

It was the year that Canada, beginning in Ontario, celebrated the liquidation of a $3 million Reiseschuld (the transportation debt of the 1920s immigration). It was the year that David Toews, the man most responsible for that debt and its liquidation, died.

On Feb. 23, 1947, the congregation at Reesor in northern Ontario was formally dissolved, the decline of the settlement having been steady since 1937.

The women's conference began in 1947 and immediately started to gather funds for an Ontario home for older people.

The Mennonite medical aid society paid out $2,742.51 in 60 cases.

Ontario was wooed by Bethel College, Bluffton College and Grace Bible Institute at the same time that president Arnold J. Regier was wooing Ontario for the new Canadian Mennonite Bible College in Winnipeg.

The new building of the United Mennonite Educational Institute was dedicated at Leamington, Ont., on Nov. 2, 1947.

The St. Catharines (Ont.) congregation asked its members for their means of livelihood and discovered that 11 households were dependent on the farm, 11 on self-employment in construction and industry, 35 on factory work, three on business employment, one on teaching, one on domestic work.

Mennonites come together. The experience of GC churches in two provinces illustrate how Mennonite groups, once far apart, can come closer together and how educational institutions were the instruments of that growing togetherness.

One province is British Columbia. In the first years of settlement there, in the late '20s and early '30s, "no one asked much of the church background of his neighbors," says the history of the Greendale Church.

"At the outset, the two groups (MBs and GCs) worshiped together. Soon, however, they separated, and each built a house of worship. They had settled together, worked in the same nursery, the same hopyard and at the same sawmill during the week, but on Sunday they worshiped separately . . . there was little communication spiritually."

In the '30s and '40s quite a few GCs joined the MB churches, "in some instances for economic reasons, others for social reasons." In the 15 years between the rebaptism of C. C. Peters in 1932 and the MB baptism of Victor Adrian, a GC youth, in 1947, hundreds transferred from one group to the other.

In recent years a change has come about with the pulpit exchanges, joint senior citizens festivals, evangelical crusades and summer Bible schools.

At the center of the new collegiality are two schools at Clearbrook. The Mennonite Educational Institute has had GC congregational membership along with the dominant MBs for over 30 years.

The Columbia Bible Institute, about to become a college, is now fully a joint enterprise of the two conferences.

In Ontario, the separation between the United (GC) Mennonites and two Swiss Mennonite conferences (Old Mennonite and Amish Mennonite) was mainly due to historical and cultural differences and not, as was the case in British Columbia, the spirit of denominationalism and related matters.

The Swiss groups received the United Mennonites as refugee immigrants into their homes in the 1920s and the feelings were good, but the two groups had different histories.

However, through the war and the Conference of Historic Peace Churches they came together again. Their mu-

General Conference Mennonite Church of North America sessions in Saskatoon in 1938: Many participants contracted food poisoning.

tual peace interests led to the founding of Conrad Grebel College in 1963.

The working together of the three conferences in the college and in other projects required a vehicle for triconference collaboration. Today, after 12 years, the inter-Mennonite conference is becoming the instrument of integration and merger.

Peace and social concerns. Peace and social issues today are often a source of differentiation in our congregations and conferences. The Manitoba experience of yesteryear illustrates that at one time these were the agenda that unified especially the leaders.

There were interdenominational meetings of ministers to deal with crises both before and after World War II. A 1938 meeting lauded Neville Chamberlain's diplomatic initiative at Munich. Several meetings in 1950 discussed the nature of alternative service by conscientious objectors in the event of war.

Of special interest is a 1954 meeting of MB and GC ministers, the latter being the initiators, to prepare a brief for the Manitoba Liquor Enquiry Commission on behalf "of the Mennonite churches in Manitoba, having a total membership of approximately 27,835, and many adherents."

The brief opposed "any step . . . which would make easier the sale of intoxicating liquors" and urged rigorous enforcement of existing legislation, greater stress on temperance education in schools, the disallowance of any advertising and in general "additional restrictive legislation which would tend to raise the moral standards of our civic life."

Conference polity. The GC and CMC have rarely viewed themselves as bodies legislating in a binding way for the congregations. Churches were viewed both by themselves and by the conferences as autonomous and "sovereign." Whenever the legislative function of the conferences was challenged by the congregational principle, the latter won out.

An example of this phenomenon comes from the history of the Eigenheim Church, which in the 1920s had become independent of its parent, the Rosenorter Church of Saskatchewan. In its new status the church applied for admission to the conference.

At the time the Canadian Conference was "legislating" on the question of infant baptism, to the effect that people baptized only as infants and churches accepting such people as members were inadmissable to the conference.

Eigenheim became a test case. Knowing the conference position, Eigenheim, with 85 percent support of its people, accepted into membership without rebaptism one Herman Roth, who had been born into a Moravian family but who had married a Mennonite.

The conference, fully aware of the Eigenheim action, received Eigenheim as a member in 1929.

Youth organizations. In the early 1940s youth organizations emerged on the provincial and national scene, some of them modeled after the General Conference Young People's Union.

In the absence of strong program-oriented provincial conferences, these provincial youth organizations pioneered programs that were later taken over by the conferences.

Depending on the province, such programs as song festivals, summer Bible schools, Sunday schools and even camps were started by the youth organizations.

A growing vision. The decades before and after World War II witnessed an unusual preoccupation with out-of-the-way places, both inside and outside the Mennonite settlement areas. In the latter category Benjamin Ewert, an itinerant minister, noted that there were up to 500 post offices where there were Mennonite settlers but that many settlements had no Sunday school, no youth society and some not even any preaching services.

In the latter category were the teach-

Conference of Mennonites in Canada sessions in Sardis, B.C., in 1949

ers and nurses who went north, the workers of the Mennonite Pioneer Mission who went to Indian reservations, the voluntary service workers who went to the remotest inlets of Newfoundland, and the hundreds of summer Bible school teachers who fanned out to find the most isolated communities.

Of special interest is the northward thrust in Alberta, where people like Sara Lehn, Mary Janzen and Louise Wiens offered support to the settlements at Fort Vermillion and where some Russlaender (Russian) Mennonites followed the call of Linford Hackman of the Old Mennonites, whose goal was first to conquer the Peace River District, then Alaska and "Siberia as soon as possible."

Thus, according to *The Gospel Herald*, Brother and Sister John Harder of Bergen, Alta., left their home July 1, 1947, traveling in a big truck, which carried provisions for their lodging, eating, camping and Bible school work. Discouraged at Enilda, where "15 contacts" told them the community was "very much Catholic," they traveled another two days until "they finally came to the Watino ferry, which crosses the Smoky River." The ferryman reported "very few Catholics on the west side of the river." But where to go?

Council of Board sessions for Conference of Mennonites in Canada in January 1965 at the Canadian Mennonite Bible College campus, from left: H. T. Klassen, J. J. Thiessen, David Schroeder, Frank H. Epp

"Seven miles from Watino they came to a newly graded crossroad, which made them think there must be some prosperous, prospective tract of country at the other end. So they turned off. Soon they came to a house, at which place they stopped and inquired about the community's religious privileges. And they found some welcome news. The mother of this house was anxious that her children get some Bible teaching. It was late in the evening and the callers accepted the offer of lodging for the night."

Elim Bible Institute, Altona, Man., as it looked in 1963

Then followed a canvas of the community and "in spite of some verbal opposition" the opening of a summer Bible school, 170 miles northwest of Smith, a town 150 miles north of Edmonton.

How do churches count? Statistical reports of conferences and of churches have changed through the years. Two statistical columns, once indispensable in all Canadian conference reporting, have almost disappeared.

The reference is to a column called "Seelen" (literally "souls") and "Familien," meaning families. The former referred to the total congregation, including unbaptized young people, children and older people who might be adherents but not members.

Thus in 1940 the various Mennonite denominations in Canada showed the following:

	Souls	*Families*	*Members*
CMCs	22,473	4,647	11,891
MBs	15,400	2,000	7,346
EMBs	1,717	270	835
KMBs	500	100	250
Holdemaner	1,600	300	800
Kleine Gemeinde	2,521	488	1,145
Rudnerweider	2,811	500	1,211
Sommerfelder	9,000	1,550	4,000
Chortitzer	2,769	245	1,207
Alt Kolonier	3,560	780	1,590

The counts of souls and families was discontinued. In one congregation, the First Mennonite Church of Saskatoon, the change came in the early 1960s as seen below.

Year	*Seelen**	*Families*	*Members*
1958	560	160	350
1959	600	175	384
1960	750	183	421
1961	—	—	421
1962	—	—	441

Itinerant minister dispenses medicine. In earlier years the itinerant minister or "Reiseprediger" was indispensable to deliver spiritual ministry of "Seelsorge" to the many scattered and isolated Mennonite groups.

These Reiseprediger were all things to all people, and one such occasional Reiseprediger, F. F. Enns, the elder of the Whitewater Church, even dispensed medicine to needy people on his interprovincial travels. After his first 14 months as Reiseprediger in the 1920s, he recorded in his notebook the following summary of his activity: "preached 192 times at 69 places, communion to 1,267 souls at 16 places, baptism for 32 souls at four places, ordained three preachers and one deacon, attended at three elections—election of five ministers and one bishop, worked away from home 206 days, visited 424 families at 69 places, traveled 1,596 miles by wagon and sleigh, traveled 5,832 miles by train, traveled 27 miles in Ontario on foot, four marriages, gave medicine to 273 people."

Women evangelists. At Leamington, Ont., women are credited for bringing 1,000 people into the church over a 35-year period. In this 1972 historical report, Bishop N. N. Driedger lauds "their indirect influence on church life" and "their active participation in church work."

About the former he writes, "The indirect effect is largely sensed and observed through a mother's Christian influence on her children. No school and no church will ever be able to replace the Christian mother. She is the first to instill in her child a love and respect for God. She nurtures her child so that it develops a conscious

Benjamin Ewert, H. H. Ewert and David Toews with colleagues and friends, ca. 1895, in Gretna, Man.

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*In the congregation's history, this category is referred to as "congregation size." From 1961 to 1982 the column has only one notation for Seelen, 492 in 1979.

Song festival in Winnipeg, 1945, which the Manitoba youth committee of the Canadian conference planned

Christian faith that will eventually express itself in a desire to become part of the body of Christ. Through this kind of home training, the Leamington church through baptism has added to its membership in the last 35 years about 1,000 young people.

David Toews, bishop of the Rosenorter Mennonite Church of Saskatchewan from 1913 to 1947

The direct contribution is related to the work of 22 separate women's auxiliaries who contributed articles for relief during and after the war and for fund raising at the annual mission sales. They are also at the center of fund raising for the local Mennonite high school and in the ministry to the sick, the aged and the lonely.

Hochstadt (Man.) Bergthaler Mennonite Church, where the sessions of the first Conference of Mennonites in Canada were held in 1903. Picture taken ca. 1918.

F. F. Enns, who was an itinerant minister for the General Conference (1926-1939)

A tall fish tale? A strong laymen's movement in the early 1950s produced men's organizations to parallel women's organizations. Thus in 1952 "a group of young men desirous of doing their share in the building of the kingdom" got together in Saskatoon and organized a Young Men's Service Organization to "serve the Lord with gladness."

In the 1960s they used "annual chocolate and nut drives" as an excuse for making house calls and as a means of raising money. In 1965, 50 men visited 305 homes and sold 625 boxes of chocolates, netting $200 for their treasury.

That was in winter. In summer they went fishing, and one weekend expedition by 15 men to Green Lake yielded 223 fish (probably the tallest fish story ever told in a Mennonite congregation)!

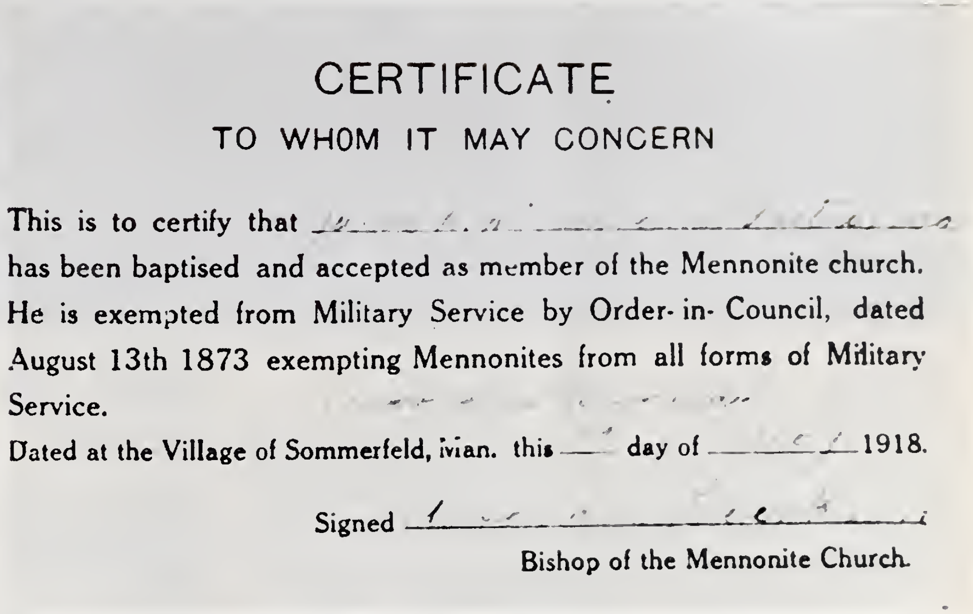
Paul Schaefer in 1968. He was elder of the Blumenort Mennonite Church of Manitoba from 1954-1969.

Toews cared for the poor. The role of David Toews in the migration from Russia in the 1920s and in famine relief abroad in the 1930s is well known. Less has been said about his concern for the poor in this land, but they too were not overlooked by the bishop of the Rosenorter Church.

A man living in the Rosenorter area but of another church had medical bills in Prince Albert, Sask., amounting to $900. There was no help available from his own church, so Toews persuaded his ministerial colleagues to open up the Rosenorter "Armenkasse" (treasury for the poor). A delegation was dispatched to Prince Albert and the entire debt negotiated at $300 and paid in full in cash.

On another occasion in the dead of the Saskatchewan winter, an immigrant with tattered shoes and frozen feet showed up at the Canadian Mennonite Board of Colonization, where Toews was chief executive officer. He phoned home for his own warm felt

Benjamin Ewert and his wife, Emilie, in Winnipeg, 1940



CERTIFICATE

TO WHOM IT MAY CONCERN

This is to certify that

has been baptised and accepted as member of the Mennonite church. He is exempted from Military Service by Order-in-Council, dated August 13th 1873 exempting Mennonites from all forms of Military Service.

Dated at the Village of Sommerfeld, Man. this ___ day of ______ 1918.

Signed ____________

Bishop of the Mennonite Church.

The issue of military conscription was real in 1918 for Mennonites in Canada.

shoes and turned them over to the poverty-stricken newcomer.

A grafted-in leader. Paul J. Schaefer, aged 55, was baptized May 2, 1954, a few months after he had been elected and a few months before he was ordained as "Aeltester" (elder or bishop) of the Blumenort Mennonite church. He was at the time principal of the Mennonite Collegiate Institute and had served as ordained minister of the church since 1946. Of Lutheran parentage, hence of infant baptism, he had entered the Mennonite congregational family as a teacher in Alexandroda, a Mennonite village in South Russia, where he also met his future wife, Margaretha Wiebe, a teaching colleague.

A group of students at Mennonite Collegiate Institute in 1926, Gretna, Man.

The schools. Before the colleges came along in Canada in the post-war period and since, two sets of educational institutions have meant more to the nurture and growth of the congregations and the conference than words can ever declare.

Among the high schools, the Mennonite Collegiate Institute at Gretna, Man., and Rosthern Junior College at Rosthern, Sask., graduated more students who would become teachers for various educational systems than any comparable high schools in Canada.

Then there are and were the winter Bible schools—at their peak, 20 in the Canadian Conference—serving the well-understood roles of a Bible school (improving character, making young people basically literate, training Sunday school teachers and other church workers) and the functions of adult education. As it is written elsewhere, "The schools also opened the doors of educational opportunity for many who had dropped out before completing high school or even elementary grades. The schools were small enough, safe enough, short enough in duration and flexible enough in terms of entrance requirements to be desirable as well as affordable. The Mennonite Bible schools were useful in many ways. They were inexpensive and safe places to learn the English language sufficiently well to obtain employment or better-paying employment."

Altona (Man.) Bergthaler Mennonite Church in 1963

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The fruit of love

During Pentecost in 1860, at the West Point Church in Lee County, Iowa, a baby was born. Like all babies, I suppose, this one was welcomed with hope—extravagant, maybe naive hope.

Babies are created by love, even if at times a misguided and confused love, and they are born amidst pain. With birth comes a certain joy, a hope for better days, an energy to start anew.

This baby, which came to be called the General Conference Mennonite Church, was conceived in faith, carried in hope, brought forth in love. It was, I believe, a love for God that gave birth to this conference, though that love was likely misguided and confused at times. Outlandish dreams, many hours of listening and talking, much hard work—all were involved in the birth of this baby. All are ingredients of love, love for God, for God's people, for God's world.

At another Pentecost, the church was born. On that day Peter quoted the prophet Joel: "Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams" (Acts 2:17). Prophecy, visions and dreams are the effects of God's Spirit poured out on sons and daughters. They are the catalysts for sustenance and change, the energy of the church. They are heard, spoken and seen, if done truly, out of love for God.

It is this love which has given birth, nurtured and sustained the church through nearly two millennia and the General Conference through 125 years. Such love demands responsibility—to dream, to prophesy, to suffer, in order that God's reign of love may be evident throughout the earth.

Gordon Houser

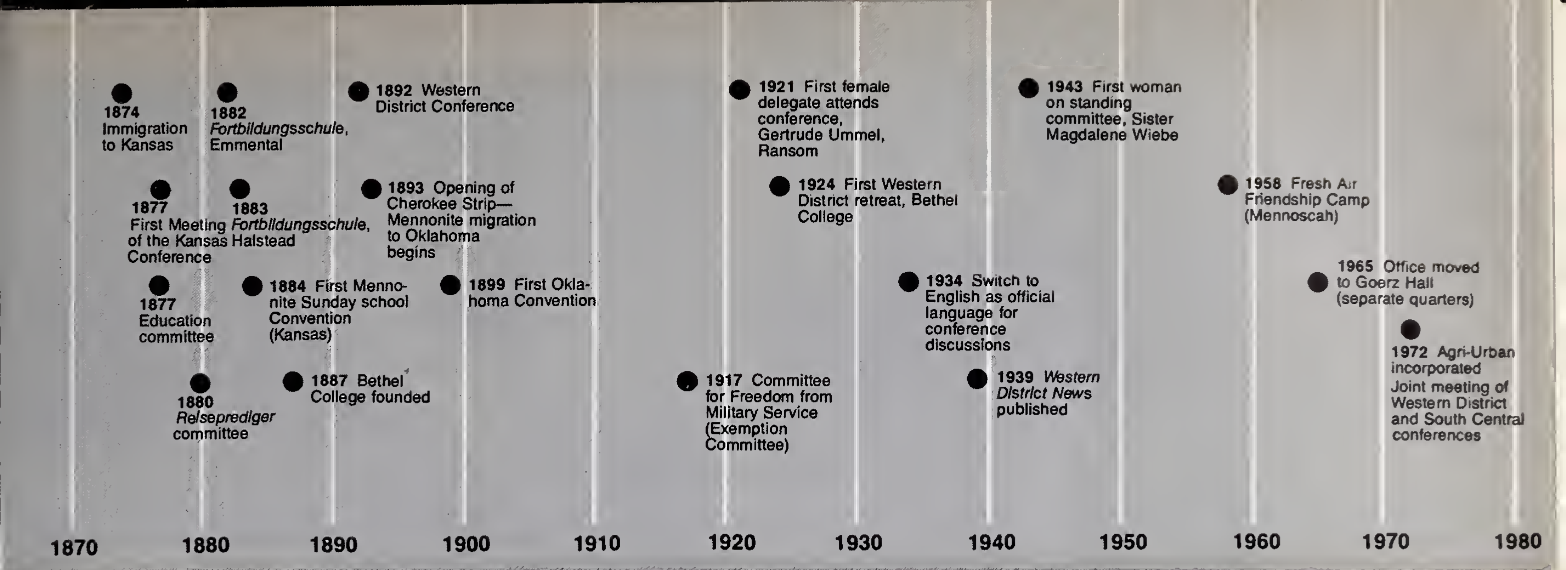
After 125 years

Ruth Naylor

Oh God, our rock,
Our firm foundation,
You came to us
With human eyes
To help us see the Kingdom.
Today we look through
High-powered telescopes
To fathom outer spaces
And through electronic microscopes
To study the minute detail
Of your creation.
Still, we see no more
Than he showed and shows us
Of infinite Love.

Now we look at the future
Through pages of the past,
And with the naked heart
We confess places
Where we have made non-essentials
Essential and where we've allowed
Essentials to come dangerously close
To extinction. Yet You, the rock,
Gave us that which is eternal.
You have given us the Word, the word,
And the Spirit of the Word.

Help us to read the lines
And linkages between yesterday
And tomorrow in faith—
Faith in Jesus Christ
Our known foundation.



1874 Immigration to Kansas

1877 First Meeting of the Kansas Conference

1877 Education committee

1880 *Reiseprediger* committee

1882 *Fortbildungsschule*, Emmental

1883 *Fortbildungsschule*, Halstead

1884 First Mennonite Sunday school Convention (Kansas)

1887 Bethel College founded

1892 Western District Conference

1893 Opening of Cherokee Strip—Mennonite migration to Oklahoma begins

1899 First Oklahoma Convention

1917 Committee for Freedom from Military Service (Exemption Committee)

1921 First female delegate attends conference, Gertrude Ummel, Ransom

1924 First Western District retreat, Bethel College

1934 Switch to English as official language for conference discussions

1939 *Western District News* published

1943 First woman on standing committee, Sister Magdalene Wiebe

1958 Fresh Air Friendship Camp (Mennoscah)

1965 Office moved to Goerz Hall (separate quarters)

1972 Agri-Urban incorporated
Joint meeting of Western District and South Central conferences

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General Conference Mennonites in the Western District region

Pioneers on the Plains

David A. Haury

Eight streams of Mennonites flowed into the central United States during the 1870s and 1880s. Over 10,000 Mennonites from South Germany, Galacia, Switzerland, South Russia, West Prussia, Polish Russia and Volhynian Russia became pioneers on the plains of Kansas and Nebraska. They migrated to preserve their faith and to seek economic opportunity. The following stories illustrate the experiences of these Mennonites as immigrants, missionaries, American citizens and fundamentalists.

Immigrants. In the 1870s no roads and only a few houses came into view when the Mennonite immigrants detrained at Florence, Peabody or other Kansas stations and gazed out at the prairie, which would become their source of livelihood and homes. One group of families from Volhynia spied a grocery store and purchased several pecks of gorgeous red apples with which to celebrate their safe arrival in Kansas. No one in the group could speak English, but they observed that these apples had a special color and shine. Resting under some trees before the long walk to their new homes, they distributed the apples and chomped into the fresh fruit. The first bites produced great alarm. The apples were soft and juicy and a stream of tiny seeds greeted these enthusiastic eaters. A few people feared they had been poisoned and all discarded those American apples. These Mennonites had experienced their first tomatoes.

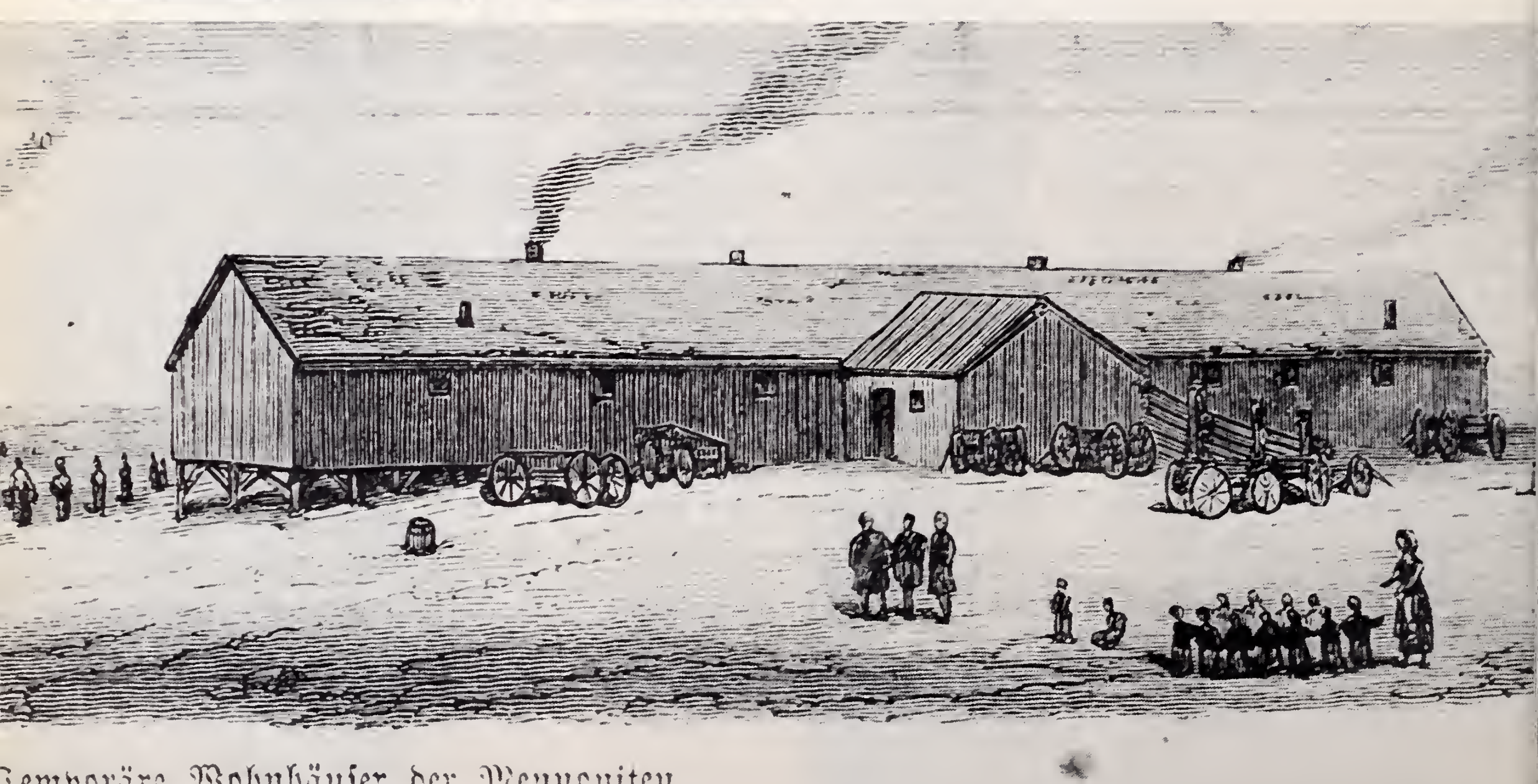
The lack of familiarity with the English language produced numerous embarrassments. One Mennonite minister and educator recalled that as a young lad he had been given a coin and sent to the store to purchase some matches. He knew no English and repeated the word "matches" over and over in his mind on the way. Noticing his strange garb, a group of children stopped and teased him on the way to the store. The Mennonite lad lost his concentration and replaced the word "matches" with their taunting phrase. He did not bring home the matches after handing the clerk his coin and blurting out, "Damn Dutch."

Missionaries. On May 18, 1880, a young Mennonite couple, Samuel S. and Susanna Hirschler Haury, left Halstead, Kan., and headed south into the Indian Territory. As the first "foreign" missionaries of the General Conference, the Haurys sought to bring the gospel to the Cheyenne and Arapaho Indians. The Mennonite mission focused its efforts on educating Indian children, teaching them white social values and agricultural methods as well as the gospel.

In 1884, S. S. Haury discovered he served not only as teacher and preacher but as protector and peacekeeper. On Sunday, May 4, a Texan named E. M. Horton and three other cowboys, who were driving 400 ponies through Oklahoma to Kansas, crossed the reservation near the camp of a Cheyenne, Running Buffalo. Running Buffalo

Clockwise from top left: S. S. Haury, J. F. Balzer and H. P. Krehbiel

Immigrant houses at Goessel, Kan.



Temporäre Wohnhäuſer der Mennoniten.

demanded a payment of two ponies for the privilege of crossing the reservation. Horton refused to pay, and Running Buffalo was killed in the ensuing scuffle. Horton and his men fled to a trading post and S. S. Haury, who was teaching Sunday school at the nearby Cantonment mission station, hurried to the scene to assess the situation. Soon 12 armed Cheyenne Indians surrounded Horton and his men and Haury narrowly averted a shootout between the hostile groups. He intervened and escorted the cowboys through the angry Indians to a nearby stone bakery where they awaited the arrival of the military. Haury placed the ponies in the corral of the mission station under his protection.

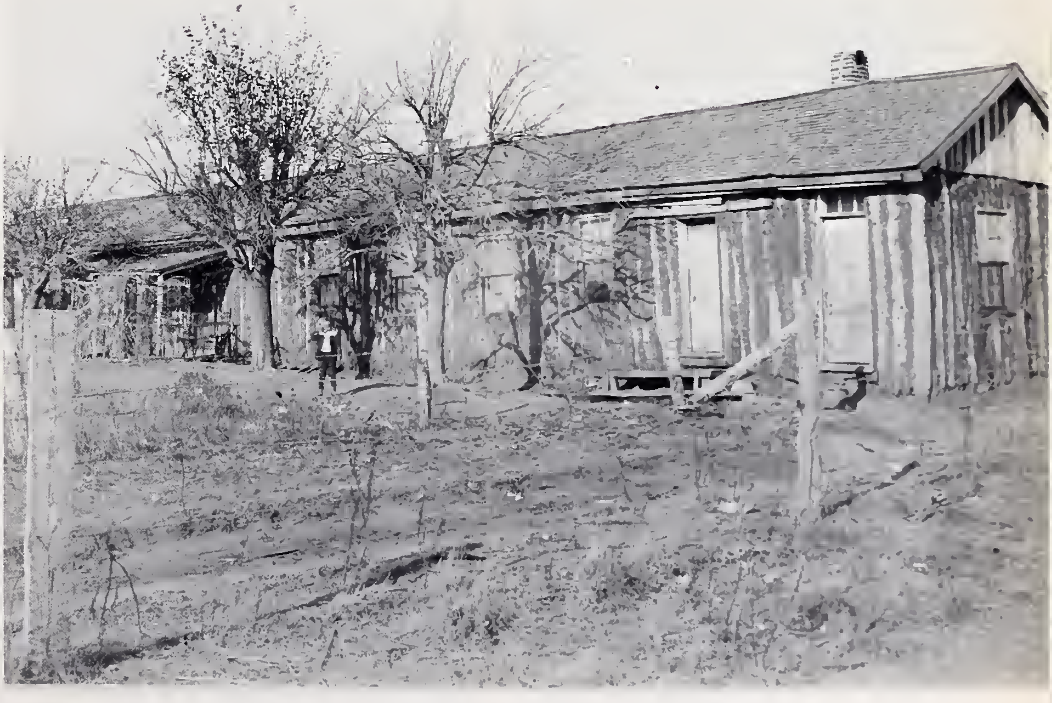
On Monday evening about two dozen soldiers arrived and took Horton into their custody. However, on Tuesday, before Horton could be moved, about 75 armed Indians appeared and demanded and received half of Horton's ponies as settlement for Running Buffalo's death. The soldiers took Horton to El Reno and eventually to Wichita, Kan., where he was tried for the murder of Running Buffalo and acquitted. Haury was a major witness for the prosecution.

U.S. citizens. World War I reminded many central plains GC Mennonites of their basic alienation from other American citizens. Most of the Mennonites still spoke German in their homes and churches, and their non-resistant faith counseled them not to enlist in the military or purchase war bonds. After decades as loyal customers within the local business communities, in 1917 Mennonites were startled by signs proclaiming that only English would be spoken henceforth in stores. Some Mennonite churches and schools were forced to shift to the English language and to fly U.S. flags to avoid persecution, while their young men who claimed conscientious objector status suffered brutality at military camps.

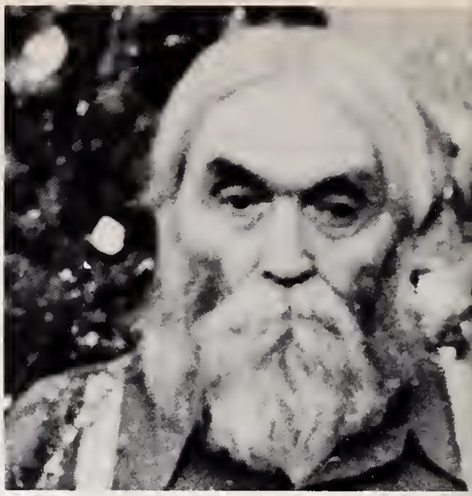
In June 1917, a mob of 40 men from McPherson visited the farm of a member of the West Liberal Mennonite Church (MC), Walter Cooprider, who had refused to purchase liberty bonds. Cooprider explained his religious convictions, but this did not assuage the anger of the mob. They applied a coat of tar and feathers to Cooprider's son, George (whom the mob allowed to substitute for his ailing father).

John Schrag, whose family belonged to the Hopefield Mennonite Church

J. W. Kliewer



One of the picket houses at Fort Cantonment, Indian Territory. Over 20 such buildings were turned over to the GC mission board in 1882 for the establishment of a school for Indian children.



John Schrag

CAMP FUNSTON
14 NATIONAL ARMY CANTONMENT
89 DIVISION

Camp Funston, Kan., where most Mennonite youth drafted in World War II reported

(GC), also felt the wrath of a vigilante mob. Schrag had refused to purchase war bonds, and at the close of the war a group from Burrton searched his farm. Finding Schrag hiding under his bed, the mob took him and a few other "slackers" to Burrton. When Schrag still refused to salute the flag, the mob beat him, poured yellow paint on his beard and hair, and prepared to hang him. Narrowly saved from this fate, Schrag was prosecuted under the Espionage Act for his lack of patriotism. The district court in Wichita found him "not guilty."

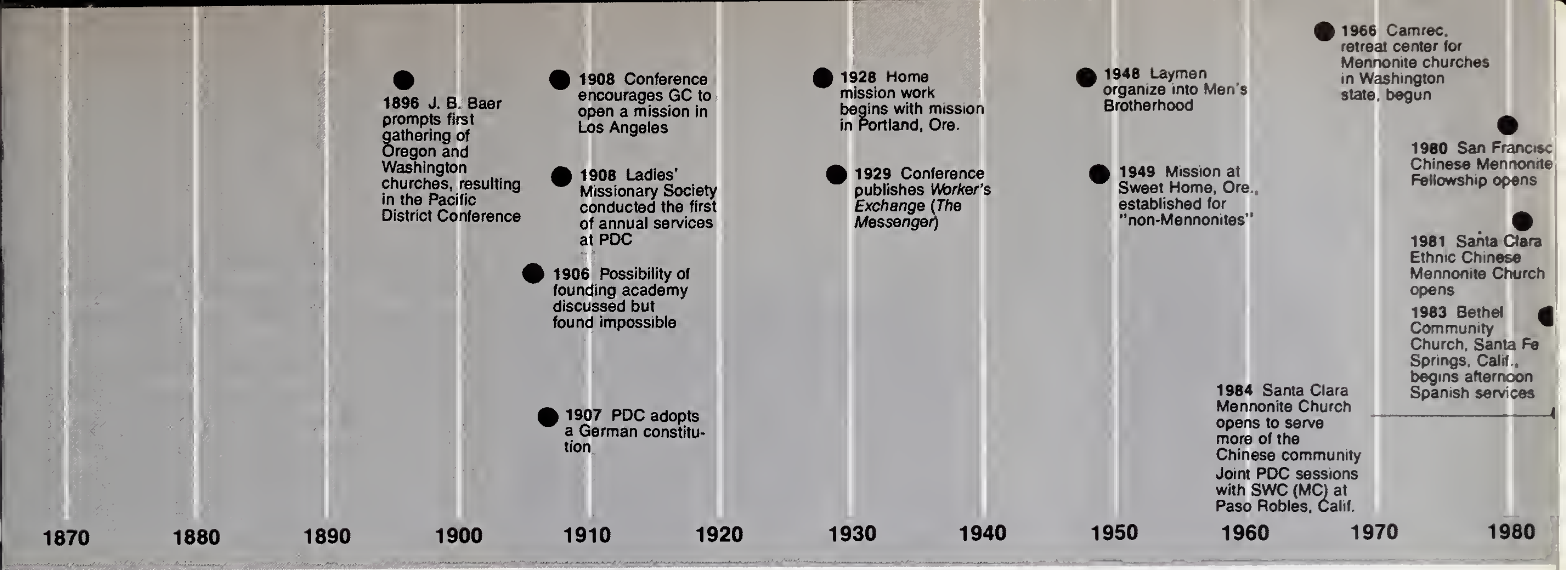
Fundamentalists. At the beginning of the 20th century, conservative theologians and churchmen in America began an assault upon modernists who espoused higher criticism and the theory of evolution. Although the relationship between Mennonites and the so-called fundamentalists was complex and varied, these issues became divisive among General Conference churches in the Midwest and to this day influence the churches.

In 1916 Jacob Frank Balzer, a young Bible instructor at Bethel College, explained in a chapel address that the Book of Daniel was probably not written during the Babylonian captivity but much later. Gustav Enss, who taught German, assailed Balzer for his use of higher criticism. President J. W. Kliewer sided with Balzer and reprimanded Enss. The college board investigated Balzer and cleared him of the heresy charges. The board continued its inquiry and reviewed all of the college textbooks which dealt with religious subjects. Enss and others continued their harassment of Balzer, and the board eventually dismissed Enss. This action did not settle the growing furor. Soon two other faculty members were dismissed, the board requested that all faculty sign statements of orthodoxy, president Kliewer resigned and a portion of the alumni rebelled against the board.

Controversy continued to brew at Bethel College until 1932, when Henry P. Krehbiel, a publisher and General Conference minister, led an effort to remold Bethel College into a conservative Bible school. He asked the Western District Conference to condemn Bethel as worldly and to found a separate "Menno Christian Workers School." After a lengthy and stormy debate at the 1932 conference session, the supporters of the college prevailed by a vote of 149 to 131. By this narrow margin the Western District members affirmed support of a liberal arts education.

Conclusion. GC Mennonites in the midwestern states have a strong sense of their heritage and mission and they remain pioneers on the plains as they seek new ways to live and explore their faith and vision.

David A. Haury is director and archivist of the Mennonite Library and Archives, Bethel College, North Newton, KS 67117.



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General Conference Mennonites in the Pacific District region

Stories from the West

Carol Peterson *Nadenia Myron* *Frank Horst*
Elsie Lichti *Joshua So*

Citrus farming affects Southern California GCs. According to Ella Schmidt, in her recently updated *History of the First Mennonite Church, Upland, California*, Mennonite families began settling in this southern California area as early as 1887. Many came for health reasons, while others came to be citrus farmers. At a meeting in the Heinrich Schmutz kitchen on Jan. 4, 1903, the church was organized with 18 charter members. The name of the church was "Die Erste Süd-California Mennoniten Gemeinde bei Cucamonga, California," or "The First Southern California Mennonite Church at Cucamonga, California." At first the congregation met in homes, but in 1904 it began meeting in the Sourwine building. As the congregation grew, there was need for larger facilities. Through continued growth a second church building was built in 1925. It is still used.

In 1935 the 75th anniversary General Conference Diamond Jubilee Session was held here as a joint effort with Immanuel Mennonite of Downey. In 1948 the church membership reached its highest number of 362. Then, along with the citrus farming, the membership began to decline.

In 1981 pastor Ken Peterson and three members of the congregation attended a Successful Church Leadership Workshop. Through unity, goal setting, fellowship, refurbished facilities, new programs, Sunday school and deliberate outreach, the church is again growing.

Likewise, Bethel Community Church in Santa Fe Springs, Calif., saw growth, decline and now new growth. Joining the conference on Jan. 7, 1957, it grew to an attendance of 200 before it declined to about 26 in 1981. Then on March 29, 1981, a Spanish group led by John Melendrez asked to join them. Through Melendrez's efforts there now are two congregations—one English speaking, the other Spanish. Recently they opened their facilities to a new Taiwanese church, which is emerging under the leadership of Mark Chen and meeting there on Sunday afternoons.

Carol Peterson, Box 338, Upland, CA 91785, is a member of the First Church and currently serves as editor of the Pacific District Messenger.

The GCs came among the Hopi. The Hopi Christians and other people remember when H. R. Voth was not only a missionary but the "dentist" for Old Oraibi and built the first Mennonite church here in 1903.

J. B. Epp and J. B. Frey, fluent in the Hopi language, began printing (1925) the gospel and Christian hymns in Hopi. J. D. Suderman printed a second edition (1972) with 145 new Hopi Christian songs.

Volunteers from Kansas came to build the Hopi Mission School in 1950, and classes started the following year.

We remember the baptisms of Tom Mootska, K. T. Johnson, Floyd Schmidt, Lavina Jenkins, Jennie Horace, Harry and Emily Kewanimptewa, Don Talayesva, Daniel and Uberta Quimayousie and many more.

Maria Schirmer adopted the small Hopi infant boy from Hotevilla who is now an ordained minister—Daniel Schirmer.

Elizabeth Schmidt raised four Hopi children. Two of them, Karl (Johnson) Naseytewa and the late Floyd Schmidt, have served at the Oraibi Mennonite Church.

Ida Mae (Nowabbi) Murdock was the first Hopi teacher and principal for Hopi Mission School (in 1976).

Moencopi Mennonite Fellowship joined the Pacific District Conference in 1983.

The Hopi Alcoholism Rehabilitation Program (HARP), also serving as our building, was begun and completed recently. The project is progressing under the direction of Vernon Russell and Elmer Myron.

Nadenia Myron, Box 192, Kykotsmovi, AZ 86039, is a medical technologist and homemaker.

Camrec—a resort of Mennonite harmony. What's a "Camrec"? During the midcentury years, Mennonite churches in Washington state were conducting annual Sunday school conference sessions. These churches were hundreds of miles apart. They sensed the need for fellowship and inspiration, for faithfulness and cooperation.

They tried church camping—sometimes at a church ground, sometimes at a rented facility. That raised the need for a church-owned campground. The churches organized officially under the name Washington Mennonite Fellowship.

A 200-acre site in central Washington was located and purchased. It is mostly surrounded by Wenatchee National Forest land in Chumstick Valley. It was christened Camrec. Some say this stands for *C*humstick *A*rea *M*ennonite *RE*treat *C*enter.

By the summer of 1966 a well was drilled and enough clearing was done to set up camp tents. Cooking was done with a gas range on the back of a truck. Then after a year of dedicated time, money and labor, 12 A-frame buildings were ready for use. These included a central lodge, a service building and 10 cabins. Since then more land has been purchased and additional building is planned.

Camrec has become a favorite retreat for winter campers and summer campers. Other church groups have discovered it, liked it and rented it as available.

Camrec is a beautiful fruit of widely scattered churches convening and conferring, communing and caring, cooperating and constructing. The Lord has provided leadership. In building, maintenance and program the Washington Mennonite churches see themselves as ". . . laborers together with God" (1 Corinthians 3:9).

Frank Horst, Route 2, Box 725, Newport, WA 99156, is a retired pastor and former editor of the Pacific District Messenger. *He wrote the above in consultation with Walt and Clara Reimer.*

Anna Baerg, a missionary to the Hopi people at Bacavi and Old Oraibi for 20 years, was driving to Bacavi after a home visit in Kykotsmovi. Unfortunately, her red and black sedan had a flat tire, and she was in need of help. Two young Hopi men stopped to help her. As they worked, they talked in Hopi about her being a single woman way out here in the desert, with no husband, who should be fixing the tire. After the tire was fixed, Anna thanked them and responded, much to their surprise, in Hopi, "I'm a very particular lady when it comes to choosing a husband."

Women are vital in the Reedley story. When First Mennonite Church, Reedley, Calif., was organized in 1906, the women gathered to sew clothing for the mission field. In the early years other women's activities included teaching Sunday school and cooking meals for church dinners.

There was one exception. Emma Ruth was one woman whose gifts and talents were recognized and used to the fullest. After serving her home church for many years, Emma went to India in 1947 to teach at Kodaikanal and Woodstock, schools primarily for missionaries' children.

SERENDIPITY

Serendipity MCC Self-Help shop at Upland, Calif.

Another outstanding woman in the 1920s was Christena Harder, who later married J. R. Duerksen. Together they served as missionaries in India for 28 years. Christena left a legacy of children's stories, including a book, *Come With Me.*

In the 1930s and 1940s women were added to the church council as Sunday school superintendents and Christian endeavor superintendents.

In 1943 the role of women changed when Helen A. Penner became director of religious education for nine months.

Pearl Janzen, the first woman deacon, was elected in 1973. Pearl worked with MCC in Reedley as Material Aid and Self-Help director from 1977 to 1979. Since then she has continued in voluntary service at Moencopi and Bacavi, Ariz., initiating new and worthwhile programs at the mission stations.

Heidi Koop, a seminary student, served us as a summer intern pastor in 1977.

The GC story in Reedley includes a strong role for women. While assured voting rights in our original constitution, they initially served mainly in positions like pianists and organists, in addition to the usual caterer services mentioned above. Today two are on the board of deacons, one on the board of trustees, and three are ushers.

Elsie Lichti, 17252 E. Clayton Ave., Parlier, CA 93648, is a member of First Mennonite Church, Reedley.

First Mennonite Church, Upland, Calif.

Chinese Mennonites in California. San Francisco has the largest Chinese community in North America. It is also home to the first Chinese Mennonite church in the United States. Others had started earlier in Canada, and by now there are Chinese Mennonite churches in Vancouver (2), Toronto, Saskatoon, Winnipeg, Los Angeles, Santa Clara (2), Calif., Houston and another new one just budding forth in Phoenix, Ariz.

First Mennonite Church, Reedley, Calif.

The SFCMC held its organizational meeting on Nov. 9, 1981, at facilities rented from a Presbyterian church only two blocks from the new facility at 4021 California St. The local response was enthusiastic from the church's beginning. In a short time 70-80 Chinese people participated in the Bible studies I was leading.

I am from Hong Kong and studied at the Golden Gate Baptist Seminary. While there I saw the need for Chinese work in the Bay area. My wife, Anita, a former schoolteacher, has been a

The GC was born because of two main concerns: unity of Mennonite believers and a personal relationship with Jesus Christ as Lord and Savior. Has it retained its reasons for existence? Yes! Both are still emphasized though not always achieved. We still focus upon the centrality of the basic New Testament message: "For other foundation can no one lay than that is laid, which is Jesus Christ." *Nobel V. Sack, retired minister and seminary professor, 13505 S.E. River Road, Portland, OR 97222, Calvary Mennonite Church*

Youth group at San Francisco Chinese Mennonite Church

keen assistant in the ministry.

When the founding meeting was held in 1981, Anita organized the Chinese women, and together they sewed beautiful new gowns for the choir. She works along in many other ways.

My vision is that the church is "friends who are dedicated to live the will of God."

From the beginning, it was not adequate to have limited use of the Presbyterian facilities. As programs grew, the whole church prayed for a new place and pledged funds in support of a new building. When the opportunity came, another building was bought for $210,000. Even as this article is being written, the renovated part of the building is being completed. It includes a worship sanctuary, seven rooms, a kitchen and a big social hall. Dedication services were planned for May 4.

While the SFCMC has been a small group with a big faith, they have also appreciated the help from the Pacific District Conference and the GC Commission on Home Ministries (through its Tenth Man Building Fund), along with many other friends who have helped in raising money for this new branch of Mennonite witness.

Joshua So is pastor of the San Francisco Chinese Mennonite Church, 4021 California St., San Francisco, CA 94118.

Joshua So (below) and General Conference church planter Don Yoder (right) with Chinese Mennonite children.

Choose your road carefully

Jacob Tilitzky

Every morning and evening the radio stations of our larger cities give us up-to-the-minute traffic reports. The "eye in the sky" reports on stalls, traffic jams, accidents, danger areas and advises routes to take.

There is another "eye in the sky"—the Spirit of God—who watches over the traffic on the way that leads from Golgotha to the New Jerusalem. Golgotha is the gateway to the Way. Here God's conditions for entry, his love and justice, are fully met in the sacrifice of Jesus. Jerusalem's foundation is peace. It is a great gathering place of God's people where the rule of the Lamb leads to glorious wholeness.

The seven churches en route (Revelation 2 and 3) are an excellent description of the General Conference Mennonite Church. Our future, our destination, is determined by our response to the report and the counsel God's Spirit gives to the churches. Of the seven churches, two are headed in the right direction. They haven't arrived, but they are on course.

Smyrna is a suffering church, faithful in spite of afflictions, poverty, slander, prison, testing and persecution. A rough road indeed, but it leads to that life-fulfilling destination.

Philadelphia ("brotherly love") is a

The future shape of General Conference

Vern Preheim

At best one can only hazard a guess at what our General Conference will look like in 10-15 years. We see (using Paul's imagery) "but through a glass darkly" or, in the words of another translation, "in a mirror dimly." One projects ahead based on perceptions of changes under way at present in the context of the past.

God's leading through the Spirit in the discerning community is sure. Not so sure is how the General Conference will respond. There are encouraging and not so encouraging indicators.

Are we becoming so much a people of the world that we will hardly be a people of the Word? Many congregations no longer have regular Sunday evening services. Sunday school participation by adults is on the decline. If Sunday evening services and adult Sunday school are becoming old wineskins, what will the new wineskins for Bible reading, study and proclamation be like? One option may be to combine worship and Sunday school into one longer experience of 90-120 minutes.

Our composite age profile will show increasing bulges at the top. The number of children in our congregations is again increasing, but it will be 12-15 years before this increase will be felt in the membership rolls. If we rely church with little strength doing "more with less" with the many open doors of opportunity. A church not denying its name, but serving and living in the name of Christ.

Where are the other five churches? They have taken exits that "seem right to man, but the ends thereof lead to death." *Ephesus* took the exit called "doctrine without love." They were careful in testing the so-called apostles and finding them false. They couldn't tolerate wicked men. And sound doctrine is important. But doctrine alone has never saved anyone. Not in the time of Jesus, not in the time of the Reformation and not today. As the GCMC travels along in its 125th year it is faced with many signs pointing to the extreme right. Political conservatism and theological fundamentalism may seem like safe roads to take. But doctrine without love does not lead to the city we seek.

The Spirit points to the way back. It is the turnaround road of first love for Jesus and the neighbor.

Pergamum exited at "consumption without discretion." This church had a hard time passing exits with signs that read: Teachings of Balaam; Food Sacrificed to Idols; Sexual Immorality; and Teachings of the Nikolaitans. That temptation is our temptation in this age of consumerism. Food offered to "mammon." Christians live on a level three times higher than the average. The annual income of Christians in the world is $6 trillion. We are a church of the rich. Statistics on sexual immorality even within Mennonite churches are alarming. And our ideological gullibility seems to match that of Pergamum's. There is no future on the road of consumption without discretion.

The call is to repent, turn around. There is an on-ramp called "hidden manna"—the eternal values, the spiritual worth found in the gems of the Word of God. These we need to seek individually and corporately and consume in their fulness.

Thyatira took the ramp called "tolerance without discipline." Had this church picked up a hitchhiker who misled them? Jezebel was a worshiper of Baal and enticed Israel to this idolatry. Jehovah yes, but Baal also. Toleration of idolatry. Jezebel the adulteress. The breaking of the Jehovah covenant (idolatry) and the marriage covenant (adultery) are closely linked. Coupled with this we read of Jezebel's treacherous, unscrupulous and unethical plot to rob Naboth of his meager vineyard in order to add it to her and Ahab's vast possessions. "You tolerate this woman Jezebel—who misleads my servants. . . ." Tolerating people in the guise of love without the power to eradicate the evils of idolatry and adultery and injustice is a treacherous road that could lead the GCMC to ruin.

But here too the Spirit boldly points to the on-ramp back to the living way. It is the way of the iron rod of authoritative discipline. There are non-compromisable absolutes. The iron rod "that dashes them to pieces like pottery" hurts, but it is a healing hurt that restores and brings back on the right track.

Sardis took the road of "works without life"—a church existing under a pseudonym, a church widely known for its deeds, its elaborate structure, its social programs, its rapid growth and even for its extravagant giving. Yet they were pulled from the living way because the works were not found complete in the sight of God. Works alone, a lifestyle alone, may create admirers but not believers. We may gain a good reputation through our works, but people will remain in their unregenerated condition.

The Spirit says, Repent, turn to the basic "name in the Book of Life."

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primarily on biological growth, we will decline in membership. The decline may be insignificant because our older generation is living longer. Already many congregations find that 25 percent of their members are 65 and older. By 1995, 25 percent of many congregations will be over 70.

Active resident membership of the conference dropped from 84.7 percent of the total in 1970 to 75.6 percent in 1980. It will decline even further.

A challenge is to keep more of our older people (above 70 years) active longer in the life and ministry of the church—both in local congregations and in the outreach ministries of the conferences.

General Conference now has 346 congregations with 65,600 members. A 1 percent annual growth rate by 1995 would give us 425 member congregations with 73,180 members plus an additional 75 newly formed congregations or fellowships which have not yet joined General Conference. Is it too strong to say that if we don't have this kind of growth we will have been less than totally faithful? A 3 percent annual growth would result in approximately 90,000 members by 1995. It seems unlikely but not impossible.

We will have a higher percentage of congregations with fewer than 100 members. Smaller congregations mean less financial support for the work of conferences unless these congregations use less expensive pastoral models.

In the next 15 years most General Conference churches will recall with amusement the reluctance of the present generation to accept women in various church ministries. This statement is meant to be descriptive rather than evaluative. We already experience effective ministry from gifted women pastors and teachers in our midst. We will see more.

It is possible that other denominations will be stronger advocates for peace than we. If this happens, may it be due not to our indifference but to their zeal and faithfulness.

In the past 125 years more than 125 congregations have ceased to be members of the conference because they closed for lack of members or merged with another congregation, and some, perhaps one-fourth, withdrew out of dissatisfaction. An average loss of one a year is probably to be expected also in the next 10-15 years.

If we have made reasonable efforts to nurture the body life of congregations, including their relationship to conferences, then let us not chastize ourselves when congregations close or leave. Sometimes it is best for a group to disband or withdraw.

We will be a healthier conference if more people study the Bible, theology and Christian education at the college and/or seminary level. My vision is that one of every 20 people will have taken a course in one of the Mennonite seminary study options by 1995. The strengthening and emergence of additional conference-based seminary education centers is therefore strategically important.

The nature of General Conference relationships to the Mennonite Church and other Mennonite groups will continue to grow and mature. The joint sessions at Bethlehem, Pa., in 1983 gave us new impetus to seek new frontiers for cooperation. The planned 1989 joint conference at Normal, Ill., will continue this momentum. The next 10 years will see more congregations align themselves with both the Mennonite Church and the General Conference. There are already over 50 such groups.

An inter-Mennonite district conference in place of rather than in addition to the existing conferences, as has existed in Ontario for some years, seems inevitable. The only question is where and when. There is again a

When the disciples came to Jesus rejoicing that the demons were subject to them, he replied that this was not to be the primary cause for rejoicing, but rather that their names were written in heaven. Life through the New Birth must be the source for our works as we experience and proclaim it.

Laodicea chose "affluence without influence." Why stay on the straight and narrow way when the side road has so much to offer and your wealth can get you anything you want? "You say you are rich, have acquired wealth and do not need a thing." In the world, wealth equals power. Christians tend to fall for that axiom as well. But in the eye of the Spirit affluence does not equal influence; instead it softens and weakens it. Lukewarmness is a scourge in a body of believers. It dims our light and drains our power on the uphill road to the goal.

Repent, Laodicean church. Repent, affluent GCMC. Return to the one who offers a different kind of gold, the white clothes to cover our nakedness and the salve to give us right vision.

As we "hear what the Spirit says to the churches" in this 125th anniversary, let us remember that the road with its exits and on-ramps does not run between conferences or between churches or even between people. It runs right through our hearts and lives. We want to hear what the Spirit says, turn around where we have gone off the way and be encouraged by the Spirit and by each other as we continue on to Jerusalem with its foundation of peace, the gathering place of all God's people, where the rule of the Lamb unites in perfect wholeness. •

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proposal from leadership of all conferences in Ontario to have only an inter-Mennonite conference by 1987. In the meantime we must do more sharing of staff resources on a reciprocal basis.

It is time for conference leadership at all levels to exercise fresh, bold and creative innovation. The grass roots have signaled in increasing frequency and intensity that overall Mennonite loyalty is more important to them than conference loyalty. Evidence is the increasing attendance at colleges of other Mennonite conferences and the crossover of congregational membership. By the year 2000 we could be one with the Mennonite Church and perhaps other conferences in ways not imagined in 1985.

The geographic locus of conference work may continue to shift from General Conference to the districts in the United States and to the provinces in Canada or the Conference of Mennonites in Canada.

In the past 25 years resources devoted to these conferences have grown more rapidly than General Conference. The latter has plateaued in the last five years.

The needs and opportunities are so large that the duplication of effort must be kept to a minimum.

Conference loyalty at all levels cannot be taken for granted. Effective stewardship education may stem the tide somewhat, but emerging giving patterns may require more energy to specialized packaging which will link people more to individuals in ministry and/or specific projects. Specific needs, such as the Africa famine or a facility for a new congregation at Boulder, Colo., trigger generous responses from our people. Each congregation ought to have personal contact plus financial accountability to at least one overseas missionary and one North American mission or service worker.

What will be the future shape of General Conference? We cannot be sure. What happens to us in the next 15-20 years is largely up to us. We can be sure of God's presence with us as we seek it. Nothing else can be taken for granted.

I pray we may be courageously faithful to God's leading. Imagine what he may do for us, with us and through us. If we keep in clear and sharp focus the purpose of the General Conference as stated in our constitution (pages 7-8), then we may be pleasantly surprised at what we will be and do in the future. •

The Emmaus road and the GC story

Two disciples on that first Easter Sunday were journeying to Emmaus (Luke 24), about seven miles from Jerusalem, engrossed in conversation about the Friday-to-Easter events at Jerusalem. Jesus joined their walk and their conversation.

To them Jesus appeared naive about the mysterious crucifixion and the testimonies of those who had gone to the tomb. Jesus interpreted these events to them. He appeared to want to go beyond Emmaus, but they begged him to stay and eat with them.

When they broke bread together, they suddenly knew it was Jesus. Disregarding the late time, they rushed back to Jerusalem and told their friends.

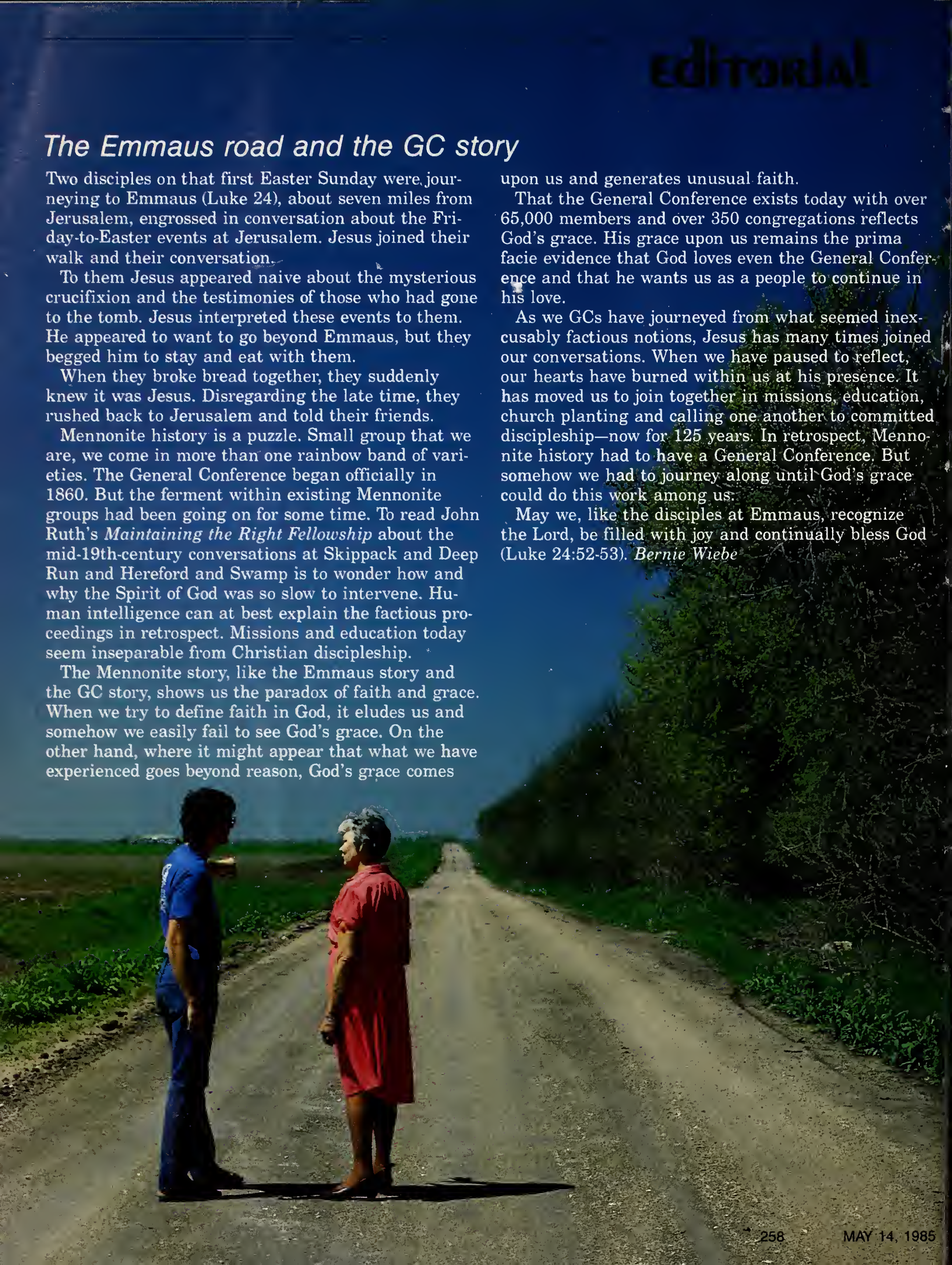
Mennonite history is a puzzle. Small group that we are, we come in more than one rainbow band of varieties. The General Conference began officially in 1860. But the ferment within existing Mennonite groups had been going on for some time. To read John Ruth's *Maintaining the Right Fellowship* about the mid-19th-century conversations at Skippack and Deep Run and Hereford and Swamp is to wonder how and why the Spirit of God was so slow to intervene. Human intelligence can at best explain the factious proceedings in retrospect. Missions and education today seem inseparable from Christian discipleship.

The Mennonite story, like the Emmaus story and the GC story, shows us the paradox of faith and grace. When we try to define faith in God, it eludes us and somehow we easily fail to see God's grace. On the other hand, where it might appear that what we have experienced goes beyond reason, God's grace comes upon us and generates unusual faith.

That the General Conference exists today with over 65,000 members and over 350 congregations reflects God's grace. His grace upon us remains the prima facie evidence that God loves even the General Conference and that he wants us as a people to continue in his love.

As we GCs have journeyed from what seemed inexcusably factious notions, Jesus has many times joined our conversations. When we have paused to reflect, our hearts have burned within us at his presence. It has moved us to join together in missions, education, church planting and calling one another to committed discipleship—now for 125 years. In retrospect, Mennonite history had to have a General Conference. But somehow we had to journey along until God's grace could do this work among us.

May we, like the disciples at Emmaus, recognize the Lord, be filled with joy and continually bless God (Luke 24:52-53). *Bernie Wiebe*



Given our faith background,
Given the sense of mission
we have to the church
that has called us,
We are caught between
a community based on caring
and a culture that says,
"You'd better take care
of yourself or nobody
will take care of you."

Help Caring Happen

The GCMC is a model of what happens when believers from a rich diversity of backgrounds and experiences come together to be the body of Christ in the world. It is multinational and it is gradually becoming more multiracial/cultural. The mosaic is growing more beautiful. Praise the Lord! *Larry Kehler, Conference of Mennonites in Canada general secretary, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, Charleswood Mennonite Church*

I recognize the 125th anniversary of the General Conference as a wonderful accomplishment. We "new" Mennonites believe that our external appearance is not as important as our inner being, and by taking this view we can witness better to today's world. I like the fact that Mennonites believe in non-violence and peace in time of war. Truly, I am glad I was born in a Mennonite family and later joined a Mennonite church. *Lori Schmidt, high school student, 1817 Cypress Lane, Newton, KS 67114, First Mennonite Church*

THE MENNONITE
centennial

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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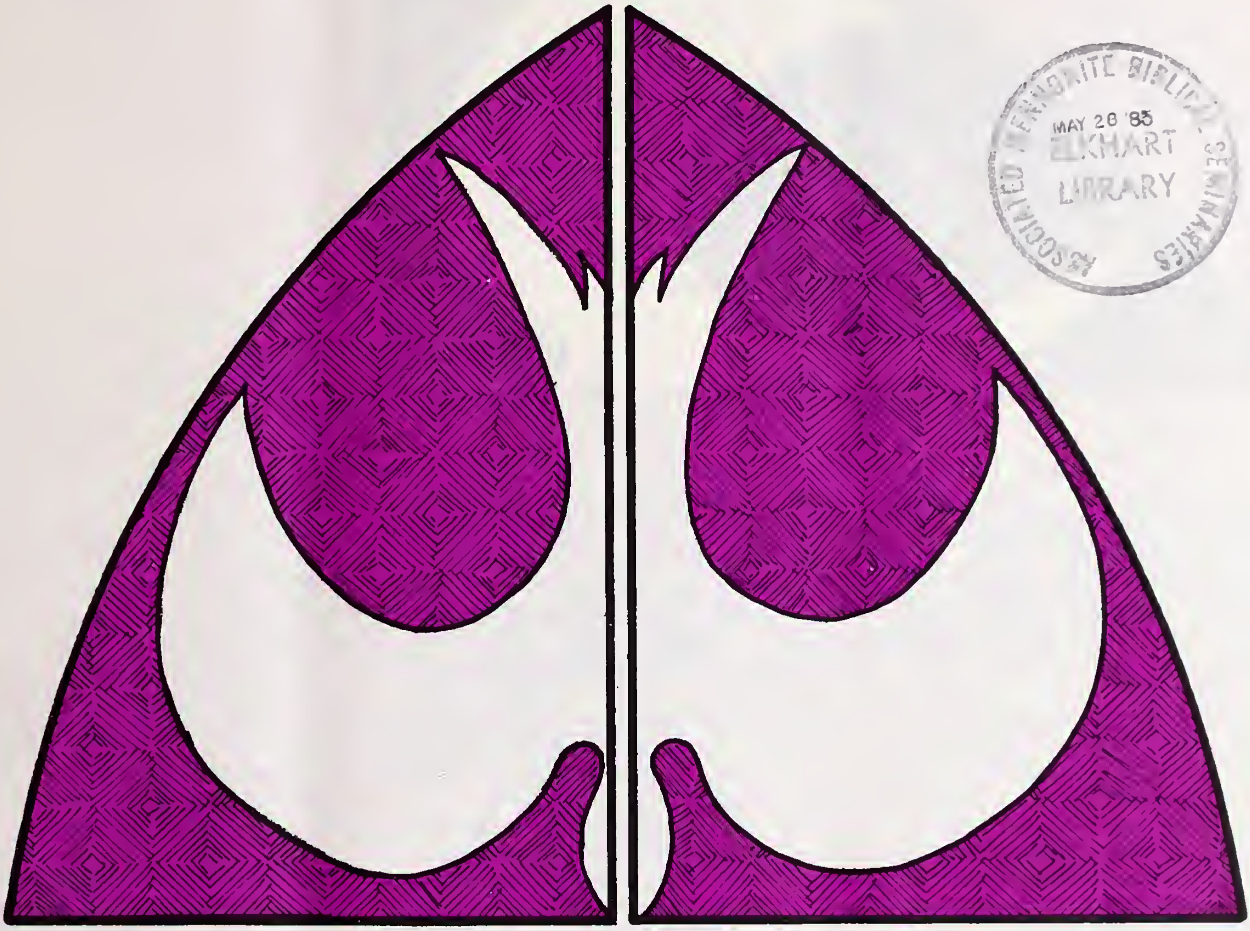


My journey with the Holy Spirit

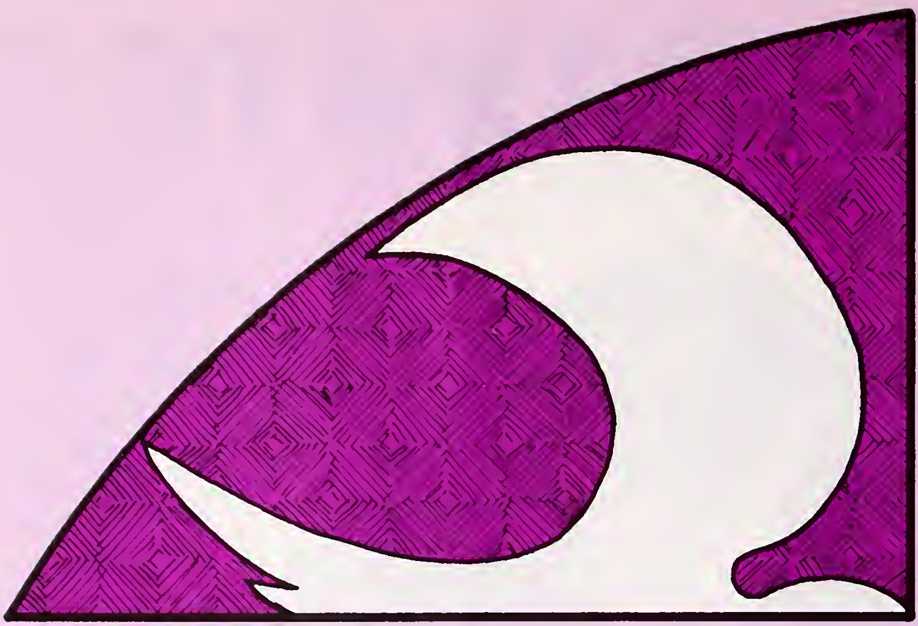
Donna T. Blackburn

This story happened in a Presbyterian church in late 1969 through 1971. My husband and I became Mennonites after our move to Fort Wayne, Ind., in 1975.

Parkersburg, W.Va., was our first home away from our Appalachian mountain home in Kentucky. We were immediately aware of the vast differences in this city and its people as opposed to our small town, where everyone knew everyone else. However, we loved our new home, and as we became acquainted with the people we developed a deep and satisfying love for them. Most of our new friends and acquaintances belonged to the same church we did.

It was an intimate, growing church with a constant hunger for God's Word and constant prayer for his guidance in our lives. I was choir director when the church experienced its greatest challenge. We underwent a thorough process of examining our relationships to Christ and to each other. Our bonds as a family of Christians were strengthened just at the time I thought they would break apart with the strain.

Several friends had urged me to come to their Bible study and urged me to read some of the books that were being read and discussed. I resisted because I hardly had time to read the Bible and I felt that if God wanted



God does not send or give his Spirit to set believers apart but to bring

to speak to me it would be through his Word. However, when they visited my home the talk invariably came to the subject of the books in the Bible study. I found the discussion interesting and rejoiced with my friends that they had found something so meaningful for them.

I noticed a deepening intensity in their lives, and during our opening and closing prayers at choir, circle and our homes, there were phrases uttered that I had never heard before. Two phrases repeated most frequently were, "I accept all your promises" and, "I pray for your gift to fall upon everyone here." This was puzzling to me because I knew that I had gifts from God, as each of us do, and that the gifts from God were many and varied. But what was this one gift to which they were referring?

I was soon to find out because several weeks later three of my friends visited me early one morning. As we sat around the table they began sharing some of their experiences—all wonderful encounters with the Holy Spirit. They described an overwhelming happiness and unspeakable joy. Their enthusiasm was contagious, and I felt uplifted as we sat around the little kitchen table with open Bibles, hot coffee and warm fellowship.

Then they told of conversations with God in an intimate language known only to him. I began to feel as I had when we first moved to Parkersburg—left out, a stranger in my own home among my friends. Something was different about this visit and about my friends. Something was wrong with our fellowship, and I had no idea what it was.

As I sat there, they looked intently at me and Scriptures flowed from their mouths. I could hardly comprehend what was being said and I felt that the air I needed to breathe was being denied me. I remember the final statement before the quiet again entered the room: ". . . so if you want to be a Christian, you must pray for the Holy Spirit to enter your life, and he will grant you the gift of tongues to verify your salvation."

I was stunned. I loved these ladies. They were my friends. I knew they were Christians. I thought they knew I was a Christian.

I don't remember their leaving; I only remember going upstairs to a tiny room that we used for a closet. The only thing that would fit in there was a rocking chair, and I often went there for a moment of prayer and to read the Bible. My heart was heavy and as I prayed for understanding of the events that had just happened the tears cascaded down my cheeks until my arms and hands became wet with the evidence of my feelings of hopelessness.

I fell to my knees and in the quiet of my home I cried out loud to God to send upon me this gift of tongues that I might show others that I too was a child of his. Nothing happened.

When my husband, Tenny, arrived home from work, he found me in an emotional upheaval. He became irritated as he felt my frustration and heard me repeat the day's events. As his words of comfort to me became increasingly ineffective, his frustration turned to anger toward the judgment passed upon those of us who had not received this proof of our Christianity. We felt as though we were not good enough for this special gift, that God loved those people more than he loved us.

We then encountered this charismatic movement in every phase of our church life. It was thrust upon us in Sunday school, church, choir practice, fellowship dinners and even at wedding receptions. To add to the tumult, our pastor experienced the filling of the Holy Spirit and received the gift of tongues. The chasm grew further and further between the haves and have-nots of the congregation.

A house we had inquired about many months before this suddenly became available. Our energies turned to painting, cleaning and moving chores. As our physical exertion increased, our emotions were pushed into the background and healing crept into our lives.

Late one night, my next door neighbor called me. Her husband was out of town and she was frightened. Her daughter was ill and had become worse as the night had progressed. I went over immediately and found the daughter thrashing around in her bed, mumbling incoherently with an extremely high fever. Jeanette's other two children were asleep in another room. The daughter had been taken to a doctor early that morning, but she had become worse. Her mother had done all that could be done. I sat beside her bed. I bowed my head and prayed silently for her. As I prayed, I asked God if he would heal her completely and, although we had had several services in the church where there was the laying on of hands, I asked that God grant her healing without any outward signs from me. I needed the proof that he was indeed in control. When I opened my eyes, Stephanie had quit thrashing in her bed. She had no fever and her short, gaspy breathing had become slow and regular in rhythm. God's answer had not only been to restore her completely to health but had been immediate. Without the lay-

ether in greater joy and fuller expression of his power

ing on of hands, God had shown me that he was in control and all powerful. He had proved that all gifts are available to his children when they are needed.

I told no one of this happening except my husband.

Two days later I received a telephone call from the son of one of the ladies who had visited my home and asked me to accept the gift of tongues as proof of my salvation. Jack's mother, Delores, was in a great deal of pain and he had stayed home from school that day to be with her. I knew she had a hernia, and we were all terrified that it might become strangulated and require surgery. She was a surgical risk no doctor was willing to accept.

As I walked into the living room, Delores was on the couch sobbing uncontrollably. I asked if there was anything that could be done to make her more comfortable. She asked if I would pray for her because she didn't know how much longer she could stand the pain. I agreed and I requested that she lie as still as possible while I did so. She asked that I place my hands on her. I told her that wasn't necessary. If God answered prayer, and I knew that he did, our being present and touching would not increase or prevent his healing power. She closed her eyes and I silently prayed. When I opened my eyes several minutes later, Delores lay sleeping on the couch, and Jack was sleeping in the big, overstuffed chair next to the fireplace.

With each event God granted me peace. It had taken two years to arrive at this peaceful stage, but I had the confidence of knowing that the Holy Spirit truly did live within me. I knew that 1 Corinthians 6:19-20 was true. I now had "proof." This peace gave me the strength I needed to face the next encounter with my charismatic friends.

Once again my caring friends came to my house. They refused coffee and all hospitality. They had come on a mission and were not to be deterred. They requested that I sit in a chair in the center of the room. When I complied, they placed their hands on my head and shoulders and prayed fervently that the Holy Spirit enter my body and grant me the gift of tongues to confirm my Christianity. When after several minutes nothing happened, they asked that I mutter or mumble something. That would encourage the Holy Spirit to fill me. I refused and explained to them that God had granted me the wonderful gifts of teaching and faith without my doing anything to encourage them. After 30 minutes they left.

Meanwhile, the tension increased among the members of our church and discussions became heated and defensive about the Bible. I had no association with my friends anymore except during choir rehearsals and before church services.

One Wednesday there was a knock at my door. When I opened it, Donna stood before me. Donna had been the first among our friends to receive the gift of tongues. She had also been the strongest one in encouraging me to accept this gift. When I saw her standing there, I was shocked. Her eyes were red and swollen. Her face was twisted as one who had undergone tremendous pain. Her blouse was wet and wrinkled and she could not speak. She walked in, sat down and began crying in great, shaking sobs. Her friend who had been critically ill in the hospital had just died in Donna's arms.

Donna explained that she had accepted all of God's promises and prayed for her friend's healing. She had told her friend that she would be healed. When her friend died, Donna felt she had failed because she did not have enough faith.

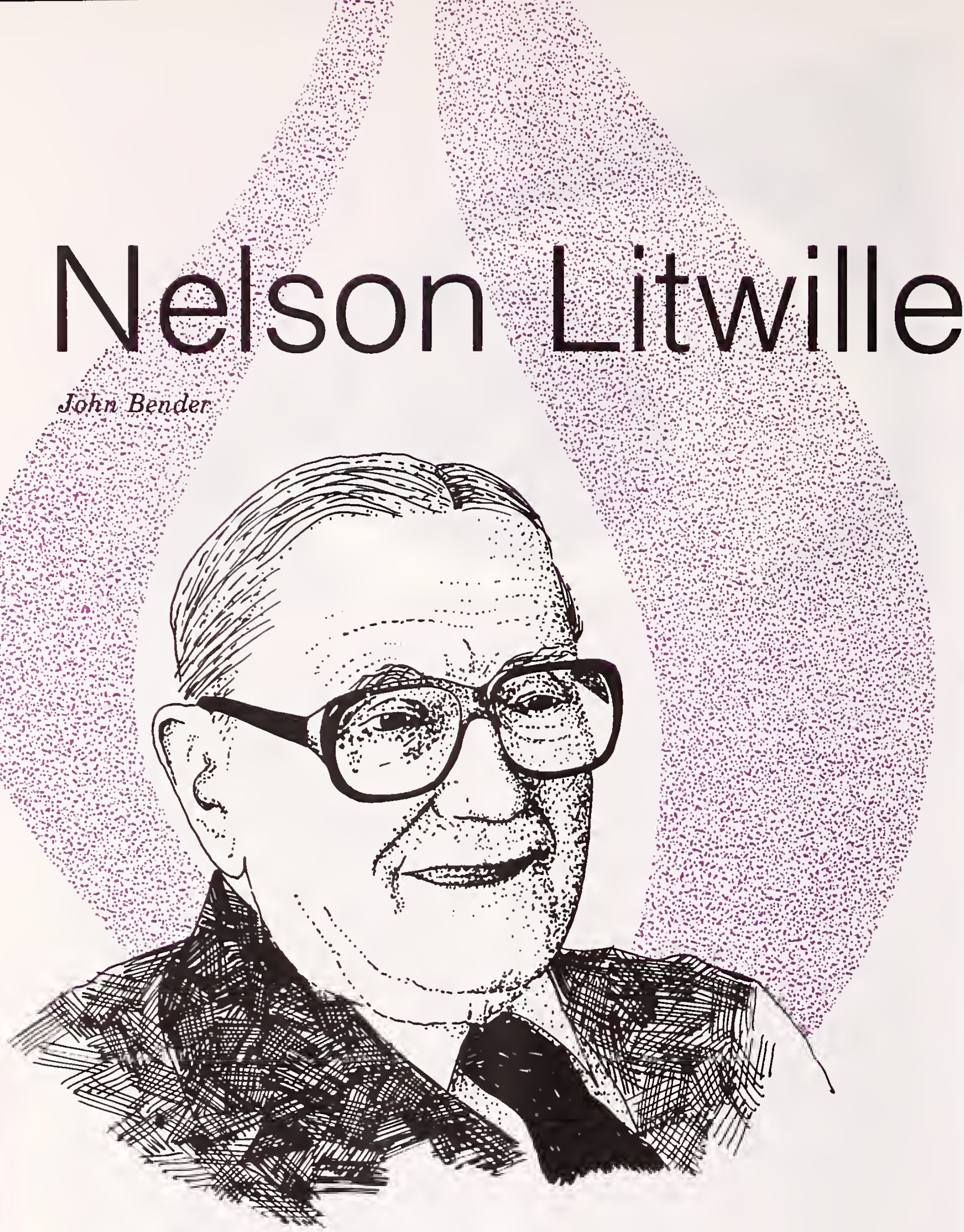
We clung to each other for awhile, then explored the Scriptures, prayed and laughed again. It had been a long two years without the joy of the Holy Spirit bearing fruit within our hearts. We found the freedom to let God exercise his Spirit in and through us in his time and in his way. Together we made our peace with the Holy Spirit on his terms instead of our wishes.

A change gradually came over our church. No one could describe it, but the tension began to disappear. Those who had been set apart through the gift of tongues reached out to those of us who did not possess that specific gift. We all possessed the one gift that counted, the gift of the Son who sent the Comforter for all of us who had accepted Christ as our Lord and Savior. There no longer existed plateaus in our church. We no longer felt beneath anyone, nor did we feel above anyone. We had examined our hearts and our souls and found ourselves to be . . . Christians.

I still hear from Donna at Christmas, and the last time I spoke with her she still spoke in tongues to God during her private prayers. This gift is a great source of joy to her. She has remained a strong witness for Christ and his saving grace. I praise the Lord that he is a giver of many gifts. Each of us must heed his Spirit and then discern with others how we can best express all the gifts that are in our congregations. In this way the body of Christ becomes a rich spiritual reservoir where we will never thirst for lack of the Spirit. The real challenge is to experience his leading for the enrichment of the whole body. •

Nelson Litwiller: joyfu

John Bender



Nelson Litwiller, always the energetic shaker and mover, sounds at ease on the phone, relaxed. He's gone to the phone in his office to check the information on speaking and travel appointments from last year that I'm interested in for this story. It's Saturday afternoon, Feb. 16. His appointment book does some talking of its own. In 1984 he preached more than 30 times in congregations, retreats and Full Gospel Businessmen's meetings from Indiana to Ontario to Ohio to Florida to New York to Kansas. The year included special celebrations, two stays in the hospital and a trip to Mennonite World Conference.

Then I found out he was celebrating his birthday on this date—Feb. 16. Lit, as he is known to many, is 87. "How are you celebrating?" I asked. "Oh, we went to Peddlers Village for lunch. I had calls from our children in Argentina and Mexico. There were other calls and lots of cards. A person I baptized as a young man in Argentina called. Yes, we're celebrating."

Lit had started the day as he does every day, by walking two miles. His doctor told him recently that he's doing so well he won't have to come to see him as often now. Nelson Litwiller continues to scale the heights of a "revitalized retirement." That term is the title of a chapter on Lit in the book *My Personal Pentecost* (edited by Roy S. and Martha Koch, Herald Press, 1977).

In April 1984 the Western Ontario Mennonite Conference feted Nelson and Ada Litwiller in a celebration of the sending of the first Canadian Amish Mennonites to missionary work overseas. The Litwillers in 1925 joined colleagues Amos and Edna Swartzentruber in Argentina. The Swartzentrubers, now deceased, were sent in 1924. Both couples served with Mennonite Board of Missions, Elkhart, Ind. The celebration of 60 years of vision and ministry was a fine one. The Western Ontario Mission Board published a 46-page booklet for the event, telling the story of the two couples in words and pictures. I had the privilege to compile and edit the piece called *Sixty Years of Vision and Ministry* (still available from the conference at 131 Erb St. West, Waterloo, ON N2L 1T7, for $5 each).

Not all of the Litwiller story got into the booklet. A fuller account of Lit's charismatic experience, for instance, awaits a biography that is planned as an outgrowth of the anniversary booklet. The charismatic story is a story in itself, stretching from his first encounter of a Pentecostal camp meeting in Kitchener, Ont., going with friends "to be curious," to mostly arm's length awareness of the movement through 40 years of missionary service in Latin America, to encounter with the Catholic and Mennonite charismatic renewal movements. A deeper experience of the Holy Spirit led Nelson Litwiller into a retirement career of Spirit-filled ministry.

Much of Lit's activity today centers in the charismatic renewal movement. He has been active in the leadership of Mennonite Renewal Services, though he no longer takes on administrative or committee assignments. He regularly fills the pulpit, however. He

minister

teaches, speaks to various groups, participates in prayer groups and more recently has counseled and prayed with people at their home in the Greencroft retirement community in Goshen, Ind.

On May 27, 1984, Nelson gave the Sunday sermon to more than 10,000 people gathered for the Holy Spirit conference sponsored by Catholic Charismatic Renewal and held on the campus of Notre Dame University in South Bend, Ind. The path to a personal Pentecost had first taken him, in 1970, to an encounter with the new phenomenon of the Catholic charismatic movement. Prior steps had uncovered a personal need as well as needs he saw in the church.

After the couple retired from full-time missionary work in 1967 they lived out of suitcases in a year of visiting Mennonite congregations on behalf of Mennonite Board of Missions. The late '60s were not a time of great rejoicing in Mennonite congregations or in society at large. It wasn't the most opportune time for a man of drive, decisiveness and dreams to think about handing on the leadership mantel, even had a new generation of leaders been around. The times were out of sorts; Nelson Litwiller also found himself out of sorts. It was the kind of personal crisis to which a deeper life in the Spirit spoke.

On various occasions Nelson has recalled those early days of returning to North America and seeking to come to grips with vision and reality in mission. He thought the Mennonite churches in Latin America should have grown much more than they did. He looked for vitality in the congregations in North America. Both pictures disappointed him sorely. "Once in a while we got to a congregation where everything was vibrant," he recalls of the year-long itineration, "but too often, and I want to say this kindly, we thought there was a deadness in the churches, a lack of Christian love, a lack of enthusiasm drowned in materialism. Christ did not come first. No glow, no vitality, no radiance, no power. More than once I said, 'Mama, shall we go home, or shall we go on with our trek?' "

Ada and Nelson Litwiller relax in their home at Greencroft in Goshen, Ind.

Then came the invitation from the Mennonite Board of Missions for the Litwillers to go on a short-term assignment in Spain. "Of course we'd go to Spain," we said. "Who wouldn't want to go to Spain?" But as the spring and summer dragged on a tremendous sense of inadequacy came over him. He said, "We've been in Spain before, what do we have to share there now?"

As the personal crisis deepened, Nelson read about a conference of Catholic Pentecostals that had just been held at nearby Notre Dame University. It was his first awareness of the charismatic movement in the Catholic church.

Through Notre Dame faculty member John Howard Yoder, Nelson made contact with two professors involved in the movement. Through these personal contacts and reading, Lit eagerly pursued the story of renewal coming to the Roman Catholic Church. This was news to him, especially in light of less than cordial relationships with the Catholic church in the early years of missionary work. He was still standoffish about the movement, but he knew something major was missing in his life. He accepted the invitation of neighbors at Greencroft to attend a

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charismatic prayer meeting.

It was a hot, muggy June evening in Indiana. "We got to the basement of St. Joseph's parochial high school in South Bend. To my surprise I found 150 people there. Priests, nuns, professors, lay people, Catholics, Protestants, just beaming and praising the Lord and singing and rejoicing. There were prophetic utterances. I couldn't believe my ears and eyes."

In that prayer meeting Nelson saw the essence of Pentecost without some of the inconsistencies he had seen in the Pentecostal movement over the years. "Here was enthusiasm, here was fervor, warmth, depth, sharing of the Scriptures. I went home and did more praying and fasting that week than I ever did before. I read about the movement and I read my Bible. I went back again and a third time. By then I was desperate. I told one of the people from Notre Dame, 'Look, you people have something I've never had and I need help.' "

The story in brief is that through prayer in that circle Nelson Litwiller came to a deeper experience and filling of the Holy Spirit. "The Holy Spirit came and delivered me, took away all fear. There was a dimension of peace and joy that I'd never experienced before, and of course I broke forth in a tongue. I praised the Lord in an unknown tongue."

The subsequent assignment in Europe provided open doors at every step to talk and counsel with brothers and sisters about his own discovery and about the spreading winds of the charismatic movement. "We came back from Europe and we've been on the road ever since. I just praise the Lord for the way he's been leading us marvelously through this. Wherever we've gone the Lord had graciously given us a nucleus of believers. We don't have a parish. We don't have a congregation at home to pastor, but we're not in our apartment very long before the telephone rings: 'Do you believe in prayer? Can you help me?' someone will ask. 'Can we come to your house?' By the laying on of hands people have been delivered of hate and fears and all kinds of complexes. It's getting more exciting all the time."

Nelson Litwiller poses for Mennonite churches the same questions with which he continues to grapple: What is the nature of the unity for which Christ prayed? What is the nature of a genuine New Testament spiritual experience? He's concerned that the church give more opportunities for young people to be challenged to personally follow Jesus Christ. He sees spiritual renewal among Mennonites as a charismatic renewal. The church, he believes, needs to work at developing the gifts of the Spirit, such as love, joy and peace. "We need to make these gifts and fruits more operative in our congregations."

In an interview a few years ago Nelson said Mennonites appear to emphasize tradition and intellect over a relationship with the Holy Spirit. He says, "I would like to see renewal in our worship which has more joy, more praise and more spontaneity." He carries for himself and the church he loves the prayer and work for a Spirit-directed renewal that is joined with an abiding discipleship and linked to an ever faithful crossbearing.

Nelson Litwiller, for as long as God gives him breath, wakes each day to the anticipation of a ministry boundless in reach and steeped in celebration. "Come along," he says to the church. •

'An amazing work of God . . .'

To understand the Anabaptist movement apart from recognizing it as a genuine outpouring of the Holy Spirit would be futile. The movement was thoroughly charismatic in the best sense of the word. Ministering under constant threat of death, its followers did not debate or analyze the empowerment of the Holy Spirit, spiritual gifts and the miraculous. These became a way of life, as is evident.

The *Martyrs Mirror* and *Hutterite Chronicle* record hundreds of such incidents. For example, after spending a year in prison for the faith, preacher Martin Maler and six others (including a 16-year-old boy) were sentenced to death by fire. As he was led across the bridge, Maler prophesied by the Spirit of God, "Not one more of the faithful will be taken across this bridge." The *Chronicle* reports, "Shortly thereafter a great storm and flood came, raging so violently that it ripped the bridge down and carried it away." The word or gift of prophecy was vindicated.

The presence of the Holy Spirit was a fact of life among the Anabaptists. Being thoroughly biblical, they were careful not to boast or take pride in spiritual gifts or manifestations, having the deepest reverence for them but recognizing that the work of the Spirit is to produce fruit by which a tree is known. The gifts and a gifted ministry were not only for private benefit but for common benefit, always to be judged by the Word—never for adding to or revising the Bible. Dreams and visions were also numerous, beginning with Felix Manz in prison. According to professor N. van Der Zijpp, among the biblical Anabaptists "prophets are said to have been numerous." Recognizing the biblical basis of such ministries and gifts, Menno taught correctly that the use of prophecy, visions and the inner word of the Spirit should always be tested in light of the Bible.

Pilgram Marpeck, a mainline Anabaptist leader who witnessed tremendous deliverances, wrote in 1531, "The Lord did not restrict his Word or Spirit to the first apostles and churches; the outpouring of the Spirit has no end." Marpeck reports that "several brothers and sisters were raised from the dead after they were hanged, drowned or killed in other ways . . . even today they are found alive among us and we can hear their testimony."

To even begin to understand the Anabaptist phenomena apart from the charismatic would be incongruous. "A charismatic component typified much of Anabaptism" (K. Davis, *MQR*, July 1959). Elder Peter Rideman wrote from prison in 1545, "As Christ before he was sent by the Father was filled with his Spirit, even so will he have his messengers that they tread and walk in the power of the Holy Spirit. . . . Men must not speak of themselves but let the Holy Spirit speak and teach in them or through them."

In reviewing the history of the 16th-century outpouring I rejoice with the Hutterian chronicler . . . "and so it was a remarkable affair . . . an amazing work of God, whoever thinks about it."

Excerpted from Empowered, *Fall 1984, pp. 8-9, "Remembering the Anabaptist Vision," by Terry Miller, Freeman, SD 57029.*

A Holy Spirit friendship

Margo M. Scheelar

"Friend" is not a word I use lightly. When I consider myself your friend, I purpose within myself to be available to help when necessary, to accept and encourage you, to laugh and cry with you and to be considerate and sensitive of you. Above all, I want to be wise and trustworthy in counsel and confidences with you. If I don't do this for you, I am not a friend, merely an acquaintance.

As I have considered the subject of the Lord's Table as a place of friendship, one Scripture verse has repeatedly come to mind: "Faithful are the wounds of a friend" (Proverbs 27:6b NKJV). If someone is my friend, he or she should care enough about me to rebuke my sin. In Galatians 6:1 (NKJV) we are reminded, "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness. . . ." That is biblical friendship.

Before becoming a Christian, I had what could politely be called a colorful vocabulary. If I don't guard my tongue or if I begin to strive in my own strength, this ribald vocabulary recurs. It did so a few months ago during a stressful time when I was in conversation with a Christian brother. His rebuke was immediate and with it came a definite sense that I was grieving the Holy Spirit. My apology to my friend and repentance before God marked a definite turning point in my handling of this stress-filled situation, turning it from chaos to one in which God was glorified.

Though the rebuke was painful at the time, I am grateful for the caring which prompted it, caring that I be better than I was being and caring that my mouth be a sweet spring, not a bitter one before God. That is the way I've regarded the Scripture on the "faithful wounds"—those inflicted by one willing to give me a swift kick when I needed it.

Jesus demonstrated for us what it means to be friends in his Spirit. Such friendship adds to the lives of all involved.

Lately my eyes have seen the other side of the wounds. Have you ever had a friend, shared, counseled, rejoiced and mourned with someone? Then, for some unknown reason, have you seen that friend break your relationship and turn away from you? My first reaction in that situation is to be "justifiably" angry and hurt. Maybe I even want to strike out in some way. After all, I know the weak spots. I know how to hit where it hurts. If I am truly a friend, however, I must keep my counsel, respect the confidences and vulnerabilities shared with me, absorb the hurt, forgive and pray.

All this I see at the Lord's Table. Jesus Christ has accepted the wounds I've inflicted upon him through my sin. He has absorbed the pain. He has forgiven me and ever lives to make intercession for me. Beyond that he has sent his Holy Spirit to reprove me when I sin and to lead me into truth and renewed fellowship with him. As we share the elements of communion, as we recall the faithfulness of God and of our friends, let us purpose to be as faithful to others as Jesus Christ is to us. Can we demonstrate in a callous, selfish world the depth of friendship which Jesus offers to all?

Margo M. Scheelar, Box 225, Penticton, BC V2A 6K3, is a free-lance writer.

Close encounters of at least four kinds

T. J. Sutherland

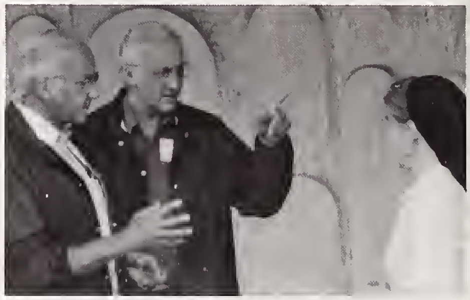
My first brush with the Mennonites came when an acquaintance in college began attending services at the local Mennonite church. This was no little thing, he having been born and raised a bedrock Presbyterian, and it set a group of us to wondering about these Mennonites. We compared our rumors, none of us having any hard knowledge. Weren't they really some kind of cult? Was it true that they stood for worship and thought pews and pipe organs sinful? Were you excommunicated if you couldn't grow a beard or sing? Our friend told no tales, but he had a satisfied smile whenever we questioned him about his dealings with this strange bunch.

My second contact came years later. I was out of college and looking for some kind of voluntary service work. I had written to "everyone and their cousins," but found no position or organization that seemed to fit me. Glancing through the classified ads in *The Other Side*, I saw a small advertisement for something called Mennonite Voluntary Service. The description read like most other religious service organizations, but the artwork was interesting. There was this logo that looked like a cross between a cross, a peace sign and the schematic symbol for a transistor. What could it mean? Did it have something to do with pews? I decided to find out.

This led to my first encounter with a real live Mennonite. I submitted an application and was soon notified that one of the associate directors of MVS would be stopping in for an interview. On the day of the interview, I was nervous. Should I offer the man a chair? Far be it from me to get a millstone around my neck by leading a little one into sin. I decided I would let him sit or stand as he chose. When he arrived, complete with beard and wife, he plopped on the sofa, acting as if he sat down all the time. We talked and, though he never explained the logo, he did sign me up for a two-year term of service with MVS.

And this became my fourth and closest encounter with the Mennonites. I lived for two years in the Hopi Indian village of Moencopi, Ariz., working at the Moencopi Mennonite Mission as the director of the recreation program for village kids. I also was the Bible study teacher, Sunday morning speaker, fund raiser, maintenance worker, music teacher at the village grade school and part-time chauffeur. I started out as a simple recreation worker, and working with kids remained my main responsibility, but my other activities grew in proportion to my abilities and the needs of the unit. There was just too much that needed to be done for me or any of us at the mission to stay within our neat little job descriptions.

There were two other people in the unit and one of them was a bona fide English-is-my-second-language ethnic Mennonite. I met many, many traveling Mennonites who stayed at the mission while Mennoniting their way across the country, since the unit was the stop closest to the Grand Canyon. In the course of my fund raising for the mission I got to know Mennonites in Kansas, California and elsewhere. I even got a taste of life in a California Mennonite congregation when I took a group of Hopi children to a church camp for a week or so.



No, that is not a mirage. Here are the Detweiler twins, Bill and Bob, at the 1984 Mennonite World Conference in Strasbourg, speaking with another Mennonite.

Kidding about pews aside, one observation I made after two years of close encounters with Mennonites of various stripes and backgrounds is that the nature of Mennonite identity seems to be entering a season of change. I wonder how the various Mennonite groups will strike a balance. I got a strong sense that for many Mennonites their ethnic traditions and histories are a primary source of identity. The Mennonite Game is sometimes funny, with people scrambling to prove some kind of family connection, but it is an important ritual of community and identity. Yet if my informal sampling of Mennonites means anything, there is a significant number of people who are not born Mennonites but at some point sense their true spiritual heritage as daughters and sons of Menno Simons. These people are excited by the Anabaptist concerns with peace, community life and preaching the unadorned gospel. When they become Mennonites their sense of identity is rooted more in the theologies of Mennonite churches, not so much the quilt-making, zwieback and Low German. There is sometimes a tension between ethnic Mennonites and non-ethnic Mennonites, and at its root, I think, is a tension over the question of identity.

I hope the family of Mennonite churches can resolve this question. I suspect they will by going beyond matters of subculture and tradition to the real roots of the church, the commitment of Mennonites to living out the

Music was again a primary vehicle of Mennonite expression at last year's Mennonite World Conference in Strasbourg. And it may have been significant that the greatest enthusiasm expressed was for the black choir from Philadelphia. Mennonite music needs to incorporate all the peoples who confess to be Mennonites.

SERVIR DANS L'ESPERANC

gospel of love. When I was with the Mennonites I saw communities of faith that were also communities of love. This was something of a first for me and changed my cynical ideas about what being the church could mean in the real world.

There were many moments on the reservation when I stopped in wonder to reflect on the fact that our work with alcoholics and troubled kids was made possible only by the contributions of many people all over the country who never met us or the people we worked with. Such people shared with us in love and in faith; most of them never got to Arizona to meet the Hopi and see what we were doing. Many people did come out, not just to look but to give their free time in helping with projects the three of us could not do.

The list of what our visitors did for us is impressive enough, including reshingling the main mission building, installing an irrigation system in the mission fields and refinishing the barn into living quarters and a thrift shop. But what sticks in my mind and heart most deeply is the memory of the love and support given to us by such visitors. They were strangers who quickly became friends, and not the surface "so-happy-to-know-you" kind either. They showed me they really cared about me, my fellow workers and the Hopis in ways small and large.

The Mennonite press can do much in helping Mennonites discern who we really are and want to be. In a rare moment, four editors were seen speaking together to one other person at the Mennonite World Conference at Strasbourg last year. Ron Rempel (left), editor of Mennonite Reporter, *Walter Sawatzky, MCC director in Europe, Margaret Loewen Reimer, associate editor of* Mennonite Reporter, *Harold Jantz, editor of the* Mennonite Brethren Herald, *and Wally Kroeker, editor of* The Christian Leader, *stand near the entrance to the meeting hall.*

One workshop group at last year's Mennonite World Conference at Strasbourg talked about planting new churches. Sutherland suggests we need to resolve some "identity" issues in order to go on with being "Mennonites."

My encounters with Mennonites were enriching and growth-producing times for me. I also feel a debt to all of the Mennonites whose contributions allowed me to work and share with the Hopis for two years. I never got to meet most of these people. If I could, I would say "thank you" and mean it from the bottom of my heart. Being with the Mennonites has affected my life for the better, and I don't know what more one could ask from a close encounter of any kind.

T. J. Sutherland, 907 North Notre Dame Ave., South Bend, IN 46617, is a free-lance writer.

When Christians are surrounded by people of different faiths, what is the nature of their witness? Do they attempt to bring the non-Christian to Christ, or do they simply share their own concept of God and the Messiah by engaging in dialogue rather than preaching conversion? Sixteen Mennonites met Jan. 24 in Jerusalem to discuss these questions. William Klassen presented a paper titled "A Biblical Perspective on Interfaith Dialogue" to focus the discussion. "The gospel is a free offer of God's goodness," Klassen said. "It is an invitation, not a command." The tension comes between the exclusive claims of the church in regard to Jesus Christ and the universal nature of his salvation, continued Klassen. "The gospel loses its power as soon as the element of compulsion is introduced," he said. Witness is the key, although the effect of that witness "we can leave to God. What we must monitor is the faithfulness of our witness and especially the clarity with which we act." Participants disagreed about whether Christians should attempt to convert the devout Moslem or Jew who clearly is a person of charity, forgiveness and good works and who believes in God. All agreed that it is essential to treat the non-Christian with dignity and respect and that it is God who will decide who shall be saved on Judgment Day.

NEWS

Matthew, Menno speak

Autonomy yes, abortion no at EDC

Bowmansville, Pa.—A large banner commemorating the 125th anniversary of the General Conference Mennonite Church was the backdrop for the 187th session of the Eastern District Conference at Pine Grove Mennonite Church here May 2-5. Delegates heard about mission and education, turned down two ordination resolutions and passed two anti-abortion resolutions.

In his opening address, EDC president David Bartow, pastor at Zionsville Mennonite Church in Upper Milford, Pa., lamented the division he has seen between people espousing evangelism and social action. He called upon people to get to know one another and find loving ways to work out differences. "Instead of criticizing each other, we should pray for each other," he said.

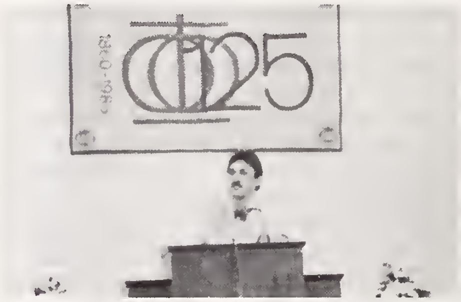
Another kind of division was evident during discussion of a resolution brought by Richfield (Pa.) Mennonite Church to "recognize that the ordination of women to the pastoral office to be [sic] in error. . . ." Mark Winslow, pastor at First Mennonite Church, Allentown, Pa., said that upholding the ordination of women does not signify a low view of Scripture. Irvin Richert seemed to speak for many when he said, "We're not a hierarchical church." Jerry O'Connell, pastor at the Richfield Church, said he only wanted clarity on the issue. Meanwhile, questions about Robert's Rules of Order held up action for some time. The ballot vote recorded 110 for the resolution and 125 against it.

Later, on the final vote of the conference, a resolution to endorse a 1974 General Conference resolution on ordination, which includes the words ". . . neither race nor class nor sex should be considered barriers in calling a minister," was defeated 144-84. Norman Schmidt, who was installed May 5 as pastor at Grace Mennonite Church, Lansdale, Pa., and host pastor Stephen Strunk said that resolutions should not tell churches what to do.

Bartow expressed concern about the division in the conference over the issue of ordination. Others said privately that they wanted to be done with the issue and get on with other things. The general feeling seemed to be, Let congregations decide what they want to do.

This attitude didn't apply to the two anti-abortion resolutions. One called upon the conference and individuals to "work in providing alternatives to abortion through counseling and adoption programs while constantly witnessing to the government about its responsibility to do justice." The other called for responding "compassionately and knowledgeably to abortion-related problems in our communities." These passed overwhelmingly, though not unanimously.

A third resolution, which called for the "peace and social concerns committee to take up this issue [abortion] with as much fervor as they do the position of peace," died because no one made a motion to adopt it. Bill Tilghman, pastor at the Church of the Good Samaritan, Holland, Pa., said he opposed it because it didn't call upon the congregations to take action.



Sprunger speaks as Menno Simons.

Charles Sprunger of the Indian Valley Mennonite Church, Harleysville, Pa., asked churches to be pro-life across the board.

John W. Sprunger, executive secretary for the Commission on Education, gave three talks, each in the guise of a different person. He first came dressed in a robe and introduced himself as Matthew, a tax collector. The emphasis of the Great Commission passage in his Gospel, he said, was on making disciples. Going into the world was assumed.

He next showed up in knickers and a wide-sleeved shirt and introduced himself as Menno Simons. He described his conversion to Anabaptism and explained how 1 Corinthians 3:11 became his foundational text.

Finally, Sprunger came as himself and described his journey of faith. "In the '80s and '90s," he said, "we will become more pluralistic and more conservative." He called people to continue with the original hope and vision of the General Conference.

Early on Dec. 27, 1984, a unit of counterrevolutionary forces, also called "contras," attacked Platanares, a village in the Limay Valley not far from the Honduran border. Their target was the "Elvis Alvarez" cooperative. Eight residents of Platanares died in the attack, five of them co-op members. Four others were wounded, and two more were kidnapped. Mennonite Central Committee representatives had negotiated a donation of $20,000 worth of sheet metal roofing for families in Platanares who had been displaced by war in northern Nicaragua.

Residents of Platanares survey damage to a house caused by a contra attack.

"The culture, ethnic identity and religious beliefs of the Timorese people are being threatened, violated and slowly destroyed" by the Indonesian army, said Father Carlos Ximenes Belo, Timor's Vatican-appointed apostolic administrator, in a letter recently smuggled to Portugal.

The budget committee proposed a budget of $156,340, a 13 percent increase over last year's budget. Someone asked if they could justify increasing the budget when only 85 percent of last year's was met. EDC treasurer Julian Hagin said, "We always get 83-87 percent of the budget." The budget passed.

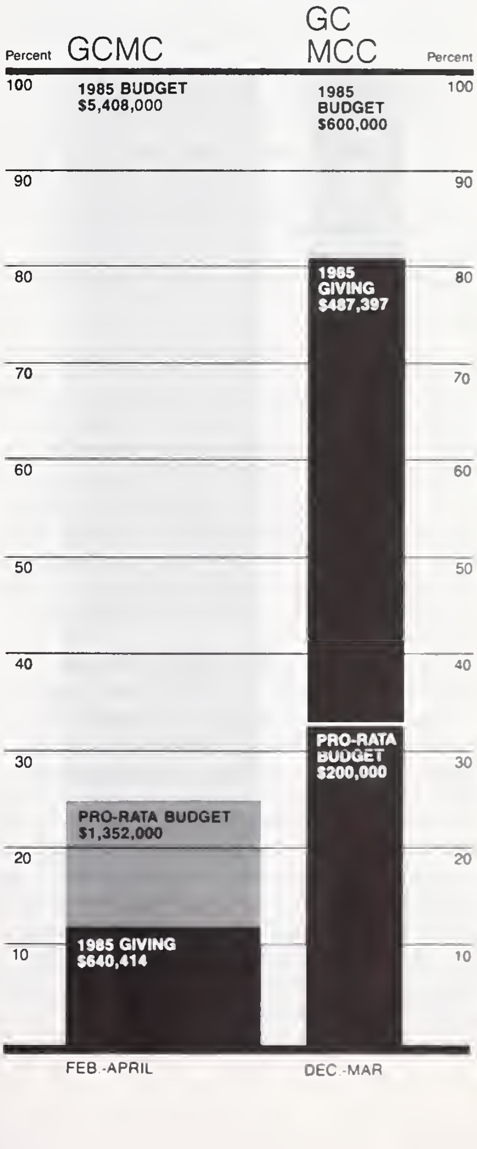
During the missions committee report, Carlton Minnis, pastor at Second Mennonite Church, Philadelphia, shared about the "desperate need" of their church building for repair. Although several churches have contributed about $4,000, he said, over $15,000 is needed. Hagin had pointed out earlier that about $60,000 was available in a church building fund for low-interest loans for churches that are building. However, according to the constitution's wording, none of the money can be applied to this need, he said. And no change can be made in the constitution for at least a year.

A new ministry reporting this year was the Lehigh Valley Homosexuals Anonymous. HA is "a Christian fellowship of men and women who have chosen to help each other live free from homosexuality." Local HA chapters are part of a nationwide network. "While fundamentalists condemn homosexuals from the pulpit and liberals ordain them or even marry them," the report read, "there remains little practical help coming from the churches for the homosexual person who wants to be healed from his or her sinful and frustrating homosexual orientation and behavior." *Gordon Houser*

GC officers concerned as fiscal year gets under way

Newton, Kan.—First quarter receipts show General Conference Mennonite Church giving to be 7 percent behind. To meet the adopted 1985 budget of $5,408,000, member congregations need to contribute at a rate 9 percent higher than 1984.

In comparison, the giving goal of U.S. General Conference Mennonites to Mennonite Central Committee ($600,000) has topped 81 percent with a third of MCC's fiscal year gone.



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Mennonite Collegiate Institute beginning Sept. 1.

MCI is a residential high school which emphasizes Mennonite heritage, Christian character and ethics, preparation for Christian service.

Submit resumes immediately to:
MCI
Box 250
Gretna, MB R0G 0V0.

Teacher, houseparents needed

Mennonite Collegiate Institute invites applications for the following positions for September 1985:
— a certified German/French teacher;
— Christian couples to act as houseparents in the student residence.

MCI is a residential church high school which requires excellence in educational standards and extracurricular activities.

Please send resumes to:
Ken H. Loewen, principal
Box 250
Gretna, MB R0G 0V0.

Position available

Hesston College has an opening in early childhood education of 1½ years, during a leave of absence, beginning fall 1985. Position includes directing Hesston College Lab Nursery School and teaching ECE methods courses.

Send resume or call:
Phil Osborne
Hesston College
Box 3000
Hesston, KS 67062
(316) 327-8205.

March 24 was Freeman Burkhalter Appreciation Day at First Mennonite Church, Berne, Ind., marking 50 years of service in music ministry to church and surrounding communities. In addition to solos, small groups and piano-organ selections, Handel's *Messiah* and Haydn's *Creation* were sung by a mass choir led by Donald Neuen of Eastman School of Music.

LaVerne and Harriet Fishbach Rutschman were honored for their lifetime of missionary service at the March sessions of the Commission on Overseas Mission. Working primarily in Latin America, the Rutschmans began in Colombia in 1947 and terminated there in January 1985 with a two-year term. Between 1956 and 1983 they also served in Uruguay, Bolivia and Costa Rica. Their gifts in theological and music education have been widely shared. Glendon Klaassen, COM's secretary for Latin America, presented the Rutschmans with a plaque, expressing appreciation.

Eighty books, purchased with Mennonite Central Committee funds, form the beginnings of a technical library in the Kampuchean Ministry of Industry's Technical Department. Kan Vath, a Kampuchean engineer, purchased the technical and management books during his three-month study leave in India. Vath and three other Kampucheans were studying so that they could help implement a new Kampuchean government directive aimed at encouraging families and small groups to set up small-scale industries to produce basic commodities such as cloth, mosquito nets, soap and cooking vessels.

MCC worker visits peasants in war-torn El Salvador

San Salvador, El Salvador (MCC)—Blake Ortman, who recently traveled in rural El Salvador, reports that Salvadoran peasants continue to live out their faith in the midst of a devastating war.

Ortman, originally from Wichita, Kan., says that despite army invasions, aerial bombings and the fear that whole villages will need to pick up and leave due to army sweeps, villagers have "many of the same concerns as people in the rest of Central America.

"Parents worried about the health of their children, who often had colds or parasites. Children played soccer on rough, sloped fields with a cheap, plastic ball. Mothers talked about how far they had to go for water and fathers about how the next crop of millet was coming along."

Ortman reports that despite the intense persecution that these people have faced and that has forced many of their friends and relatives to flee to other countries, these Salvadoran peasants show a willingness to forgive. "The most incredible thing that I saw was the lack of hate toward the soldiers who had committed terrible atrocities. The peasants talked about 'our brothers' who come to destroy our crops and houses."

The war in El Salvador has often been called a war against communism. Ortman interviewed one villager on his understanding of communism and democracy. He replied, "I understand that there is Christian communism and atheist communism. Christian communism means living in community and helping one another when there is need. If you want to call me a communist for helping the elderly and living in community, then that's OK with me. The first time my Christian community was called communist was when we began community projects and began helping others. We are against atheist communism, which believes that God is money. We don't love money.

Blake Ortman, who visited Christians in rural El Salvador, told a group gathered for worship, "All Christians are one in the body of Christ and when Salvadoran Christians suffer because of the war, it is also painful to us as North American Christians."

"Now democracy, . . . I'm confused about what it is. Christian Democrat," the villager shook his head, "I don't understand that. I understand that democracy is a good thing if it means coming together to meet as a group and when each person's views are listened to. But the democracy in this country is another thing. It is a fraud. The soldiers come destroying everything we have, and they talk about democracy."

Ortman said that he spoke to a group. "I shared that all Christians are one in the body of Christ and that when Salvadoran Christians are suffering because of the war it is also painful to us as North American Chrisitans. I said that many North American Christians are not in agreement with the policies of our government toward El Salvador and are working in our country so that there can be a peace with justice in El Salvador."

One peasant approached Ortman after the church service and told him, "I'll pray for you as you leave us, and you are our messenger to Christians in other countries." *Joy Hofer*

MCC workers arrested, released by Salvadoran army

Akron, Pa. (MCC)—Two Mennonite Central Committee workers were arrested by the Salvadoran military in eastern El Salvador May 9. Blake Ortman and Susan Classen were picked up in the village of Cacaopera about 2:30 p.m. Also arrested was Gloria Perez, a Salvadoran health educator who works with Classen.

The three were released from the Hacienda Police headquarters in the capital, San Salvador, on May 11 about 5 p.m. They were in good physical condition despite two days of what they described as intense interrogation.

Ortman told MCC executive secretary John Lapp in a May 12 phone call that the release was "an answer to the prayers of Salvadoran and North American Christians." Ortman thanked all those who had sent telegrams to the Salvadoran government and the U.S. embassy in San Salvador requesting their release.

Ortman reported that the army said they regretted the inconvenience caused by the arrest. The army had accused Ortman, Classen and Perez of "working with civilians sympathetic to the guerrillas."

Ortman reported that their release was "unconditional" and that they will be allowed to continue their work without restrictions.

THE MENNONITE
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AMBS BULLETIN
May 28, 1985

An evangelical sermon: the uniqueness of Christ

Willard Swartley

Introduction. I take my text from the first verse of the only New Testament book that calls itself a Gospel, "The beginning of the gospel of Jesus the Christ, the Son of God" (Mark 1:1).

Mark's Gospel is itself an evangelical, evangelistic sermon. The word evangelical is derived from the Greek word for gospel, which only Mark uses in its noun form (seven times). Thus I join to 1:1 two uses of the word gospel in 1:14-15: "And after John was arrested Jesus came into Galilee preaching the gospel of God, and saying, The time is fulfilled, the kingdom of God has come near, repent and believe in the gospel."

Introduced by this title and keynote announcement, both the gift and demand of this gospel flow forth in Mark's story of Jesus. I gladly take the opportunity and privilege to proclaim this gospel anew.

A. Jesus, I announce to you, liberates people from evil and its oppression.

1. On four specific occasions in Mark's Gospel story, Jesus liberated people from demonic oppression (1:21-28; 5:1-20; 7:24-30; 9:14-29). Numerous summary statements also highlight Jesus' exorcistic power; in fact the authority of Jesus is defined in relation to his standing either for or against the power of Satan (3:22-30). The gospel word is clear: Jesus stands against Satan; he has bound the strong man of evil (1:13) and he is now plundering Satan's dominion.

Through Christ's power people are freed in unique, unprecedented ways; this—God wants us to hear—is the power of the gospel which Jesus brings. In our times we have seen the rise of the demonic forces, both in the increasing practices of the occult, witchcraft and Satan worship in our society, as well as in the priority our country gives to more bombs and concern for national security. As Al Krass has said in his recent book, *Evangelizing Neopagan North America*, America is no longer a Christian country—if it ever was; it is neopagan.

The recent book by Scott Peck, *People of the Lie*, further underscores the way in which people, both personally and corporately, have come under the grip of satanic delusion. Both the psychiatric profession and we who serve as religious leaders in our communities are called to take a gospel stand against the demonic forces that oppress people personally and distort corporate values.

2. In Mark's story Jesus also frees people from social killing. He heals the ostracized leper, calls into new vocation the rejected tax collector, eats with sinners and travels into pagan gentile areas to heal and share the liberation of God's gospel.

3. Jesus frees people also from religious killing. He exposes hypocrisies of the religious leaders; he dares to put human welfare over Sabbath laws and over the unclean taboos of menstrual blood and unwashed foods.

4. Sickness also is answered by Jesus' compassion and power. Even death is overcome by Jesus' word of resurrecting power, spoken to Jairus' daughter.

Evil, evil, evil—with all its imprisoning, oppressing octopusian tentacles—is confronted and conquered by Jesus. As we read Mark's story of Jesus, we find gospel here, gospel there, gospel everywhere—for God's kingdom has come and Jesus will settle for nothing less.

The evangelistic question to us is: Will we in the synagogue—our church—settle for less? In our encounter with the oppressive/oppressed tax collector—we in our American economy—will we settle for less? In our confrontation with prejudices based upon sex, age, color, handicaps and marital status, will we settle for less? Or will we bring the healing love and power of the gospel and take courage to say: You can be whole, come with Jesus? And where that wholeness cannot be complete in this life because of the effect of creation's fall upon the body, we will point to the power of the future resurrection to which Jesus' own resurrection witnesses.

B. Jesus, I also say to you, discloses himself secretively, mysteriously, as the unique Christ. He thus guards against misunderstandings. Twice, his uniqueness breaks through in Mark's Gospel and both times it is protected carefully against popular perversions—both Jewish and gentile.

Disclosure No. 1: Jesus is the Messiah (Mark 8:29). Both before and after this confession Mark's Gospel guards against misunderstandings. In the narrative before this confession, Mark makes clear that God's messianic manna comes to both Jews and gentiles. There are two feedings, two boatrides and two sets of numbers correlated with the Jewish and gentile feedings on opposite sides of the sea. Then comes the two-touch healing of the blind man at Bethsaida, a town situated at the head of the Sea of Galilee on the boundary between the Palestinian Jewish and pagan gentile communities.

After this healing, symbolic of what is happening to the sight of the disciples, Peter's confession bursts forth, again in a significant location, Caesarea Philippi, a Greek city both in name and culture and located on Israel's boundary east and west, north and south. By confessing Jesus as Messiah in this setting where Judaism interfaced with the Gentile world, Christ's messianic identity and mission is protected from narrow, nationalistic interpretation. Jesus clearly chose to align

continued on next page

An evangelical sermon
continued

his messianic self-understanding with the universalist servant stream of messianic hope in the Old Testament Scriptures (Isaiah 40-55).

After Peter's confession, Jesus also protects against misunderstanding. He clearly taught that "the Son of man must suffer many things, be rejected by the elders and the chief priests and the scribes, and be killed and after three days rise again" (8:31). Peter's rebuke is identified as a satanic temptation (8:32-33). Jesus then teaches costly discipleship and thus links his own messianic identity to the way of the cross. The Messiah for the gentiles; Messiah for the cross. Clearly, this is a unique Christ. At once this gospel is a call to both evangelical witness and discipleship. It may be no other except in violation of this archetypal Gospel of Jesus the Christ, the Son of God.

Disclosure No. 2: Jesus is Son of God (Mark 15:39). Although the demons had earlier cried out, "We know who you are, the holy one of God" (1:24; 3:11; 5:7), only here in the Gospel is there an approved human confession of Jesus as the Son of God. It is important to note that the confession comes from under the cross, from a gentile soldier, who beholding this righteous One—weak, bleeding, dying and giving up his breath—exclaimed, "Truly this man was the Son of God." Not only does this Messiah welcome the gentiles, but he succumbs to the stigma of suffering and death. What a tragedy! The *unique* Messiah-Christ, to be sure!

That the power of this Messiah belongs solely to God is now unmistakably clear, for a future is possible now only through God's intervention, God's vindication to fulfill the promise to raise the Crucified One. And this God did, making Jesus the conqueror over death—our Redeemer and our Lord, so that we too may now die for this gospel and live again by its power.

C. Finally now, I tell you also that this crucified and resurrected Christ calls us, you and me, to share and extend this evangelical gift to all people. Like the twelve he chose to be with him,

He gives us authority to do his work of
liberation, to preach the gospel,
to cast out demons,
to accept outcasts.

He asks us also to take up his cross
to deny self
to lose our lives for
his sake and the gospel's sake.

He calls us to become "little people"-oriented,
to receive "a child" in his name and
to cut off or pluck out
whatever causes us to sin.

He asks us to honor the bond of marriage,
to make restitution for economic oppression,
to give up family and property for the gospel's sake.

He invites us to become servants,
with the promise that in this life,
we shall receive 100-fold,
and in the age to come, eternal life.

After the disciples lived through Jesus' passion—seeing for themselves the meaning of Jesus' way of the cross, Jesus summoned them through a resurrection oracle to return to Galilee to take up the mission of proclaiming the gospel to the whole world (14:28; 16:7). This model applies to us. In our saying yes to Jesus, we are called to both the cross and mission. Thus "the gospel will be preached to all nations" (13:10).

What does it mean for us to be faithful to this evangelistic call? For me, this means recapturing the spirit of the home in which I grew up. As a teenager in the 1950s, I, as well as my older brothers and sisters, caught the vision of the primacy of mission. All of us left the home church in which we grew up and seven of us identified with young mission churches, all in the interest of forwarding God's kingdom and its gospel. I must ask also what led me to write a tract which I used in my Fuller Brush business with the cover column reading, "Your Fuller Brush Man Presents the Fuller Life." It was clear that I felt the missionary imperative in my daily work.

What were those motivations in the '50s and what is it now that prevents us from being fervently witness-oriented in our church priorities and daily work? I must ask myself—we must ask ourselves—how this Galilee vision is churning within us. Where should we be and what should we do in order that the gospel we confess can be shared with all people? This is the evangelistic call of the unique Christ.

Remember, two times in this Gospel story something was ripped open. First, heaven was ripped asunder and God spoke to Jesus, "You are My Son." Second, when Jesus died, the curtain of the temple was ripped in two, from top to bottom.

I want you to remember, says John Mark, that through Jesus God has come to us—the heavens are opened. And through Jesus all can come to God—the veil is rent. The cross with its vertical arm and its horizontal arm stretched endlessly both ways—up to God, God to us; across to others and others to us—shows the wholeness of our evangelistic mission. This is the cross of our mission and the uniqueness of the "Gospel of Jesus, the Christ, the Son of God."

Let us thus image this cross of discipleship and mission—of power and barrier-breaking love—as the logo of our ministry.

This is a condensed version of a sermon given at the AMBS Pastors' Workshop, Jan. 28. Swartley is professor of New Testament, chairs the Bible department and is director of the Institute of Mennonite Studies at AMBS.

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JUNE - JULY 1985

THE OPEN WINDOW

There are few things more revealing of my laziness than the bright, summer sun shining through dirty windows. I can quickly pull the drapes with the excuse of keeping things cooler. I also have the option of opening the windows so that the sun does not need to shine through the grime. If I take the open window option, I might get a little warm, but I'd hear the world outside, I'd feel the world outside, I'd see the world outside. In reading and studying for this issue of *Window to Mission* I've had the help of Hispanic friends, not only in washing my mental windows, but in opening those windows to enable me to become aware of the world beyond my *casa* confines. I want to challenge all of you to do the same—wash and open those mind windows. You needn't do it alone; there are people ready to help.

Lois Deckert

COVER

Irma Gonzales—nurse aide, Sandra Guete—pastor's wife and church worker, Violeta Ajquejay—student—three women declaring God's love each in her own way in Kansas and Chicago.

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Searching Together

Wilma Yelixa Davis (Espada)

Part of Small Group meeting in Wilma's home

Ten years have gone by since I came to Hesston, Kansas, a young person in search of better ways of life. I left behind my family and friends, knowing that all would be for the best, confiding in the Lord to guide my ways. I would like to share not only of myself but of a small group of Hispanics who, like myself, had a need to get together and share our feelings of belonging in a home away from home.

Throughout the years, others have also come in search of better ways to live here in Hesston. Some are family, others are friends from Puerto Rico, Brazil, Cuba, Costa Rica, and other Latin areas. I can't recall if they came before or after I came, but we all have met and, guided by the Lord, have formed a group, which we call Small Group, to share our happiness, our needs, our sorrows, concerns. Most of all we want to unite in one spirit in search of a better understanding of the Word of God.

I would like to mention Maria Snyder, a very special person who lived in Hesston, Kansas, for many years. She has now moved to Texas, but even from there she is an inspiration to our lives. She has been a great help in the formation of our group. All of us have to be thankful to her for her helping hand. When each of us arrived here, she made it her business to guide us and provide for even our simplest needs. We express to her our thanks and prayers of well-being in her new endeavors.

Another person who has given us support in our search is Rev. Leon Jennings of the Nazarene Church of Newton, Kansas. In a desire to help us, he opened the doors of the church, allowing us to have our own Sunday school class in Spanish for the benefit of the members of our Latin group who knew little or no English at all and who were unable to understand the English classes. By letting us have our class in Spanish, he has given us the opportunity of reaching other Hispanics with the Word of God in the language they know. We are very grateful to this man of God who has received us as part of the family in Christ even if we speak a different language.

Our group shares every week in Bible and prayer meetings. During the summer we also have times of social fellowship such as picnics and get-togethers in different homes and places. Members of the group go to different churches on Sunday. But through our meetings we keep a close contact for strength.

There have been others, not Latin but of Latin hearts, who have also shared and guided us through our search for God. To them we say, "God bless you!"

Our goal is to find a leader who would be willing to guide us and help us establish a Hispanic church for the glory of God and the spiritual benefit of our Hispanic representatives here in Kansas.

On The Road to War

Griselda Shelly

Fourteen years ago, my husband and I went to the war zone of East Pakistan, now known as Bangladesh, as volunteers of Mennonite Central Committee. In January of this year, in the company of twenty other people mostly from Kansas and Missouri, I traveled to another war zone. This time to Nicaragua in Central America.

Our group of six women and fifteen men traveled under the auspices of Witness for Peace, a national grassroots organization whose goal is to maintain a continuous presence of U.S. Christians along the northern border zones of conflict. Representing six religious denominations, the delegation spent nine days in the three border towns of San Juan de Limay, Jalapa, and El Escambray. Five days in the capital city of Managua provided opportunities for fact finding, listening, and learning.

U.S. support for opposition or counterrevolutionary forces is causing thousands of civilian deaths. Terrorization of the population by contras includes destruction of crops, property, and communication systems, as well as attacks, kidnappings, and assassinations.

Hurts, griefs, and losses of our Central American neighbors touched our lives in a real way. No longer are they statistics, but people with faces, feelings, and faith.

As total strangers from a country that is backing the opposition forces, we experienced warm friendship and cordial hospitality, an amazing gift of grace, it seemed to me. Despite the daily tragedies and losses, the Nicaraguan people showed resilience in adversity, courage to live in a hostile environment, and faith to endure. Valiant determination to rebuild and face an uncertain future carries them through rough times.

The Nicaraguan cook cared about providing variety to the traditional diet of rice and beans three times a day. She aimed to add fruits and vegetables in a creative way. It was her gift in ministering to us.

When one of the group required hospitalization in the border town of Jalapa, the hospital administrator stopped us on an evening walk to say there would be no charges. This was incredible, we thought, compared with hospital experiences in the United States.

In the Mennonite church at Managua, we found a congregation vitally alive. Bibles abound and Sunday school classes are held for children and adults. Seeing the church in action added a glow of hope to a nation plunged into turmoil and tragedy.

But what, after all, could we North Americans offer in exchange for all the caring and giving we received from the Nicaraguans? At San Juan de Limay, three days after a contra attack where fourteen people were killed, the people received encouragement from our presence. They expressed wonder and joy at our daring to share their danger.

In a work experience with the villagers at El Escambray, most of our group picked coffee or sorted coffee beans. Women and children of the village harvested while the armed men positioned themselves around the perimeter for defense in case of attack. At the funeral of an eighteen-year-old young man who had been kidnapped, tortured, and murdered by contras, we shared the grief of the family and friends. Some of us felt guilt about what our government is doing in supplying arms, mercenaries, and military training to the contras who are terrorizing and massacring the civilian population.

In the village of Platanares, which suffered a severe attack on December 27, 1984, residents, who had abandoned their homes, returned with us on January 13 for the first time. Not only did we serve as protective chaperones, but also as friends to participate in their deep grief over the loss of relatives and property.

Our presence was a source of encouragement for the moment and the promise of other delegations every two weeks brought hope for the future. Witness for Peace delegations are also channels for relaying the plight of Nicaraguans to congresspersons, churches, and community groups. Our hope is that U.S. policy will change to foster justice, peace, and friendship with the people of Nicaragua.

CONSIDER READING

It is no easier to describe Hispanics than it is to describe Europeans. Who are Hispanics? Are they descendants of the Spanish conquistadors, Mexican Americans, immigrants from the Caribbean, Central America, South America, or those still in the lands of their origin? Answer: all of the above.

One way we can learn about Hispanic culture and heritage is through books. Here is a short list of titles with which to begin; some are religious, some secular, some sociological. Check your library for other Hispanic titles and authors. If your library doesn't have a book, check interlibrary loan. Happy learning.

***Puerto Rican Americans: the Meaning of Migration to the Mainland*, by Joseph P. Fitzpatrick (Prentice-Hall, Inc., 1971, 192 pages)** This book was written with a special focus on the Puerto Rican people in New York City. It includes insight into the dynamics of migration, identity, the family, color problems, religion, and special problems faced by the Puerto Rican community.

***La Raza, the Mexican Americans*, by Stan Steiner (Harper and Row, 1969, 418 pages)** This is a book of Mexican American history in which the author weaves catching narrations and dialogues between the facts.

***Woman of Her word: Hispanic Women Write*, edited by Evangelina Vigil (Revista Chicano Requeña, Vol. XI, Nos. 3-4, 1983, 180 pages)** This is an assortment of poetry and short stories in English and Spanish. It is an open window to some life situations faced by Hispanic women.

The above three books are suggested by Raphael Falcon, associate professor of Spanish at Goshen College, Goshen, Indiana.

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THE COM CONNECTION

Pat Gerber-Pauls

Pat Gerber Pauls and her family are living in Lawrenceville, New Jersey. Her husband Ben is studying at the Westminister Choir College in Princeton, New Jersey.

My family and I are in transition—I call it floating. We came "home" from Paraguay in November but aren't "at home" yet. A new house, new community, few established relationships, and a new church add up to starting from scratch.

Our assignment with the Commission on Overseas Mission brought me some of the greatest adjustments of my life. I agonized over the pros and cons of life in another new culture. I was lonely and struggled to find my identity. I felt the language and cultural barriers. At times I wanted to quit and go home.

Yet I felt strongly that God wanted us in Paraguay. Our decision had not been made lightly, nor without counsel from family, friends, and fellow church members. I had anticipated a number of earlier moves with great joy and excitement. Why was it so difficult now? Where was my adventurous spirit? The answer is coming slowly. It relates to my identity, family stage, role as a mother, and my Christian faith.

In Paraguay I was challenged to rely more on God to meet my needs. No extended family was near to help or advise in our first years of parenting. I had to reach out again and again to build close friendships across cultural and language barriers.

On Valentine's Day, 1985, I was lonely. There was no mail, not even a flyer. I knew of no one to greet without making a long distance phone call. Allison spoke of playmates in Paraguay. Our spirits were low. The beginning in Paraguay had been like this too, but meaningful relationships grew with time.

Our valentines from Mom arrived. People *are* thinking of us. We baked a batch of valentine cookies. Our spirits became celebrative. Later we took our valentines to two neighbors. We returned home late, but my sadness was gone. Hope had returned.

Lessons from Paraguay came to mind. Friendships are among the most important possessions I carry from one home to another. I need them to feel alive. As a homemaker, I have the awesome task of setting the atmosphere in our home. My relationship with Christ colors our home life.

The words of Isaiah 26:3 (RSV) strengthen me: "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee." The responsibility and privilege of "making a home" have been a special joy to me in this move.

Paraguay prepared me for the beginning here. I know that church and family are interceding for me now as then. People have welcomed us warmly and are ready to listen and help. This gives me courage to begin tomorrow with the hope that God will provide that "home" we need in his own time and way.

PROGRAM 6

Declaring God's Love Through Hispanics

Alberto Quintela

Family, community, and religion have sustained the Anabaptists on their sojourn through various lands. Finding religious freedom in Canada and the United States they prospered as the "quiet in the land," *"Die Stillen im Lande."*

A growing number of Hispanics are turning to Mennonite churches which stress Bible study, personal salvation, and loyalty to family and community. Though they are still a small group, Hispanic Mennonites have doubled in number from 1,000 to 2,000 since 1970, accounting for nearly 1.5 percent of North American Mennonites. In 1982, of 1,909 churches in the United States and Canada, fifty-five were Hispanic.

As the fastest growing ethnic group in North America, Hispanics are attracted to the God-fearing, plain-living Mennonite religion, and they represent a fertile field for the planting of the good news of salvation. Many North American Hispanics have fled from economic injustice and political oppression, settling in language-based communities. While Mennonites have also been uprooted from their homes, religious persecution produced a tightly knit religious culture. Like the early Jewish Christians, they must strive to transcend what sustained them through tribulation (Matt. 10:5-7).

Recent developments in Mennonite history have led to what some perceive as the erosion of ethnic-based Mennonitism, undermining the foundations of century-old traditions. As Mennonites prospered, their offspring have moved from the farm to the city. Many older Mennonites remember German-language services with fondness. The infusion of large numbers of non-ethnic Mennonites may rend the fabric of the illusory Mennonite "homogeneity," which in reality is comprised of diverse groups from Swiss, Dutch, Austrian, and German backgrounds. Contemporary Mennonites, striving to bridge interconference ethnic boundaries, are faced with the additional challenge of sharing the gospel cross-culturally.

The Great Commission

The disciples were probably astonished when directed by the resurrected Christ to "go and make disciples of all nations" (Matt. 28:18). While Jesus, on several occasions, ministered to non-Jews, the disciples were first sent exclusively to the Jewish nation (Matt. 10:5-6). Evangelical outreach to non-Jews did not occur until the believers were scattered as a result of persecution in Jerusalem (Acts 8:1-5). In a broad evangelical spirit, the letters of the Apostle Paul reflect a ministry to diverse cultural groups in a number of dispersed geographical locations.

A spiritual family

The rapid growth of the early Christian church was characterized by evangelical leaps across language, cultural, and geographic boundaries. While the biological family was the most important religious institution in the Old Testament, the word *family* is hardly found in the New Testament. The emphasis is on relationships between brothers and sisters in the new faith, as God's children (1 John 3:2).

> ***Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. (Ruth 1:16-17. NIV)***

Cross-cultural sharing

Mennonites, like the early Christian Jews, find themselves in ethnic cultural upheaval. Increased Mennonite migration to urban areas has resulted from a depressed agricultural economy.

It remains to be seen whether Mennonites will form insulated Mennonite urban communities; assimilate into suburban middle-class life; or evangelically reach out to their urban neighbors. Anabaptist-Mennonites have always been radical and prophetic. They insisted on religious freedom, practiced peace, stressed justice and voluntary church membership in a 16th-century, state-dominated, violent society, full of political and economic oppression and formalized religious state institutions. Will 20th-century Mennonites reject a segregated Sunday school hour and a political agenda polarized along color lines?

Personalized evangelism

For Mennonitism to emerge as a way of life and a world view for today's cities, it must move beyond culture, history, and theology. It must return to the radical unorthodoxy of the Jesus-type, one-to-one contact with those outside traditional and comfortable ethnic settings. Christlike Mennonites must visit their urban neighbors' homes (Matt. 8:14-15), eat at their tables (Matt. 9:9-13), and be concerned about their needs (Mark 5:21-43).

Mennonites will find Hispanics to be an informal, expressive, and friendly people. Spicy Mexican food and lively music are but some of the delights awaiting those willing and able to transcend cultural boundaries to do the will of God and to enter into a sibling relationship with their urban neighbors (Matt. 12:5).

Spiritual adoption

To be effective, cross-cultural sharing must be emotionally meaningful for all individuals involved and must be more than superficial church invitations. Within this context, I would like to share with the readers my spiritual adoption by Jill and Donovan Graber of Newton, Kansas.

Part of my staff work for the CHM Department of Hispanic Ministries involves frequent travel to the CHM central office in Newton, Kansas. Generally, staff is housed at the Krehbiel House at the Bethel College campus or hosted by families. In late fall of 1983, I was fortunate to be placed with the Grabers.

From the moment I entered their home, I sensed a special welcome and an atmosphere of being part of the family.

On return trips to Newton, I asked to be placed with the Grabers and they were receptive to consistently hosting me. Over the months, a special bond began to grow between the Grabers, their son, Matthew, and me.

I began to feel like I had two families, one in St. Paul, Minnesota, and one in Newton, Kansas. Being with the Grabers was like being with my brothers, sisters, or parents. During the times that I was in Newton, we went out for pizza together, exchanged updated information on ourselves, read the newspaper together, and shared our Christian visions and goals.

One winter we huddled around the wood stove when a winter ice storm knocked down the power lines. At some point, I was given my own key to the front door. In every sense of the word, I became a member of the Graber family while I was in Newton.

In December 1984, I began to search for a way to express the joy that I felt in my heart and to explore the means of duplicating this experience for other Hispanic church workers and ethnic Mennonite families. On December 14, 1984, the Grabers "spiritually" adopted me as a member of their family by transposing spiritual language on legal adoption documents purchased at a local legal bookstore.

I proudly became their spiritual son and joining the Mennonite church took on a deeply emotional and spiritual meaning for me. At that point, the fact that we as believers became as children of God took on a new meaning. For the first time in twelve years, I felt that I had joined the Mennonite community and that I had become a "real" Mennonite.

I asked Donovan to assist me in writing an adoption liturgy that could be used by ethnic Mennonite individuals or church groups interested in making a similar commitment to Hispanic church workers. We realized that perhaps God had given to us the first insight into how Mennonites are to relate to each other cross-culturally.

Jill and Alberto sign adoption papers

Donovan's first document is presented below in a modified form in the hope that others will be inspired to write and participate in similar ceremonies across this country.

"Adoption is an important concept in our relationship with each other. As brothers and sisters in God's family, we are called upon to care deeply for each other and support one another. There is probably no closer relationship that we can seek than that of our biological family as prescribed by God.

"It is this kind of close relationship of family that we wish to simulate and create in our adoption service. The support and love that is shown in our families is the kind of support and love we wish to model in the relationships we are about to create through adoption. The benefits and privileges of being a part of such a family are numerous.

"In a family, there are those who love you, care for you in sickness and in health, write letters when you are away, and work to keep close ties with you in any way possible. Along with these benefits and privileges comes responsibility. Each member in the family needs to be there for the others. Each member needs to be responsible to keep communication frequent and open with others in the family. Each person lives out his or her life in love for each other, in terms of a gift of time which never can be taken back, in terms of our knowledge and skills we share, in terms of our material things that we can share. As we receive freely, we give freely.

"With God as our father, we as sisters and brothers all share in the mission of outreach together. As one of our brothers/sisters enters into the ministry, we are committed to relate to that person as we would relate to our brother and sister in our immediate family. We are to affirm with prayer, support with letters, phone calls, finances or other gifts, and keep in communication with that person at all times. With this kind of genuine concern, with this kind of love, with this kind of support, God's kingdom grows even faster, and God's family grows even larger. God bless our commitment to a closer relationship with those who are serving Hispanic communities in North America.

Vows of commitment

"With joy we identify with you in this high moment of mutual commitment and covenant. God gives many gifts, all of which are useful in building the church. We are called to serve in the ministry of reconciliation. Each of us thus participates in the servanthood of each other. We are reminded that service involves going out into the world. As you go, your tasks become our tasks. Our prayers will constantly support you while you are absent from us. We thank God for you and are committed to help you in any way we can. We earnestly pray that the life and witness of each of us will make your task both joyful and fruitful. We joyfully accept you as adopted brother/sister in Christ."

Response:

I deeply appreciate and feel your prayer and total support; I commit myself to informing you of the needs, joys, and sorrows in service.

All: We pledge that we will uphold each other in our Christian lives:

to bear one another's burdens;

to share in the abundance of this world's goods;

to assist each other in times of need;

to share in our joys and sorrows;

and in all things, to work for the common good.

We promise to strive to grow in our relationship together and in our knowledge of Christ; that together, we may advance God's kingdom throughout the world.

(Light unity candle.)

Closing prayer and song.

—Give us, O Father, as we go about our life in the world, and in this new commitment, a love which reflects your perfect love. Give us your Spirit, to make us a people who can build your kingdom.

PROGRAM "HOW-TO" IDEAS

1. Read Robert L. Ramseyer's book *Sharing the Gospel* (Adult Foundation Series), chapter 12, "Share the Gospel Across Cultural Boundaries."

2. Obtain the booklet, *Church Development from a Hispanic Perspective*, (Joint Strategy and Action Committee, 475 Riverside Drive, Room #903, New York, NY 10015). Available from the Women in Mission office.

3. Write a note of encouragement to Sandra Guete, 5954 S. Campbell Street, Chicago, IL 60629, or Argentina Peralta, Quakertown West Apts., #D-207, Quakertown, PA 18951; both are active Hispanic Mennonite Women in Mission leaders.

4. Ask the Commission on Home Ministries, Box #347, Newton, KS 67114, for a listing of Hispanic leadership teams in North America and invite one to address your next church mission festival.

A CUP OF SHARING

Lois Deckert

O good! Tamale day again. The children and I drove to the Hispanic Methodist church in Pueblo, Colorado, to pick up our order. We had become friends with an Anglo couple who attended this small, active church. Their children and ours enjoyed each other's company. It was through them we found out about "tamale day."

On this day the children, whose mothers were involved, enjoyed playing together on the playground equipment in the churchyard. Inside the church, their mothers worked or visited or waited to buy a completed order. As we all learned to know each other, we began to look forward to our monthly tamale pickup.

The kitchen hummed with conversation. The mingled odor of spicy meat and cornmeal filled the warm kitchen air. This was more than just a time each month to pick up an order of delicious food. This was a time to visit awhile with new friends who were becoming old friends. It was a time for me to learn more about a culture with which I was not familiar—a culture I was learning to appreciate. It was a receiving time—receiving friendship, knowledge, and food.

My cup was filled with richness and spice like a cup of Mexican hot chocolate. Warm with friendship and spiced with knowledge. I drank thankfully and praised God for the wonder of human diversity, the richness of receiving, and the joy of learning.

Tradición

An important part of any Latin's life are the fiestas. Holidays, first communion, graduations, birthdays, and anniversaries are celebrated. Birthdays are important and are celebrated every year; the fifteenth birthday, however, is special because it marks the change from childhood to adulthood. It is celebrated by having a fiesta with friends and relatives. There is music and food and often a piñata for the children.

Mothers are held in great esteem throughout the year but on Mother's Day they are especially honored. Programs are held in schools and churches where poems, talks, and songs of praise and gifts are offered to the mothers. Families gather in the homes and mothers are made to feel like queens for a day.

Reitha Klaassen

Posadas Navidenas (Christmas Homes) is a Mexican tradition which begins December 15 and continues for nine days. It signifies the journey of Joseph and Mary looking for lodging.

Nine families participate, each offering their homes. In each home the birth of Christ is presented through songs of praise and prayer and an invitation for all to join in the meal. One home is visited each day, the last one being on December 24.

Participating with the host family are also patrons (*padrinos*) who symbolize the wise men. Their responsibility is to bring a bag of goodies—cookies, peanuts, candies, chiclets, and fruit—and distribute them to all those present. The nine families who participate and the nine different patrons commit themselves to take part in this for three consecutive years.

Early in the Christmas season, work is begun on preparing a drama which will present the birth of Christ. All members of the church participate in this, parents and children together. Two or three weeks before the 24th of December, they get together to talk about the presentation and select those who will play the various roles—Joseph, Mary, shepherds, and angels. Other members build a platform for the stage as well as a manger; while others work with the sets for different scenes and make costumes.

The main focus of the celebration is to present the birth of Christ with the entire church getting together and participating in the preparation as well as the performance.

One might say this is similar to theater, but here all the actors are Christians and their only purpose is to celebrate the present and glorious event of the birth of our Savior. On December 24, the entire congregation gathers for the service and the stage presentation.

Esther Molina (translation by Ruth Harder)

About four months before Easter, people in the Mennonite church in Mathis, Texas, begin their preparations. Every time an egg is needed in cooking, a hole is made in the shell and the contents emptied, leaving the shell intact. The people are preparing for *Cascarones*, a traditional Easter morning celebration.

Close to Easter the accumulated whole eggshells are dyed in varied pastel colors. The shells are allowed to dry thoroughly. The family members then begin the long, tedious task of cutting crepe paper into pinhead-size pieces. The pastel, rainbow-colored snips accumulate as family members take turns cutting. It is a good activity to engage in while watching TV in the evenings.

Each eggshell is filled with this tiny confetti to which a small amount of glitter has been added. The hole is then covered by gluing a piece of colored crepe paper over it. The filled eggs are put into egg cartons and saved in the car until Easter morning.

Easter is a beautiful, anticipated time. It is the time when everyone tries to dress in new clothes and be as lovely as possible. After the service, the eggs are brought out and the people break them on each other's heads. The confetti makes a colorful added adornment on head and shoulders. Children reach the heads of chatting adults by standing on one of the church steps a notch higher than the one on which the adult is standing. This tradition symbolizes the freedom, joy, and beauty of the resurrection.

as told by Irma Gonzales

CONSIDER READING

Consider Reading
continued from p. 5

***Threatened with Resurrection: Prayers and Poems from an Exiled Guatemalan*, by Julia Esquival (The Brethren Press, 1982, published bilingually, 128 pages)** Julia Esquival writes out of her deep personal experience with Jesus Christ. She is an elementary teacher who has studied theology at Seminario Biblico Latinamericano in San Jose, Costa Rica. You will be jarred by her analysis of the political connections in Central America; this is not language that we're accustomed to hearing. But her voice is an authentic one, and we do well to listen. *Threatened with Resurrection* comes with a twelve-page bilingual leader's guide that suggests Scriptures to use, study questions, and ideas for action. *Reviewed by Muriel Thiessen Stackley*

***Christ in a Poncho*, by Adolfo Perez Esquivel (Orbis Books, 1983, 138 pages)** The author, winner of the 1980 Nobel Peace Prize, has written about the nonviolent struggle for peace and justice in Latin America. The book tells of the activities of Service for Peace and Justice in Latin America and is rooted in a commitment to Christ's gospel of love and peace. *—Lois Deckert*

***Bless Me, Ultima*, by Rudolfo A. Anaya (Tonatiuh International, 1971, 248 pages)** This award-winning novel tells about the early growing up years of a boy in New Mexico. Within the trauma of this child's experiences there is a sense of the strength and the goodness of his heritage. *—Lois Deckert*

WM office jottings from Joan

"Declaring God's Love," the 1984-85 WM theme based on Psalm 96:3, set the stage for the annual WM council meetings in Newton, Kansas, the last week of February. The council (made up of the executive, district, and provincial representatives, the literature committee, advisers, and staff) meets yearly to report and evaluate its work.

Advisers from the districts met to discuss and review projects and activities of their women's groups. Reported cash and material aid giving in '84 amounted to $1,353,293.

The literature committee announced the 1985-86 theme, "Teach Me Kingdom Ways." The council voted to accept a budget of $252,000 for 1985.

A special dinner was held in order to recognize CHM-related workers, COM missionaries, and nationals. Hopi women from Arizona told about the clay pots and animal figurines they make and sell in order to help support the Hopi Alcoholism Rehabilitation Program.

The WM Council met on February 28, 1985, at Faith Mennonite Church in Newton, Kansas.

Gail Wiebe, missionary to Burkina Faso, told of the excitement of people who are becoming Christians in the village where she lives. Sophi Chang from Taiwan thanked WM for the assistance she has received for schooling at Mennonite Biblical Seminary the past two years.

These were also days of listening and dialogue. An article in *The Parish Paper*, edited by Lyle Schaller, entitled, "What Happened to the Women's Fellowship?" evoked healthy discussion. (Persons wanting to read this article should check the mailing of LEADERSHIP which was sent to all churches in February 1985.) In reference to the involvement of persons, Schaller states that "instead of spending their discretionary time helping others, a large proportion of adults today are more concerned with their own needs and fulfillment." Needless to say, this trend is affecting our church life, our witness, and our service and raises serious concerns.

The council members committed themselves to pray for each other and the work of WM each Monday morning throughout the year. All "women in mission" are encouraged to join in this covenant.

contributors

Wilma Yelixa Davis (Espada) (Searching Together) is from Puerto Rico where she was a member of the Mennonite church. She attended Hesston College in Hesston, Kansas. She works at Kansas Christian Home in Newton, Kansas. Her husband Gordon works for Ford Motor Credit in Wichita, Kansas. They have two children, a boy age six and a girl age two.

Griselda Shelly (On the Road to War) has been director of MCC Central States with an office in North Newton, Kans., since 1976. Her husband Maynard is the general editor for Commission on Education of the General Conference.

Alberto Quintela (Declaring God's Love Through Hispanics), an attorney, is a consultant to CHM Hispanic Ministries Department. He is married to Helen Quintela, a part-time church planter in St. Paul, Minnesota, and is the proud father of two boys, Joseph (4) and Daniel (1).

Reitha Klaassen (Tradición) and her husband Glendon served with COM in Colombia, South America, for a number of years. They now live in North Newton, Kansas. Reitha is a receptionist at Bethel Hospital in Newton, Kansas.

Esther Molina (Tradición) originally comes from Monterrey, Mexico. She is an accountant and the treasurer of La Iglesia Evangelica Mennonita in Dallas, Texas. Her husband Abdullio is an architectural draftsman.

Irma Gonzales (Tradición) grew up in Mathis, Texas, where she was a member of Iglesia Mennonita Del Calvario. She and her husband Chester live in Newton, Kansas. Irma is a nurse aide at Bethel Hospital in Newton and Chester works for Hesston Corporation. They have two sons.

credits

PHOTO: Cover photo: Muriel Thiessen Stackley
Lois Deckert, editor
Joan Wiebe, coordinator

Griselda
Shelly

Alberto
Quintela

Reitha
Klaassen

Esther
Molina

Lois
Deckert

forecast

A new program year begins in the August/September issue of *Window to Mission*. The new program year ushers in the new theme—Teach Me Kingdom Ways. We trust this will help us begin to think about how we can do our part to bring kingdom ways to our troubled world.

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bright ideas

Have a birthday fiesta! Birthdays are worth a celebration. Why not have a birthday fiesta some month for everyone in your circle? Use some of the Hispanic recipes in the *More With Less Cookbook* when planning your refreshments. Let the child in you come out as you break a piñata. If you don't want to break it, have it for decoration and let people help themselves to the candy from a hole in the top. Play some Hispanic music or learn a Hispanic song if you have someone nearby who can teach you one.

One key difference between conference overseas mission and our conference home mission work is that a home missions effort here in North America is close enough to visit. Instead of inviting resource people for your mission festival, you can make a visit and report back what is going on and why it is valuable work to do.

It has been pointed out that congregations who hear a report of mission work elsewhere tend to see it as something only special people can do in special circumstances. However, people who visit mission work can see that Christians there are ordinary people like themselves, doing ordinary things. They can come back believing they could do the same things in their own situation.

A visit is a good way to see first-hand how and where your mission contributions are used.

A visit from brothers and sisters who care about a struggling group of Christians carrying on a mission is more encouraging to a mission outpost than a Sunday in which their pastor is taken out to report to another congregation at a mission festival. A visit helps insure that not only the pastor gets encouragement from wider conference contacts but that the whole congregation can experience that others are praying for them and care about them.

Contacts and visits from a supporting church to a mission congregation new to the conference can make that new congregation or VS unit feel they have ties that are more than commitments on paper. They will meet people who will seek them out at conference time instead of having the experience of being ignored or treated as strangers at a church conference.

You can imagine the difference between a check from a mission committee or a conference office and a visit from brothers and sisters who remember their work in prayer and care enough to find out about the problems and needs they work with.

Whatever you or your group might be ready to do, the Commission on Home Ministries will help you in any way they can.

Stanley Bohn
Executive Secretary
CHM

Psalms of community

The 23 students in guest lecturer Marilyn Kern's interterm Psalms class at AMBS formed six groups to complete a community psalm writing assignment. One student said, "The Bible was the main textbook. As evidence of this, my Bible now falls open automatically to the Psalms. Our study of the Psalms was a heartwarming experience."

The following psalms represent various entities of community experienced by the students.

Canadians

A Psalm of Deliverance

O God, how wonderful is your leading!
You knew of our affliction and you
helped us in our distress.
I think of the turmoil,
the war and the revolution,
the fear and the dread for the
terrorists.
We prayed and we cried to our Lord.
"Save us from the sin of hatred
and violence of self-defense.
Help us and save us, O Lord."
You drew us out of that land of terror
And placed us on soil that was free.
You helped us learn new languages,
and ways to plant winter wheat.
You provided homesteads and schools
for our children.
How faithful you are, O God!

Pastors

Thank you, God!
Let all the pastors and teachers
thank God!
Give thanks to the God who calls us
and empowers us.
We can't believe you've called *us*, God,
from all our varied backgrounds.
Your faithfulness to us has inspired us
to be faithful to others.
The abundance of your blessings is
beyond compare, help us move the
people to respond.
The tasks of our ministry are as abundant as your blessings: the boards,
the women's groups, the youth groups.
For these and more, we thank you,
God.

We, who dwell in the parsonages,
thank you, God.
Amen

Anabaptists

Psalm 151

Praise the Lord.
Praise the name of the Lord.
Give praise, descendants
of Abraham, Paul and Menno.

For he created us in his image
to enjoy his presence.
He made with us a covenant
to be his called-out people.

He renewed covenant
for our salvation
as Christ lived among us
and died for us.

His Spirit preserved the good news
through the centuries
as his Spirit directed
the faithful.

For the Reformers
whose obedience
shaped the future of the church.

For the Anabaptist ancestors
whose courage led to their death
but to our life and hope.

Praise the Lord.
Praise the name of the Lord.
Give praise, all you peoples
who love the Lord.

New faces

Psalm 152

May all our praise be to God.
The creator, the strong and faithful
one.
Lord, you have delivered us into a
new land.
Lord, you have opened doors to new
life.
Lord, you have set a banquet before
us in the midst of your people.
Lord, you have made us your people
also.
Lord, you have set faces before us to
shine with light of greeting and love.
Lord, it is your love that overwhelms
us.
Lord, it is your face that we see anew.
Lord, it is your face that lifts our spirit.
Lord, it is your face that helps us
to receive.
Praise be to God, our faithful one, our
strength, the creator of new faces.

Pastors' wives

To our children who have grown up in
parsonages, let us give praise to God.
Listen to the story of God's leading
in our lives.

God led our people from their homeland
to a new land where they found freedom of worship.
Some rebelled against God because of
difficulties. Others remained strong
and faithful, praising God.

Now, our children, this is your land.
You belong to families that serve
the Lord.
Praise God for this privilege.
Let us remain faithful.

AMBS community

We give thanks to you, O God,
for your faithful guidance.
We praise you for calling us together.

God, you established this place
bringing together the GCs and MCs
from Chicago and from Goshen,
calling us together
from many parts of the world,
from many different "Sitze im
Leben."

We have come together in obedience
to your call
to examine the Word and
to examine ourselves,
to be equipped for various ministries.
You have brought us through the deep
pressure
of summer Greek
into the valleys of Greek readings.
Helping us through the chaotic waters
of theological jargon,
After you have taken us apart in CPE.

You have put us together in M.Div.
seminars, lounge conversations
and household living.

We are grateful for your caring
presence in the past
and confident of your continued care
and love in the future
as we become servants of your
servants.

O Lord, do not forsake the work of your
hands.
Keep us faithful so that we can
continue to praise your name.

Hallelujah!

Couple earns degrees together

Even in a small college town, a family where both parents hold doctoral degrees is unique. Even more unique is the family of Ted and Gayle Gerber Koontz—a family where both worked, raised a family and pursued doctoral studies at the same time.

Traditionally, according to Ted, the man in a family will work toward and eventually receive his Ph.D. while the woman works and raises the family. In turn, the father becomes responsible for wage earning and family duties while the mother works on her Ph.D.

In other instances, it isn't unusual for two people working on advanced studies to meet during the process, work independently on their Ph.D.s, then be married, Gayle added.

Defying tradition, not only did the Koontzes each receive a Ph.D. this spring, they defended their dissertations on the same day and sent their final copies to their respective universities within one week of each other.

"Dissertations include lots of library research, interviews and writing," Ted said. And the couple has 830 pages worth of material between the two of them to prove the point.

So why did they divide their time between teaching, raising a family, serving the church and working on their dissertations?

"Having a Ph.D. is essential for our professions," the couple agreed. Besides, circumstances were favorable for both to pursue their studies at the same time, and once studies began each had a deadline to meet.

Ted and Gayle met in a Mennonite voluntary service program and were married near the end of their senior year of college. When Ted received a Rockefeller scholarship to Harvard Divinity School, the couple moved to Boston, where Gayle taught high school English for two years while Ted attended classes.

During their third year in Boston, Gayle also enrolled as a full-time student at the divinity school because, "If I was going to be a Christian, I didn't want to be a part-time Christian."

After their third year in Boston, the couple accepted positions with Mennonite Central Committee in Akron, Pa., where Ted worked in the peace section and Gayle in information services. While working, Gayle was also able to complete her master's degree in religion at Lancaster (Pa.) Theological Seminary.

Four years later, "we were deciding on doing more graduate work," Gayle related. "Ted was interested in international relations and their effect on the world, and I wasn't sure what to do."

Since Ted was especially interested in the peace issue and Gayle had enjoyed her seminary work, the couple decided to return in 1976 to Boston where Gayle enrolled in Boston University and Ted returned to Harvard.

Both were able to complete their course work in two years while the third and fourth years were spent taking required general exams, teaching and doing other work.

Ted and Gayle Gerber Koontz divided their days between working, raising a family and writing their doctoral dissertations. Four hours of sleep weren't uncommon in the Koontz household. Also pictured are children Rachel and Timothy. Photo by Leland Gerber

For her dissertation topic, Gayle decided to discuss "Confessional Theology in a Pluralistic Context: A Study of the Theological Ethics of H. Richard Niebuhr and John Howard Yoder." When the dissertation title is explained (dissertation titles tend to be long and very boring, according to the Koontzes), the eventual 330-page manuscript is a discussion of living a sacred life in a secular society by examining the teachings of a 20th century theologian, Niebuhr, and a contemporary Mennonite theologian from Elkhart, Ind., Yoder.

Ted's dissertation turned out to be a substantial document, the equivalent of a 500-page book, on "SALT II Debate: An Analysis of Senatorial Decision Making."

"I was looking at the debate within the Senate in 1979 over the SALT II Treaty and why the bill died in committee," he explained. "I wanted to know why there was so much dissension that no decision could be reached."

In the summer of 1980, Ted was offered a research fellowship with one of his professors which meant the couple could go to Princeton for one year, receive enough salary for living expenses and work on their dissertation research.

"We felt as if we had won a big prize," Gayle said. "We had a time to study with a year of support."

Since the Koontzes' first child, Rachel, was born in February of the same year, Gayle worked on her research part time and Ted worked on his full time. Both were able to get their "research done without having to borrow money for living expenses."

In 1981, Gayle accepted a full-time position at Goshen (Ind.) College and Ted was able to work on his dissertation while also refinishing their Seventh Street home. Presently, the couple has a joint contract at Associated Mennonite Biblical Seminaries and Ted is also leading classes in political science at Goshen and a course in the Notre Dame University government department in South Bend, Ind.

Since both were working full time and raising their family when they moved to Goshen, the majority of their dissertation work was done during the summer months.

While each university makes its own deadline for Ph.D. work, typically, five years are allowed for completion of the manuscripts.

With the Koontzes' second child, Timothy, born in April 1983, and both continuing with their work, extensions were granted by the universities. Ted's final draft was sent to his advisers Jan. 15 and Gayle's completed document was mailed Jan. 18. Ted received his diploma in March and Gayle in May.

The Koontzes stress they could never have completed the essential documents without "a lot of help from all kinds of people."

For two summers, the Koontzes were able to receive "quality child care" from seminary students Brenda Stoltzfus and Rosemary Stoltzfus, who "understood the pressures and did what they did more for love than money."

Gayle's parents were also helpful with home projects and child care, and neighbors sent love through pots of flowers, making evening meals and putting in time at a copy machine. "At the end, we had a lot of support."

"When you're working on your dissertation, you're never free to take time off, it just hangs over your head," Ted commented. "We couldn't really have a vacation because deadlines never ended," Gayle said.

Although their dissertation topics will continue to be a part of their lives and will affect the way both teach and possibly the way they live, Ted and Gayle can now integrate their studies into their lives instead of living for their studies. *Gail Widmoyer, religion editor of* The Goshen (*Ind.*) News. *Adapted from the Jan. 26 issue*

Concern and anguish about child abuse has focused a 1985 emphasis of the Manitoba Women in Mission. President Phyllis Wiebe reports that after six months of study the MWM found that child abuse is far more prevalent, even in "Christian" homes, than was ever dreamed. Area awareness meetings to share related information convened during April in Steinbach, Winkler and Boissevain. A major resource is the highly recommended videocassette "Strong Kids, Safe Kids." MWM also sent bulletins and posters on the subject to all Manitoba churches.

A delegation of 15 New York City trade union leaders were stunned in April by a remark made by Oscar Paredes, Chile's U.S. ambassador. Paredes declared that "the greatest mistake" of Augusto Pinochet's regime "was not killing all the people we put in the stadium." After the U.S.-supported coup that overthrew the elected government of Salvador Allende in 1973, more than 20,000 people were detained in Santiago's soccer stadium. Some of those detained were later tortured and killed.

Congerville (Ill.) Mennonite Church recently dedicated a new van, a gift from that congregation to Larry and Mary Ann Graves of Goodfield. The couple has two sons with muscular dystrophy who are confined to wheelchairs. The needed $14,000 was raised at many different church-sponsored events and a donation by Mennonite Mutual Aid. Transportation for the entire family now makes life as normal as possible.

43rd All-Union Russian Baptist Congress meets in Moscow

Lombard, Ill. (MWC)—On March 21, delegates gathered in Moscow for the 43rd Congress of the All Union Council of Evangelical Christians-Baptists of the Soviet Union (AUCECB). They gathered in the venerable and renowned Moscow Baptist Church.

Ever since the 39th Congress of the AUCECB in 1966, Mennonites have been part of the Union—Mennonite Brethren, that is. This time, for the 43rd Congress, an official invitation was extended to the executive secretary of Mennonite World Conference.

Five hundred forty-six delegates were elected to this 43rd Congress which convened March 21-23. Prior to the Congress, 61 regional, republic or interrepublic conferences were held, representing 8,000 churches. Issues, questions and agenda for the Congress were discussed, and the 546 delegates were elected—all of whom attended.

An additional 200 church leaders from the Soviet Union attended as guests. Eight foreign guests were invited, considerably less than the 26 invited in 1979, or the 20 in 1974.

Three choirs sang in that haunting yet incredibly melodious Russian church music that is never forgotten by any who have heard it.

Highlighting the theme of the congress, "Ye are the Light of the World," with frequent scriptural references, general secretary A. Bichov spoke of unity, peace, and progress and problems in the life of the churches.

Of special note were the reports of 268 new churches opened or registered, 40,000 new members received, plus several thousand transfers from dissident and autonomous groups. But there were 5,000 excommunications, as well as other losses, including deaths.

Unity is a multifaceted concern. Progress seems apparent in relations within the Union. The smaller partners, Mennonites and Pentecostals, have been restless at times, but this conference did not reveal the tensions that have been apparent in the past.

Less clear was the progress of reconciliation with the dissident reform movement, specifically the Council of Churches of Evangelical Christians-Baptists (CCECB), a group that broke away in 1965. More recently that group divided again and has subsequently suffered considerable decline in membership as members and congregations left.

Thus the troubling issue of relations to the government and the acceptance of government restrictions continues to mar the unity of evangelical life in the Soviet Union. *Paul N. Kraybill*

The Moscow Youth Choir and Orchestra performs at the 43rd AUCECB Congress in Moscow.

Pastor needed

Pastor needed for the Fiske Mennonite Church (membership 38). For more information please contact:

Albert Martens
Box 13
Fiske, SK S0L 1C0
(306) 377-4747.

Advocate needed

The Hesston College admissions office has an immediate opening for an Advocate. The position involves travel, phoning, planning and coordination of admissions activities for a geographic area and much personal contact with current students, prospective students, guidance counselors and others. The following personal skills are necessary: good management skills, people-oriented/interpersonal skills and enjoyment of sales work. In addition applicants should be sensitive and supportive of the mission of Hesston College.

If interested, send a resume to:
Duane Sauder, director of admissions
Hesston College
Box 3000
Hesston, KS 67062.

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John Schroeder

Hope for Life, Inc. is sponsoring Michael King in a wheelchair marathon from Fairbanks, Alaska, to Washington. King, a graduate of Tabor College, Hillsboro, Kan., was to begin his 5,000-mile marathon tour on May 6 and arrive in Washington in August. Along the way he will be involved in pledge-a-mile events, testimonial dinners, benefit functions and be meeting handicapped people.

The Manitoba Interfaith Immigration Council is a non-profit organization funded by the Anglican, Baptist, Lutheran, Mennonite, Presbyterian, Roman Catholic and United churches to assist newcomers to Canada in the resettling and integration process. MIIC employs several full-time workers, who attempt to keep abreast of world developments to be sensitive and alert to the needs of refugees. Anyone interested in more information about its work may contact MIIC, 365 McGee St., Winnipeg, MB R3G 3M5, (204) 775-8601.

European Mennonites and Mennonite Central Committee have launched a $70,000 emergency relief program in Chad. The program involves the purchase of local food as well as development projects to support efforts of villagers to get back on their feet. The largest part of the program entails the purchase of food and seed grain for distribution in the Bebalem area in southern Chad. Missionary Aviation Fellowship is helping with transportation, and European Mennonite volunteers are involved in the project. The causes of the famine are many, but the two largest seem to be a three-year drought and warfare in the south.

Canadian Mennonite Health Assembly considers real stress

Winnipeg—"Stress: Real Life Issues" was the theme for the 127 people registered at the annual Canadian Mennonite Health Assembly here April 24-26. The conference lived up to its theme.

Mixed with the regular agenda were personal "journals" of people having faced such stress-loaded events as the disappearance and death of a child, a falsely diagnosed illness, working regularly with delinquent adolescents. One workshop had participants take inventories of their professional and personal assets and how they "strain" these assets fairly or unfairly. Another study group looked at the dynamics involved in relocating and caring for elderly people (the CMHS consists largely of workers with the aged). The third workshop was a study of common family stresses.

Keynote speaker Abe Neufeld, pastor of the Portage Avenue Mennonite Brethren Church in Winnipeg, spoke to the group from a lifetime of ministry in Austria. He said that God's promises can create stress both when you try to live in trust (Abraham in Genesis 12) and when you disobey (Elijah in 1 Kings 17-18-19). But stress normally wants to move God's people to positive action and is a constructive component

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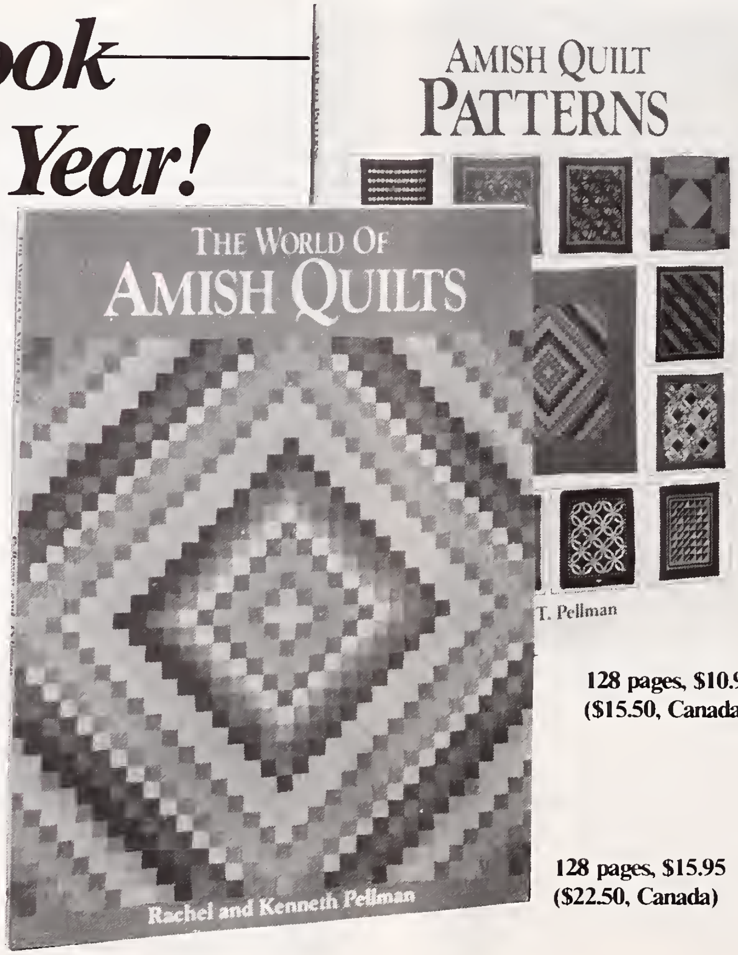

Nationwide demonstrations were held March 26 to protest the Israeli occupation of South Lebanon and the Israeli military's "Iron Fist" campaign against the local inhabitants. Mustafa Saad, who was severely wounded in a bomb blast believed to have been set off by the Israeli military, spoke at the Washington demonstration. "Throughout the nation we are demanding an immediate end to the arbitrary executions, the bulldozing of homes, the killing of civilians and an immediate and unconditional withdrawal from Lebanese soil by the Israeli military," said Hal Maksoud, a member of the planning committee.

Peace Emphasis Week was held March 25-29 at Bluffton (Ohio) College. Themes for the week were "Reconciliation and the Philosophy of Peacemaking," "Religion and Politics," "Nuclear Arms," "Central America" and "World Hunger." Charles Epp of the National Interreligious Service Board for Conscientious Objectors and J. R. Burkholder of Goshen (Ind.) College spoke, and the films *Testament, Missing* and *Witness to War* were shown.

Smokers cost their employers $4,611 more than non-smokers, reports William Weis, a professor at Seattle University. He recommends that smoking on the job be banned. Although at first it affects smokers' morale, it saves money for the company in the area of maintenance, cleaning, damage to property and expense for ventilation.

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in the flow of life.

In his advice to the health assembly, Neufeld told them that ministry depends much on the one who ministers ("ministrant"). Among basic things to aim for, he said, were recognition of who you have been and who you are now, recognition that fullness of ministry comes out of living in the fullness of God's Spirit and seeking the wisdom of God.

The annual banquet address was given by Isaac Block, professor of contemporary ministries at Mennonite Brethren Bible College. Block's theme was "Living with the Question." He used three images—pain, mystery and celebration—to state his theses. Pain is probably a much more essential element of spirituality than most Christians have hitherto realized, said Block. Block quoted Robert Shaw ("Worship grows out of a sense of pain and of the mysterious") and concurred. We have been too ready to teach propositional answers to questions and not willing enough to share the faith-provoking power of that which we cannot know or answer directly.

Plans were announced for the 1986 CMHA sessions, to be held jointly with the larger Mennonite Health Association March 1-5 at Denver. *Bernie Wiebe*

What Reviewers Have Been Saying —

"Exceptionally colorful and well researched."
— Library Journal

"The Mennonite authors, who live among the Amish, present Amish quilts in relation to the communities where they are made. Full-color photographs show a great variety of quilt designs."
— New York Times

*"**Amish Quilt Patterns** is an excellent book for the beginner as well as the advanced quiltmaker."*
— Quilter's Newsletter Magazine

"The Pellmans' full-color book has intriguing photographs that show how the rhythms and patterns of Amish life are revealed in its most celebrated form of folk art."
— Philadelphia Inquirer

"One of the most beautiful design books of this year . . . the book's stunning photographs overshadow all. This is a truly striking art book and will certainly be of interest to quilt makers and appreciators."
— Country Magazine

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— Ladies Circle Patchwork Quilts

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— Philadelphia Daily News

"Any serious quilt collector, dealer, historian, or casual admirer of these lovely bedcoverings will benefit from the Pellmans' insights. The authors should be commended for their sensitive and informative interpretation of this aspect of Amish life."
— Pennsylvania Mennonite Heritage

Watch for Three New Quilt Books

Three more quilt books are due out from Good Books this summer! Full-color **Amish Crib Quilts**, by Kenneth and Rachel Pellman, will highlight a superb collection of rare antique Amish crib quilts. **Small Amish Quilt Patterns**, by Rachel T. Pellman, will present piecing templates, elaborate instructions for creating crib and wall hanging sized quilts, and actual size quilting templates (detachable). **Mennonite Quilts and Pieces**, by Judy Tomlonson, features quilts from central Kansas, in full color, complete with delightful stories from Mennonite quilters.

Available at local bookstores, or directly from the publisher.

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717/768-7171

Members of the largest U.S. health cooperative voted overwhelmingly April 27 to continue offering abortions at their facilities. A move to ban abortions in the two hospitals and 18 medical clinics of the Group Health Cooperative of Seattle was voted down 1,146 to 293.

Tina Fehr, Commission on Overseas Mission worker in Chihuahua, Mexico, has announced the graduation of 12 students as auxiliary nurses at Federal Hospital in Cuauhtemoc, Chihuahua. Of these, 10 already have secured employment, and Fehr has begun teaching a new group of 22. Though working under COM since 1954, Fehr is sponsored by her denomination, the Evangelical Mennonite Mission Conference of Canada. Her position as director of nursing education at Federal Hospital began last September. She also assists in Spanish evangelism at Anahuac.

And When They Shall Ask, a docudrama about Mennonites in Russia, was awarded the Silver Angel Feb. 21 in Beverly Hills, Calif. The film was cited for its excellence in religious and moral quality and for "bringing higher values into the media." In the same category *Places in the Heart* and *A Soldier's Story* tied for top honors and each received a Gold Angel.

RECORD

DEATHS

Lodema Elizabeth Short died April 11 in Wauseon, Ohio, at age 69. She retired in April 1981 from active missionary service in Zaire, where she served with the Africa Inter-Mennonite Mission under the sponsorship of the Evangelical Mennonite Churches. Short went to Africa in 1947 and gave 34 years of service in Zaire training students to teach in the Zairian schools. Her last years she directed the Nyanga Girl's School, the Lycee Miodi.

MINISTERS

Dorothy Nickel Friesen was ordained April 28 at the Manhattan (Kan.) Mennonite Fellowship where she is the pastor.

Director of residential services

An opportunity to provide leadership to a program of residential care for youth. Master's degree and residential child-care experience strongly preferred.

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Henderson, NE 68371
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CPS reunion

Place: Bethel College campus, North Newton, Kan.
Date: July 27-28
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Invitations have gone out, but we are anxious to hear from you who are not on the mailing list.

George and Rubena Ediger
Box 507
Inman, KS 67546
(316) 585-2457

Instructors needed

Iowa Mennonite School has an opening for a music instructor and for a social studies instructor.

If interested, please call or write:
Norm Yoder, principal
Iowa Mennonite School
Route 2
Kalona, IA 52247
(319) 656-2073.

Pastor needed

Zion Mennonite Church, Souderton, Pa., has an opening on their pastoral team. Position available immediately. For more information contact:
Paul Musselman
c/o Zion Mennonite Church
Box 495
Souderton, PA 18964
(215) 723-4922 after 5 p.m.

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1 Corinthians 3:11

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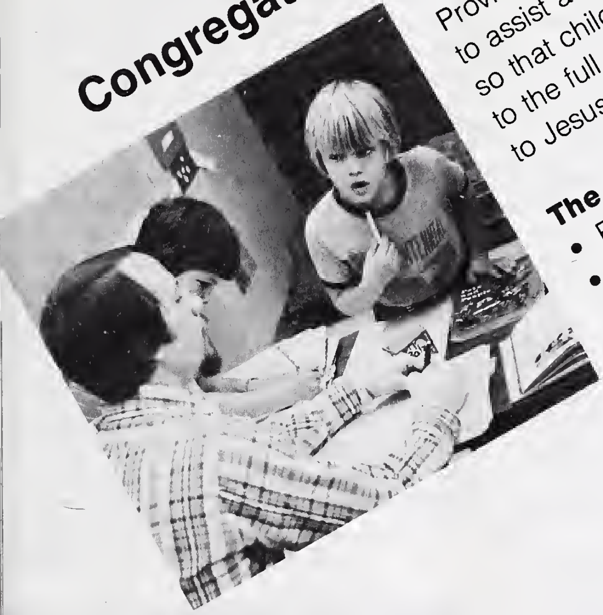

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They gave at the sale

Consider my homespun paraphrase: And when the days were accomplished for the yearly Festival of Charity, many congregated from far and wide at the MCC sale. Likewise, Jesus and the 12 journeyed there.

One day, while in the sale barn, they noted a beautiful quilt being displayed before the great crowd and watched as two men made generous offerings to the auctioneer. (Such contests among wealthy believers are common here, as the donations help the poor.) One of the men offered the equivalent of two months' wages, and the other could not. In exchange for this large sum he received the quilt, his name was announced, followed by applause, and everyone was filled with a sense of awe.

Jesus turned to see a woman placing a small comfort among the others. She seemed oblivious to the busy children at her heels, the children she was raising alone. Without money to buy the material of her choice, she had decided that her orange and purple scraps would be every bit as warm.

And calling his disciples to him he said, "Truly I say to you, this poor woman put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all that she owned.

"When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and the streets that they may be honored by men. Truly I say to you, they have their reward in full. But when you give alms, do not let your left hand know what your right hand is doing, that your alms may be in secret; and your heavenly Father, who sees in secret, will repay you." *Rusty S. Bonham, First Mennonite Church, Newton, KS 67114*

April 6

Editorial got to inner "stuff"

I appreciated the way in which you penetrated to the inner "stuff" of my book in your editorial (Oct. 23, 1984, issue, "God is Building a New Mennonite House," p. 528). You saw to the heart of the issue, and the way you laid out the bones of the issue was extremely well done and quite penetrating.

Thank you sincerely for not only perceiving what was on my heart but even going beyond it. I am indebted to you. *Donald R. Jacobs, executive director, Mennonite Christian Leadership Foundation, Box 85, Landisville, PA 17538*

April 8

Presidential exegesis

As part of a recent sermon from Mark 11:12-19 (the story of Jesus cleaning out the temple) I asked the question, How would our Christianity, our religion, compare to the Jewish temple that day Jesus "cleaned house" in Jerusalem? Does our belief, our theology, push certain groups away, even as the money changers and the sellers of doves pushed the gentiles out of their rightful place of worship?

I suggested a place that I saw this happening on the national level. President Reagan recently used the words of the Prince of Peace to justify an arms buildup which in reality is taking the bare necessities of life from the oppressed people of the world. Reagan's fellow Republican Dwight D. Eisenhower said in 1953, "Every gun that is made, every warship launched, every rocket fired signifies in a final sense a theft from those who hunger and are not fed—those who are cold and not clothed." I wonder what he would say about the cost of the MX missiles.

I was impressed with the immediate response to this by our congregation in our sermon response time. They asked, What can we do about this kind of "religious" statement which so abuses the meaning of Jesus' words?

After some discussion it was decided that we would write a letter to President Reagan expressing our opinion on this matter. We share it with *The Mennonite* readers for feedback and help in deciding how we can best be faithful disciples in our world.

Dear President Reagan: The Mennonite church, as one of the historical peace churches, has a deep respect for government. We believe that we should "give to Caesar what is Caesar's" and "give to God what is God's."

Therefore, as members of the Mennonite Fellowship of Waukesha, Wis., we feel we must respond to your using Luke 14:32 to justify the arms buildup.

The Washington Post Service quoted you addressing a group of business and trade representatives in the White House, "You might be interested to know that the Scriptures are on our side in this [the side of continued U.S. arms spending]." You go on to tell a story about a king who needs to make a decision whether he will go to war or not based on the size of the enemy army. You continue by saying that the king in Jesus' story may decide to send a delegation of peace negotiators if his enemy outnumbers him.

You say, "Well, I don't think we ever want to be in a position of only being half as strong and having to send a delegation to negotiate peace terms with the Soviet Union."

As much as we respect your leadership, we cannot accept this application of Jesus' words. We have been taught to always consider the context of any Bible verse. The context of Luke 14:26-27 is, "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple."

We believe the point that Jesus is making is that we must give up all other sources of power or influence if we are to be his disciples and be sure to count the cost of that decision. The point is clearly not that people should build nuclear stockpiles but that if we cannot rid ourselves of those kinds of demonic powers in our lives we cannot be followers of Jesus. If we think we can, we are kidding ourselves and we may become a laughingstock because of our shortsighted or half-hearted commitment. *Members and friends of the Mennonite Fellowship of Waukesha, 546 Maple Ave., Waukesha, WI 53186*

April 8

Enough alternatives elsewhere

I respond to the thoughts expressed by Dennis Webber in his March 26 letter. I have been reading *The Mennonite* for as long as I can remember—over 40 years. The reason I read this periodical is because of excellent articles, such as the three referred to in brother Webber's letter. I live in a metropolitan area where my colleagues, neighbors, newspapers, television stations and many fellow church members express "the other view" referred to in the letter. I look forward to each issue of *The Mennonite* simply because it gives me an alternative to what I hear day by day.

Brother Webber lists at least four areas that are important to him. They are (1) a secure national defense, (2) distrust of the Russian or Nicaraguan governments, (3) having a "united" view of the Old and New Testaments, (4) presenting a pro-Reagan sentiment. I would certainly respect the right of anyone to these four ideas. I would not, however, want these issues stressed in *The Mennonite.*

On Sunday, March 31, the news show "60 Minutes" told about a National Religious Broadcasters Convention which represented over 1,000 religious radio and television broadcasters. Most any of these have available volumes of material that present the more conservative views. If conservative Mennonites present a view that is greatly different than the sources mentioned in the "60 Minutes" program, I would be interested to know the differences and I would like to see them printed in *The Mennonite.*

We are basically called to be followers of Jesus Christ. Peter Dyck refers to some of Christ's teachings. If Christ were living today, what kind of discipleship would he demand? I am convinced he would be considered a "radical activist" by most of us.

We have just finished a study of Don Kraybill's book *The Upside-Down Kingdom.* It should be must reading for all Christians. It speaks to the question, What is my job as a Christian in today's society and today's world?

I enjoy *The Mennonite* and find it a great help in my life journey. *Myron F. Zerger, 23302 Hollander, Dearborn, MI 48128*

April 8

Grateful for challenge

I am ever grateful to God for the challenging, thought-provoking and inspiring articles, reports and editorials in *The Mennonite.*

"We Aren't 'It' " by Debbie Fast in the March 26 issue did a good job of reminding me of the basic truth that the gospel is for *all* peoples *everywhere.* It is to easy to become exclusive and feel we have a special corner on Christ and the gospel. Thanks for helping me re-examine my concept of this.

As I read the report of the Council of Commissions, my heart was warmed. Our Lord is doing great things in and through the General Conference. I am truly thankful for the dedicated Christlike people who are willing to serve on the various commissions and the General Board.

Being a farmer caught in the agriculture financial crisis, I appreciate the General Conference and Mennonite Central Committee sharing with us farmers. Thanks for caring, as it helps me look at the tough situation with hope and faith that God is ever faithful and sure.

David Orr's article "Beyond the Church Doors" in the Feb. 26 issue is an example of how our Lord can work in and through our churches. The openness and obedience to the Holy Spirit is evident in the witness and mission of the Community Mennonite Church in Markham, Ill.

The entire Jan. 22 issue made me realize that the demands of the gospel are not optional as they apply in every area of life. Even the tough demands or the demands we don't agree with are not optional. The tough gospel demand Kermit D. Johnson pointed out as not optional in his article "The Gospel and the Bomb" is that the gospel is for all of life for all people. Peter J. Dyck in "Blessed Are the Peacemakers" did a great job of reminding us that being a peacemaker is not optional if we want to follow Christ. He gave us good suggestions on how we can be that peacemaker in our troubled world today. Another gospel demand is to be informed. J. R. Burkholder did a good job of helping us be informed about Central America. Learning what the poor are saying as well as what the government leaders are saying helps us to pray and act more like Christ.

Then Gordon Houser did such a superb job of describing peace as "God's disturbing peace" in his editorial. We surely need to be reminded that living for Christ and his peace is not easy, but God gives grace and strength.

Thanks for challenging me to follow Christ more closely in all of my life. *Myron Schultz, Bloomfield, MT 59315*

April 9

Love your enemies

In response to the letter by Dennis Webber in *The Mennonite* (March 26 issue) I would say that to believe that the Old Testament is equal to the New Testament causes a lot of problems in interpretation. For instance, in the Pentateuch, God threatens to punish the sins of the fathers unto the third and fourth generations, but when you get to the prophets they claim that God will not punish the son for the father. Or in the Old Testament it says an eye for an eye and a tooth for a tooth, but Jesus says, "You have heard that it has been said to those of old, an eye for an eye and a tooth for a tooth, but I say unto you, Love your enemies."

However, your problem was that *The Mennonite* does not give enough space for those who believe in defense. I think too that in the letters those of your view should have equal rights with those of the opposite view. But when it comes to other articles, you can hardly expect *The Mennonite* to give room for that view. If you remember, the peace principle is one of the central beliefs of Mennonites, and naturally we want that view discussed. You claim to be a loyal Mennonite, but you can hardly be that if you do not agree with the central principles of Mennonites. You should join a church that believes as you do.

It seems to me there are many more who call themselves Christians who believe in going to war than there are of those who believe the central teaching of the New Testament is to love your enemies. Why should we emphasize that too? Then we should also stress infant baptism, which many Christians do. True Mennonites believe that it is our mission in life to spread the doctrine which we believe is the true interpretation of what Jesus taught. *Marie J. Janzen, 217 Muse #104, Newton, KS 67114*

April 9

Misleading sentence

The news story on the Council of Commissions in the March 26 issue had this misleading sentence: "It [Commission on Home Ministries] does not have the self-generated funds of COE [Commission on Education] nor the numerous endowments and designated gifts of COM [Commission on Overseas Mission]."

The sale of Faith and Life publications does not cover all the costs of those publications and so does not generate funds for other COE programs.

COM receives more designated gifts from estates than do the other commissions, but COM does not have any endowments.

CHM's Mennonite Voluntary Service units are self-supporting except for the MVS administration, which is covered from CHM contributions. *Vern Preheim, GC general secretary, Box 347, Newton, KS 67114*

April 9

A handicapped faith

Levi Keidel

From the start of my missionary career in Zaire 30 years ago I encountered there strange happenings which defy explanation. A pastor was prophetically warned in a dream that his wife would die of hemorrhage. The bodies of two children of a Christian widow slowly wasted toward death because of harassment by demonic beings at night. A delegation from a distant village arrived at my door to inform me that their lay pastor received a message while in a trance to "go get Levi."

During my early years on the field, for the most part, I dismissed such phenomena as superstition or coincidence. After all, intelligent people of a modern scientific era do not believe in such things.

Then I noticed reports of such happenings elsewhere in the world. In South America angelic beings delivered Christians from an angry mob. In India an evangelist preached the gospel in an unknown language which his hearers understood. In Indonesia a church leader quieted a storm and changed water into wine.

Catherine Marshall in Virginia suddenly faced an operation for what was feared to be a malignancy. She received an unexpected phone call from a friend recently immigrated from Pakistan to California.

"I pick up from the Spirit that you are troubled about something," the friend said. "What is it?"

Catherine shared the disturbing news. The next day her friend called back. "You have nothing at all to fear. The operation will go smoothly. . .; the surgeon will find everything benign." And so it was (Sheikh, *I Dared To Call Him Father*, p. 10).

I undertook a study of the subject and found that such unexplainable happenings have been a frequent and recurring part of Christian experience throughout history. The church fathers were familiar with such non-rational phenomena. Almost every great revival movement has had its share of them. Such occurrences were prevalent among 16th-century Anabaptists. "When under the influence of the Spirit their countenances became contorted, they . . . fell to the ground as if in a fit, and finally lay outstretched as if they were dead" (Hamilton, *The Charismatic Movement*, p. 74).

As this young girl lights the liturgical candle she is participating in a symbolic act. In our rational world it has been difficult to sincerely believe in the mystical. But there is much to be learned about realities we do not understand.

An early American psychologist, William James, whose study of religious experience remains a classic, wrote that we will hardly find a religious leader of any kind in whose life there is no record of such involuntary non-rational occurrences (James, *The Varieties of Religious Experience*, p. 467).

Carl G. Jung, the famous Swiss psychiatrist, made a lifelong study of the matter. He claimed that one's subconscious is in continual contact with a psychic world which is permeated with supernatural elements. When a person is in a creative relationship with this psychic reality, these elements work for the healing of one's mind, soul and body (Op. cit., Hamilton, pp. 190-199).

Ultimately I came to face evidence in the Bible itself. In its record such things as dreams, visions, prophetic revelations, miraculous tongues, trances and collapsing into coma are neither infrequent nor abnormal.

I was forced to accept the evidence. There are spirit agencies around us at all times of which we in the West are largely ignorant. Some are good and some are bad. The good ones, commonly referred to as angels, are appointed by God to minister to us and thereby help confirm for us the authenticity of our faith experience. The bad ones are emissaries of Satan whose purpose is to harass and harm us, to frustrate God's purpose for our lives.

In this particular matter it is the rest of the world which is up-to-date. We of the West are like old-fashioned radios without antennas. We know the radio is on and the volume is turned up to high, but when we spin across the dial we hear nothing or, at most, faint indistinguishable signals. And so we smugly conclude, "There are no such things as radio signals. Belief in them is the product of an overactive imagination."

What has put us in the West in such a condition? What are the factors which have so trimmed our antennas that we are largely insensitive to what is going on in the spirit world?

Our thinking has been shaped by a Greek worldview, originating with Plato, which divides all matters of human experience into two distinct categories: natural or supernatural. Such thinking does not allow for the supernatural to invade the natural and results in what anthropologist Paul Hiebert calls "the excluded middle" (Hiebert, *Missiology* Jan. 10, 1982, p. 35). Thus nothing in our lives may be taken as evidence for the activity of spirit-beings. Everything happens because we make it happen or because a transcendent impersonal God allows it to happen or because of fate.

Secondly, *the powers of human reason*, stemming from the 18th century Enlightenment, *were reinforced by scientific naturalism*, beginning with Darwin, to give us a mechanistic understanding of the world. Consequently everything is explainable. The fact that something defies explanation is strong indication that it likely does not exist and thereby is unworthy of belief.

Thirdly, *the Industrial Revolution*, impelled by unlimited quantities of natural resources, *ushered in an age of unprecedented material affluence.* Contrary to the words of Christ, most people in the West now believe that selling their possessions to give to the poor would be ludicrous because one's life does consist of the abundance of one's possessions (Luke 12:15, 33). People so occupied in the pursuit of material wealth have neither great time nor great interest in what is going on in the spirit realm.

Fourthly, *our industrial skills honed by further scientific knowledge have produced the Age of Technology.* Now that we can walk on the moon and man space stations, does it not follow that we are masters of our environment and of our destinies? Of what further importance is supernatural power? While we herald the advent of the computer, are we aware of the effects it may have upon our sensitivity to the essential spiritual dimension of our faith? First came machines to which we could talk (telephones). Then came machines which talk to us (phonographs, radios). Now machines talk to each other and we entrust to them the solving of our most unmanageable problems. How will this further affect the length of our spiritual antennas?

The cost of spiritual insensitivity. What are the consequences of our being insensitive to the spirit realm? We miss the kinds of help God has made available to us to strengthen and encourage us. We never come to experience the true potential benefits of our spiritual union with Christ (John 15). We are unaware of the gravity of spiritual conflict and fall victim to Satan's assaults against our souls.

We of the West have something to learn from the rest of the world. Jesus taught that there is a spirit realm which is more important than the realm of matter and which warrants our prior attention (John 3:6; 6:48-51). If we are going to pick up stronger signals from the spirit realm, we must readjust priorities so as to give ourselves time to learn. Specifically, we must learn the self-discipline of meditation. When we read the Word we must also listen for the voice of the Spirit. When we pray we must also listen for the voice of God. We must be open to the fact that when God chooses to engage himself with his children he does not necessarily confine himself to the limits of human reason.

If such lessons are unlearned, we will live out the rest of our lives with a handicapped faith . . . a faith that is missing something.

Levi Keidel, Box 1170, Sumas, WA 98295, served as a GC missionary with the Africa Inter-Mennonite Mission in Zaire for 25 years. He is instructor of mission and evangelism at Columbia Bible Institute, Clearbrook, BC V2T 2Z8.

Two young men are engrossed in conversation as they share their faith journeys at a youth meeting. In this International Year of Youth it would be a great contribution to the future of the church if we would help our young people learn more about the spirit world.

Silent partnerships cry out

Calvin Redekop

Most of us have heard of the silent partner in business, and often we have felt uneasy or even hostile toward such people. But it is time that the greatest misuse be exposed. Elise Boulding, author of the groundbreaking *The Underside of History* (1976), points to the misuse of the silent partner when she says, "The history of humankind has been written as if it were the history of Western man. An otherwise excellent history widely used in college courses, McNeill's *The Rise of the West* (1963) contains two mentions of women in a thousand pages. The elimination of most of the human race from the historical record shrinks our human identity" (p. 4).

Historians in increasing numbers are maintaining that women are the victims of a massive downgrading of their role and status in social and economic life. This is all the more ironic since males know well from actual experience that Aunt Sarah or Mrs. Redekop was really the key to the success of farm, business and the household. I vividly remember my mother telling her daughters that they were *also* important in the family enterprise (that they were to become supportive farm wives was taken for granted) and quoted without fail the old Low German proverb "The housewife can throw more out the back door with her apron than the husband can bring in the front door with the haywagon."

For years males have been told that women control 80 percent of the economy, but we shrugged this off as meaning that women nagged their husbands to buy this or that and demanded expensive houses and furs as an expression of their status struggling. Thorstein Veblen in *The Theory of the Leisure Class* (1899) sardonically describes the aspiring businessman's wife as the bearer of invidious and conspicuous consumption, the symbol of achievement and nothing more.

The victimization of a majority of the human race is a moral issue. To destroy someone else is to destroy ourselves.

The issue becomes clearest in the "oikos"—the biblical term for household and from which the word economics is derived. The generation of my parents, operating households between the 1920s and the 1970s, contains sad examples of "shrunken human identity" a la Boulding. In my mother's generation there were women who were not allowed to buy the family groceries and household accessories or who never handled petty cash. We all know of instances where the wife worked all her life in the enterprise only to discover that when the husband died, "his" will left her with no authority over the estate and often made her dependent upon the executor, often the oldest son. Some widows brought to a second marriage considerable assets and resources, only to have them merged with the second husband's and thus lost all rights and privileges regarding disposition of the assets or estate.

Women have always been more than backstops to their husbands. We must face this reality and choose to honor it unapologetically.

And how is our generation faring? Let us answer the following about our families:

1. Our business/farm is a venture jointly owned, with the wife equally represented in all legal documents (__yes __no).
2. The assets of our "oikos" (not the business in #1) such as savings, stocks, bonds, house, car, furniture, etc., are jointly owned and so stated in formal and informal understandings (__yes __no).
3. The wife has joint and/or equal check writing, banking, borrowing and other rights with the husband (__yes __no).
4. The decisions to buy or sell or to engage in any financial or business venture is mutually discussed with equal power of veto (__yes __no).
5. The will is written up so that the wife retains authority over the estate in the same way as the husband if he survives (__yes __no).
6. The survivor, if the wife, has full authority to dispense with the business or farm and to make financial decisions as is the case when the male survives (__yes __no).
7. The wife's non-monetary contributions via the endless work of keeping and managing a household is given commensurate and legitimate value in the decisions regarding family economics (__yes __no).

If the answer to even one of the questions is no, a bit of the old regime is still present. And the above questions are only a sampling of the issue at stake.

Women have kept the home *and* done much of the work in the business. We need to admit this reality and decide that it needs to be honored.

The Bible tells us that women were leaders in the oikos. Consider Esther, or Solomon's ode to a virtuous woman (Proverbs 31:10-31). Rachel and Leah, descendants of Sarai, were called "builders of Israel" (Ruth 4:11). Boulding in fact maintains that Israel was originally matrilineal but that it deteriorated (p. 236).

But Jesus is the ultimate norm, and he left no doubt about the absolute equality of women. Boulding says, "Jesus did not start a movement for women but a movement for humans" (p. 358). From all we know about the way Jesus related to women and what he taught, women were central and equal figures in the oikos. At the risk of offense, let me say, "Some of Jesus' best friends were women." Jesus taught that in marriage and in the oikos (the family economic enterprise) the female must be an equal *public* partner, not a silent exploited one.

This is a tall order, and knowing the right does not guarantee it will be achieved. There is nothing more resistant to change than entrenched human institutions. I don't deny either that among the readers of this column there are oikos(es) that have achieved Jesus' model. Further, humorless and angry vindictiveness will not achieve justice, but patience and humor help.

MEDITATION

An option for church planting?

Lois Harder and her husband, Steven Rinehart, members of First Mennonite in Mountain Lake, Minn., now live in Philippi, W.Va., about 50 miles southwest of Morgantown. Lois teaches psychology in Alderson Broaddus (American Baptist) College. Steve is working on his doctorate in reading. There was no Mennonite church in Philippi or nearby. Two years ago Lois decided to start one. She invited two neighbor Mennonite families, so there were 12 people at the first meeting. Now the attendance is 30. This group was not started with support from any conference or mission committee. No funds were used from any conference.

On a Sunday morning they use a room in one of the college buildings. People in the group take turns bringing the message, which is followed by a discussion period. In recent months a Sunday school has begun. They have three coordinators—one for worship, one for missions and one for other spiritual matters. The group has recently taken on the responsibility for their third refugee family from El Salvador, providing housing, food, language study and help in employment.

Recently the group was invited by a service organization of the Methodist church to provide housing for a local mother and her handicapped son, but their present building was in such bad shape (you could see the sky through the roof) that they decided to put up a new building. They tore down an old garage and bought some other lumber and built new living quarters. All these projects are being carried out without conference assistance, although small amounts of money have come from area churches.

Maybe this is a model that could be studied by church planters and mission committees. Since Lois and Steve are the only General Conference people in the group, they recently decided to relate to the Allegheny Conference of the Mennonite Church. The feeling was that a dual conference membership was too complicated for the small group. Their address is 315 Locust Ave., Philippi, WV 26416.

Ward W. Shelly

Bedtime prayer

Dear God: It is with trepidation that I speak to you. First of all, I don't know who, what and why you are. I need to think of you. I need you, for without you life could and would be unbearable. In the better interpersonal experiences of life I still find a void which demands or asks for more than what I am able to experience. It isn't that I am filled with doubt so much as with a lack of sensual awareness. The lack seems to be below the awareness level. But maybe this is where you really are and from which you bring your coercions to keep us aware that you are and that we are worthy of your concern. What really goes on within us I don't know. But whatever it is, I believe that it goes on for a purpose and that out of the purpose a good may come. I need to feel that you are operating in such a way that life can and is to be free, a freedom with concern for all that is. I am ready to go to bed. Keep working within me and us. Do it in any way you can get through to us. Only please consider our frailty. Goodnight. George.

George Dick

CONTENTS

There is strong evidence (see *Empowered*, Fall 1984 issue) that the early Anabaptists had a much deeper appreciation for the working of the Holy Spirit than most of us do today. Sometimes one has to wonder why this has been downplayed. Why don't we tell the complete stories of our ancestors?

The *Martyrs Mirror, Hutterite Chronicle* and *Complete Works of Menno Simons* all express encouragement to claim all the gifts of the Holy Spirit. To be sure, there have been problems among some who profess to serve God's Spirit and then confused the Holy Spirit with their human spirit. But we must expect this when we are searching for new truths.

Our prayer is that this issue might affirm a greater resolve to become empowered in God's Spirit.

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CORRECTION

In our May 14 issue we failed to acknowledge the contribution of Mary Sprunger, Box 322, North Newton, KS 67117, who did the research for the timelines. We are grateful for her work and regret the omission.

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EDITORIAL

Do not fear the peace of his Spirit

Fear of the unknown is universal. Our human finiteness rebels at its limitations. Even the first people—Adam and Eve—wanted to be like God and to know everything. They feared being human.

That fear was also among Jesus' disciples—especially after Jesus died at Golgotha. On the first Easter Sunday they were gathered behind closed doors, "for fear of the Jews" (John 20:19). There is one of the keys to the matter. We can usually point to at least one "good" reason for our fear. Then we accept the bad reasons as also valid. Reason feeds even that which is unreasonable.

Suddenly Jesus appears in the midst of the disciples who are behind locked doors. His greeting is, "Peace be with you" (John 20:19). He shows them his hands and his side, then repeats, "Peace be with you," and adds, "As the Father has sent me, even so I send you" (John 20:21).

Strange words in such a frightfilled situation. Slow down your pulses. Relax. Breathe easy. There's more to come. The end is not yet. You shall go as I went.

Jesus goes on, "Receive the Holy Spirit." Then he becomes really heavy, "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23).

Who of us can receive that and believe it? Do you forgive sins? Do you retain sins?

It blows you away. Before Jesus promised the Spirit and power, he blew his breath onto the disciples.

There is a connection between wind and Spirit. We usually see that as being in the unknowable source. I can't agree with that. We know the source of wind and we know the source of the Holy Spirit.

A more significant connection is in their power. The rushing wind ushered in the power of that first Pentecost (Acts 2), when 3,000 souls were saved, and day by day more were being added.

That is a beautiful power. To see God's Spirit at work in people is probably the most beautiful sight on earth. It turned impulsive Peter into the genuine rock upon which Christ builds the church even today. It turned an egotistical Saul, bent on ridding the world of Christ-followers, into probably the most avid follower of Christ ever seen in the world.

It is also a frightening power. Thomas, one of the 12, reacted like most of us do today. He had not seen Jesus but was told of his appearance and the Spirit commissioning (John 20:24-25). He refused to believe in this latest strange message about Jesus. There were too many unanswered mysteries already. You can stand only so much believing without seeing.

To believe more is too frightening. It might mean risking a walk on water. Venturing into languages that sound weird. Serving Christ in contexts that seem sacrilegious. Offering healing when physicians say there is no hope.

We play it safe with Thomas. If or when we see, we confess, "My Lord and my God" (John 20:28). Our Lord graciously receives even such weak confessions. But he says, "Blessed are those who have not seen and yet believe" (John 20:29).

Let's receive this power. Sadly, a vast majority of us believers in the Western world are unable to accept much of the Spirit. We are too frightened of the power. It sets us free to bind and loose, to hurt and heal.

Yet there is a growing awareness among us that we need this power. We need to know God's Spirit more intimately. Our spiritual capacities are too limited and too fractured. Many in the world laugh at our insecurities and impotence. They see us following the world's models and living in the world's mold.

The power is there for the taking. It is more than speaking in tongues. It is more than a new vocabulary. It is more than singing certain choruses. It is more than a new song. It is more than laying on of hands and emotional encounters.

It is being open, open to God, open to his Spirit, open to truth, open to people, open to hope, open to love, open to life, open to confession, open to repentance, open to faith.

It is closing our faith on God's promises—all of them. It is closing our faith on sin—forgiving and not repeating. It is closing our faith on healing—saving souls, bodies, minds and hearts. It is closing our faith on peace—peace within that spills over into oases of peace the world over.

Do not fear the Spirit. He comes to give us peace and power. *Bernie Wiebe*

THE MENNONITE

centennial

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Four images for mission/evan

Robert Hull

The congregation as family. Paul Miller of the Associated Mennonite Biblical Seminaries (Elkhart, Ind.) explores the first image for mission/evangelism in his book *Leading the Family of God* (Herald Press, 1981). Miller contrasts the family model of a congregation with the corporation model. Rather than a hierarchy of responsibilities, with some giving orders and expecting deference in return, the congregation is seen as a family.

A congregation working together to define its mission and to organize its strategy needs no less sensitivity to its members than a family with teenagers talking through its summer vacation plans. The congregation becomes family in the way its members regard each other: "Treat every older man as your father, every older woman as your mother and every young man as your brother" (1 Timothy 5:1). (We might label this image "ME-O" since it has no particular strategy.)

Leading the Family of God is a rich wellspring of ideas to renew our excitement about the potential of the congregation where we are members. Have you not seen? Have you not heard? Our excitement can be contagious.

Here is how I would tell someone about my experience in such a Christian congregation: *salvation experienced.* Salvation is less a proclamation than an experience: the experience of others who care during troubled times, the experience of mutual aid—of being called upon to serve as well as receive, the experience of meditatively and worshipfully deepening one's familiarity with Jesus Christ, the experience of affirmation for the servanthood use of one's gifts, the experience of having one's horizons expanded by biblical perspectives, the experience of repentance, the experience of loving disagreement and hard-won consensus.

I have personal stories to illustrate each of these experiences. They are stories I can tell my parents, my sister's family or my brother, none of whom are church members. They are my way of saying what walking with Jesus Christ has meant in my life.

The congregation as extended household. Win and Charles Arn, authors of *The Master's Plan for Making Disciples* (Church Growth Press, 1982), draw upon the Greek word "oikos," which means "household" or "citizen." To capture the sense of an extended-family household as the Arns use the term, we should think of a family reunion or, better yet, a wedding reception.

It is from these relationships—family, friends, work associates—that we are most likely to invite others into the church. Studies indicate that 75-90 percent of church growth occurs through invitations by church members to people in their "extended families."

The congregation with an intentional mission/evangelism strategy focuses its efforts to reach these most receptive potential church members. In its small groups, each member supports the others' outreach attempts. Small group members pray for the receptivity of the Holy Spirit in the lives of the potential church members; they make themselves available to help the invitees feel welcomed and wanted in the church.

This effort to reach potential church members in the extended families (oikos) of present church members is the most natural form of mission/evangelism. Church growth author Ralph Winter labels it "ME-1," since it requires the least crossing of language, cultural or other barriers.

The congregation as home for the homeless. Mission/evangelism number two (ME-2) efforts to plant new churches across a language or cultural barrier provide our third image.

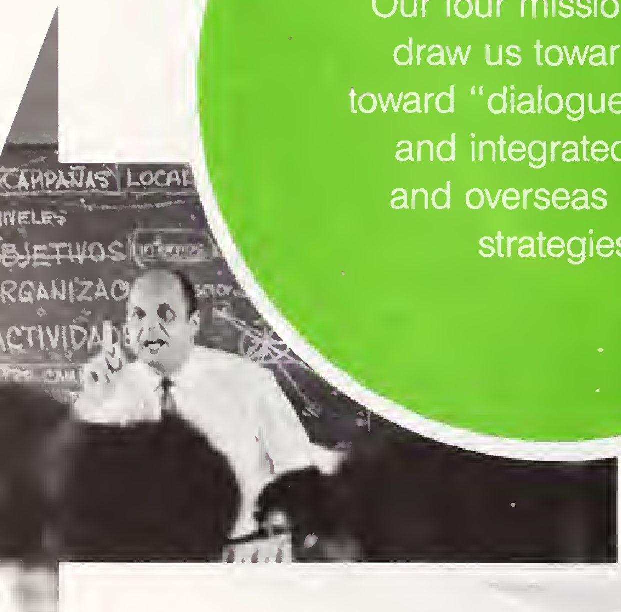
Mennonites' continuing sense of striving to maintain minority values despite the opposition of the dominant society may lead us to people who share our receptivity to the good news (Ephesians 2:13-14).

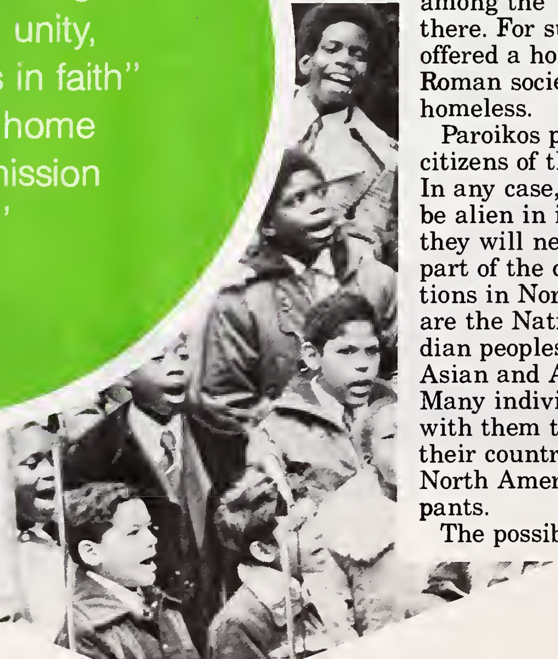
Minority groups resident in a dominant society were identified by the biblical Greek term "paroikos" or "resident alien" (in contrast with "oikos" or "citizen"). Biblical scholar Jack Elliot, in *A Home for the Homeless* (Fortress Press, 1981), examines 1 Peter as a letter to churches in Asia Minor which were growing rapidly among the "resident alien" populations there. For such peoples the church offered a home amidst a dominant Roman society in which they were homeless.

Paroikos peoples may or may not be citizens of the land where they reside. In any case, they know themselves to be alien in important ways. Somehow they will never quite be identified as part of the dominant society. Illustrations in North American society today are the Native American/Native Canadian peoples and ethnic Hispanic, Asian and African refugee immigrants. Many individuals in these groups carry with them the sufferings of warfare in their countries of origin, wars in which North American societies were participants.

The possibility of one resident-alien

'Our four mission images draw us toward unity, toward "dialogues in faith" and integrated home and overseas mission strategies.'





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'Mennonites' continuing sense of striving to maintain minority values despite the opposition of the dominant society may lead us to people who share our receptivity to the good news.'

people reaching out to another is illustrated by the early General Conference "foreign mission" to the Hopi, now a "home mission." Mennonite missionaries H. R. Voth and J. B. Frey were invited to work among the Hopi in part because Mennonites as a peace church shared life-affirming values with the Hopi. Peacemaking Mennonite Christians were "good news" to the Hopi, who had experienced militaristic Christians. This overriding factor of similar peace testimonies among two minority peoples lessened the importance of other language and cultural barriers.

A similar recent illustration is pastor Adam Liu of the Santa Clara (Calif.) Ethnic Chinese Mennonite congregation in the United States when he and his family emigrated from Taiwan, where his sons were denied recognition as conscientious objectors. The peacemaking Mennonite faith of the Liu family was more important to them than their citizenship in Taiwan, important enough to reach out to other Chinese immigrants and invite them into a new Mennonite congregational home.

I believe there exists another paroikos population in North America today, one not different from the dominant society in language or culture but resident alien nevertheless. I call them "refugees from North American militarism." They are the sons and daughters of the dominant society who have turned their backs on the militarism and the imperialism of their own countries. Among them are people to whom a testimony of experience that Christ is our peace may be an invitation into a "home for the homeless." This is my personal testimony and that of a number of others now at home in the Mennonite churches.

The congregation as missions-society partner. Our fourth image derives from the Latin term "societas," which translates much of the Greek term "koinonia." Societas was Paul's model for a mission society, commissioning him to cross land and sea to take the gospel to culturally distant peoples (ME-3).

Societas in Roman legal documents was a partnership formed to carry out an agreed-upon goal. The foundation of the societas was that the partners were "of one mind" on the goal and their strategy to reach it. The partnership endured as long as this "common mind" continued.

Philippians and the Corinthian letters are examined by Paul Sampley (*Pauline Partnership in Christ*, Fortress Press, 1980) in the light of the societas/koinonia analogy. Paul thanks the Philippians for their "partnership in the gospel from the first day until now" (Philippians 1:5). Later, he says, "no church entered into partnership with me in giving and receiving except you only; for even in Thessalonica you sent me help once and again" (Philippians 4:15-16).

Philippi was Paul's sending missionary church. The Philippians were so "of one mind" with Paul that he was the traveling agent of their partnership. As such he was entitled to reimbursement for expenses. He received payment even as he subsidized the partnership by his tentmaking at Thessalonica and Corinth. In fact, the Corinthians became angry that Paul refused their contributions while accepting gifts from Philippi (2 Corinthians 11:8-9, 12:13).

What was the difference between Corinthian contributions and Philippian contributions? Paul was unable to establish partnership in mission with the Corinthians and the Thessalonians; they were not "of one mind" among themselves (1 Corinthians 1:10-17; 1 Thessalonians 5:12-22). Their internal divisions did not permit them to become sending churches in the mission society for which Paul was the agent.

Can we learn the lessons? If the salvation we have experienced in our home congregations (ME-0) is good news to our extended families (ME-1), if the testimony that "Christ is our peace" can provide a home for the homeless in North America (ME-2), do we remain united, "of one mind," as we turn our attention overseas (ME-3)? Could Paul have established a partnership in mission with a Mennonite congregation which demonstrated much concern for conscientious-objector provisions for its own young men but little concern for whether Central American or Colombian Mennonite young men could obtain such recognition by their governments? Would Paul have accepted commissioning as a mission partner of a congregation wishing to send him to Zaire (ME-3) but showing little if any interest in reaching out to black Americans (ME-2) in the local neighborhood to invite them into the "household of God"?

Our four mission images draw us toward unity, toward "dialogues in faith" and integrated home and overseas mission strategies. Then will the church know the full measure of Jesus' farewell prayer to God, "the glory which you have given to me I have given to them, that they may be one even as we are one" (John 17:22). •

Backyard fellowship space of Koinonia—used a lot

The second stage of church growth

David Shelly

The Koinonia Fellowship of Chandler, Ariz., has reached its second stage. That's the perspective—and the challenge—offered by Calvin King, pastor of the suburban Sun Belt congregation about to enter its 10th year.

"When we begin a church, we begin with certain assumptions," he explains. "The early years include establishing a core group, survival and a great deal of coming and going."

He adds, "Now we're at a new stage of trying to identify what it is to be faithful. We're viable. For us the challenge now is to move from survival and not settle for complacency. How do we weigh the best of what we are and be evangelistic—reaching out?

The Koinonia Fellowship was not one of those brainstorms that spring quickly into reality. Planners had talked for a long time about the need for a Mennonite congregation in Phoenix's fast-growing suburban East Valley before anything really happened—about 10 years, recalls Don Yoder, then pastor of Trinity Mennonite Church of Glendale.

The decision to get moving finally came in the mid-1970s when several families from the East Valley were driving 25-30 miles to attend other Mennonite congregations in the Greater Phoenix area. Many more young families were moving into the area, home of Arizona State University, Mesa Community College and a diversity of housing projects in a variety of price ranges.

From the first, Koinonia was an inter-Mennonite church-planting project involving the Pacific District Conference (GC) and Southwest Conference (MC). Beginning with a weekly Bible study, a small group soon started holding regular Sunday afternoon worship services. Don Yoder served as guest minister at the first meeting in February 1976 and soon afterward accepted the call to become pastor on a part-time basis.

Morning worship services began on Aug. 1, 1976. The next month 19 people signed the charter, including the first person to receive baptism, Felix Arriaga.

After meeting in turn in a savings and loan community room, a preschool and a rented church building, in 1979 the congregation decided unanimously to begin searching for land for a permanent church site. A geographical area was outlined, but prospective locations

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For us the challenge now is to move from survival and not settle for complacency.

The kind of baptistry (swimming pool) probably not used by many churches. It is in the Koinonia meetinghouse back yard.

kept falling through.

"We kept looking," remembers Yoder. "Many times we thought we found a place, but something didn't work out."

One day in February 1980 Yoder got a call from a real estate friend, John Voth, with an unexpected message: "I'll take you and show you where your new church is going to be."

The transaction was unusual from the start. The seller did not want it generally known that the property was on the market. Without advertising, Voth was to handpick a buyer. He chose Yoder and the Koinonia church.

The site turned out to be a 3.9-acre plot with a large custom-built ranch house on it, owned by *the* Dennis and Judy Dobson. The Dobson name looms large in the East Valley, which had been the Dobson Ranch before metropolitan Phoenix's rapid expansion. The property sits on Dobson Road by Dobson High School near the Dobson Ranch Shopping Center.

Yoder talked to Judy Dobson about the Koinonia church's needs. She expressed the concern that, above all, the property not fall into the hands of a developer who would divide it up and tear down the house.

"What would you think of your property becoming a church?" he asked.

"I'd feel good about it," she said.

Not only did the Dobsons agree to sell the property, they donated $40,000 in the form of a discount from its appraised value. More funding help came through grants and loans by the two district conferences, Mennonite Foundation and Church Extension Services.

The church has found the lovely home to be a fine temporary location for services. One wall needed to be taken out to make a meeting room for 100 people. A master plan is now being made for long-term development of the site. Meanwhile the back yard serves for frequent outdoor fellowship meals in the Arizona sun. Baptisms take place in the swimming pool.

"It's an ideal property," comments King. "Any number of people have told us that if we ever think of selling, be sure to let them know. It's probably worth triple what we paid for it."

Spurring plans for future development are two factors: the church's changing needs as it grows and city zoning requirements. The city of Chandler granted a variance for the congregation to meet in the house but with the understanding that a church building would soon be in place with adequate parking facilities.

The master plan depends in part on what the church decides it wants to be, notes King, who took on full-time pastoral duties in 1984.

"We talk about quality versus quantity. I don't think they're mutually exclusive. Rather it's a question of relating and reaching out to people around us. I'm not saying we want to be a large church. The architect says we could design a building on this property that would seat 600, but I don't think that's what we want to do. When we reach a certain stage, say 250 or 300, I'd like to see us become a supporting catalyst for another emerging church. I know it can be done."

Starting with 19 members in 1976, Koinonia has experienced steady growth. By Oct. 1, 1980, the total had doubled to 38. Today's congregation has a membership of 60, with an average attendance of 85.

The church is characterized by a high percentage of young families with mobile lifestyles, balanced by a number of longtime members. The majority of the people have had some kind of Mennonite background or some prior acquaintance with Mennonites. Not too many have come from the general community, something which King would like to see change.

"Image is something we're working at," he notes. "We've done a bit of advertising. The outreach committee is looking into a local mailing."

There is plenty of room for growth, he adds. Chandler, a southeastern suburb of Phoenix, has tripled in the past five years from 20,000 to 60,000 people. Projections are for the city to grow to 200,000 in the next 5-10 years.

"I hope for Koinonia that we can be an integral part of the continued growth in this area," says King.

Though Koinonia is still a young church, it is maturing. Now Phoenix-area Mennonites are looking seriously at the need for another congregation, which would be the 11th in the urban area.

Yoder points to a similar situation prevailing a decade ago—a good number of Mennonite families living in the rapidly expanding northwestern suburbs of Phoenix, a good distance from existing congregations. Local pastors have unanimously affirmed that they should be planting another church, though exact location and timetable have not yet been decided. Yoder is responsible for carrying forward the dialogue and discussion.

"I hope it doesn't take 10 years this time," he says.

"The question is, How do we get started?" asks King. "We'll be moving ahead. Church planting possibilities abound in the Southwest. It's exciting to be here and to be a part of it." •

Biblical church planting fire

Marco Guete

"I have come to bring fire on the earth, and how I wish it were already kindled" (Luke 12:49).

At Goshen (Ind.) College I learned to know Anabaptism. I identified strongly with the concepts of peace and justice. However, the thing that struck me most was the fire that the Anabaptist leaders had in the 16th century, much like that of the first-century church. This was a fire of discipleship, a fire of multiplication and a fire of growth in evangelism.

It makes me sad when I see that for many churches today—when it comes to discipling and evangelization—the fire is barely a half-burning piece of kindling wood.

Pastor Guete (left) and another member of Comunidad de Fe (right) perform a baptism.

My own journey to faith was a long one. I was born in 1951 in a small village in Colombia called Lorica. My father was Catholic and my mother was of Jewish descent. Both my elementary and high school education took place in Catholic schools. At the age of 15 I had a great interest in entering a Catholic seminary, but after many disappointments I abandoned that plan completely. For years I was heavily involved in the occult.

In 1970, at age 19, I married Sandra Garcia, and in that same year we moved to New York City. In New York I worked for an export firm and traveled frequently between the United States and Colombia. Later I opened my own export business. Our conversion to Christianity occurred in 1974 in a Pentecostal church.

I became acquainted with the Mennonite church in New York through Julio Dueñas, pastor of the Iglesia Menonita Cuerpo de Christo (Body of Christ Mennonite Church) in 1979. Eventually I became associate pastor. Then the opportunity came to study at Goshen College through a scholarship from the Commission on Home Ministries (Hispanic Ministries).

My present work as a church planter began after I finished two years in the Hispanic Ministries program at Goshen and moved to Chicago to continue studies for a master's degree at Northern Baptist Theological Seminary, again with CHM support.

Upon entering the master's program in 1983, I and fellow-student Miguel Espindola started a new church, which is now Comunidad de Fe (Community of Faith). The congregation is the result of years of prayer and a vision of growth by Grace Community Church of Chicago, which gave us the use of its building plus economic help in the first months. We feel loved and supported by them, and they have been an inspiration for us.

Strategy. The English-speaking brothers and sisters of Grace gave us names of Hispanic families. We also went out to walk the streets and get to know the community. Soon we began Bible studies in two homes—Miguel with one group and I with the other. The strategy was to make disciples. We spent a year working with five families and holding a service of worship in the church on Sunday afternoons. The group was greatly strengthened with the arrival in February 1984 of an extended family composed of five families brought by Elsa Gonzalez.

After a year of struggle, failures and small victories, we began a special Bible study with an Anabaptist discipleship emphasis for 11 people who have committed themselves to tithing, giving offerings and doing the supreme work of the Great Commission. This group is preparing itself for one year with a weekly meeting of two or three hours.

We also meet in a group of 30 people, including adults and children, on Saturdays at 6:30 p.m. for a service of praise. The majority are first-generation immigrants. Many are established with their own homes, and some have businesses. To date 14 people have been baptized.

Miguel and I served as co-pastors for 15 months until this January, when Miguel established a new work, Comunidad y Compromiso (Community and Commitment), with five families in the north of Chicago. We are giving financial help for the new church and are beginning a bookstore with the intention of creating a mission fund for establishing new churches.

How the General Conference and you can help stoke the fire in Hispanic ministries. Many English-speaking brothers and sisters have asked how they can help us. This is my answer: (1) Help us to grow in a healthy way by not receiving pastors and churches that aren't committed to Anabaptism. We want leaders with Anabaptist training, preferably from a Mennonite college or Associated Mennonite Biblical Seminaries. (2) Help us economically in the training of leaders in theological institutions. (3) Invite us to present our vision of growth, peace and justice to your local churches.

Plans and objectives for the future. Our aim is to form a group of disciples with a Christian commitment and with a strong Anabaptist emphasis on peace and justice. Each one of them will try to win one or two people—friends, relatives or neighbors—and when these have been converted, they will continue discipling. In other words, each disciple will be multiplied once a year. For example, we have 11 disciples the first year, 22 disciples the second year, 44 disciples the third year, 88 disciples the fourth year and 176 disciples the fifth year.

With this number of 176, our thought is to establish two new churches. This will not be easy, but with the help of God and the commitment of brothers and sisters, we will achieve it. It is biblical. •

Sent or dragged into mission?

Raymond Bakke

Jeremiah calls refugees and ethnics to mission. Jeremiah is a directive text to the refugees and to the ethnics themselves. It is the only private letter in the whole Bible explicitly written to urban refugees. Jerusalem had been destroyed by Nebuchadnezzar. The prophet Jeremiah, who was left behind, wrote a letter of encouragement—a pastoral letter to the exiles—to the ethnics who were living dispersed within Babylonian culture. And in that letter, 29:4-8, we get several principles.

First, the Lord says to the Israelites, "to all the exiles whom I have sent into exile." Notice the word "sent." It always means mission—in either Testament. "Whom I have sent." Wait a minute, Lord; wait a minute, Jeremiah. You got it wrong. Nebuchadnezzar dragged us over here. And the Lord says, "I sent you"?

Point two. "To exile." Verses 5 and 6 say things like "build houses, live in them, plant gardens, take wives, put down roots, don't decrease." The word to exiles is to put down roots, invest in the new place where you are.

Point three. Verse 8 says to seek the shalom or the peace or the welfare—a pregnant biblical Hebrew word—seek the shalom of the place where I've sent you. Pray to the Lord on its behalf, for in its welfare you will find your welfare. One of the things we need to teach exiled refugee ethnics is that the Lord has sent them on a mission to us and that they need to put down roots and they need to pray to the Lord on behalf of their new city, to seek the welfare of your denomination, church or even your own alien group. It says to seek the welfare of the city. And the Lord says he will bless.

The second perspective (the first one is theologically to remember that God is doing this) is the ministry *of* the ethnics, not ministry *to* them. When I talk about senior citizens in the church I talk about the ministry *of* the senior citizens, not paternalistic ministries to them. When I talk about the youth ministry in the church, I want it to be the ministry *of* the youth, not ministry by other people to youth. That's paternalistic. When I talk about ethnicity I ask, "What has God brought them here to do for us?" Why is God bringing all this new wine to us? It's not a question of what are we going to do to them. What is God calling them to be and to do? I think we need that perspective to deliver us from paternalism.

As we see people in need walking along the streets of life, what is our response? Do we accept our mission as God's "sent" people or do we wait until we are dragged into serving those in need?

Have you ever studied what happened to the Israelites in their exile? It was a good thing that the temple in Jerusalem was destroyed. Of course, the shekinah glory was missed, but when you don't have the shekinah glory you rediscover the doctrine of angels as they did in the Diaspora (dispersion). If you don't have a temple you invent synagogues as they did in the Diaspora. If you don't have Hebrew culture, you're forced to translate the Bible into Syriac and Greek as Israel did. You're forced to become pluralistic in your cultural context. You're forced to scatter around the world, and that's precisely the reason the church in the first century grew and spread.

Almost every one of the 10 most common reasons given for the spread of the early church—by Michael Green or Adolf Harnack or anybody else—are evident today. If you study them, you understand that God is teaching us new lessons today, or he wants to, about new models, new translations, new liturgies, new celebrations, new connections, new networks, new resources scattered all over the world, popping up all over the place.

Thirteen percent of Paris is Algerian. That is, 300,000 Algerian refugees live in Paris. Hundreds of thousands of Turks live in cities in Germany. The largest colony of Japanese outside Japan is in Sao Paulo, Brazil, a city of about 13 million people—the largest city in South America—where 1 million Japanese live. The task of missions then is to help the church of Brazil in a kind of triangulation of missions. Obviously the church of Brazil doesn't know how to reach the Japanese any more than we know how to reach the Polish or the Spanish. The task is to help the church in Japan help the church in Brazil reach the ethnic immigrants in their city.

And foreign missions is facing the same problem we face here. For if there is any phrase that has meaning today in missiology, it is "mission on six continents." Mission now is on six continents without question. Asianization, internationalization and urbanization are three facts which are changing your life and mine.

But we can either regard this as God sending us into mission or we can resist, hold back and be dragged into his witnessing people.

Raymond Bakke, professor of ministry at Northern Baptist Theological Seminary, Chicago, gave an address, "The World at Your Doorstep," to a consultation on "Reaching Ethnics for Christ," Nov. 16-18, 1983. The above comments are excerpts from Bakke's speech.

Coming to a stand on abortion

Duane Heffelbower

A clipping hangs on our kitchen bulletin board. "So instead of loving what you think is peace, love other people and love God above all. And instead of hating the people you think are warmakers, hate the appetites and the disorder in your own soul, which are the causes of war. If you love peace, then hate injustice, hate tyrrany, hate greed—but hate these things in yourself, not in another" (Thomas Merton, *New Seeds of Contemplation*, New Directions, 1961, p. 122).

On Jan. 13, Cathryn Passmore showed her multimedia production "Now Shall the Desert Bloom" at Mennonite Community Church in Fresno, Calif., where my family attends. Through that presentation I became convicted of not applying the principle Thomas Merton was talking about to the issue of abortion. I realize now that I had avoided taking a firm position on the subject because of my own confusion of values, a confusion which I had laid to rest in other areas while leaving abortion as an open subject. I realized that talking about "those people out there" or "what about the situation where . . ." had blinded me.

No one asks that I solve the problem of unwanted pregnancy in the Third World. If I can help, that is good. But the answer to that problem and my personal response to people near me now are not necessarily related. Middle-class, caucasian Mennonites like me are daily making choices which affect the lives of those near them, and I am now convinced that I have been part of the problem.

What are the options for a middle-class, caucasian Mennonite teenager living in the United States who finds herself inappropriately pregnant? There are two choices at the threshold: (1) Have the child. (2) Don't. The consequences of having the child? (1) You have a child. (2) You and your family are subjected to intense embarrassment which will never go away completely. (3) You risk rejection by your church. (4) You will miss a semester of school—more or less. (5) There is some health risk which might be avoided by not carrying the child to term.

This untitled woodcut by the artist Kit Herschberg possibly symbolizes some of the ambiguities we feel at times. But in spite of these shades of gray, we need to deal honestly with our convictions.

You may embroider these potential consequences as you wish. My purpose is not to be exhaustive but illustrative. My question is, Which of these potential consequences justifies killing the child? I realize that by using the phrase "killing the child" my hand has been tipped. You now know how I come out. The child will be born alive unless someone intervenes and prevents that. You will be alive tomorrow unless someone or something intervenes. Where is the difference? My purpose here is not to convince, cajole, whine or preach. My purpose is to confess. Until recently, I was not satisfied that an abortion was killing. I am now. Many abortions occur spontaneously in the normal course of events. Many other people die spontaneously in the normal course of events. My understanding is that helping the process along is killing.

By accepting abortion as a quiet way to avoid embarrassment and the disruption of a school year we elevate our own convenience over the life of another. By not providing support structures within our congregations for women who find themselves with an unwanted pregnancy and by accepting an ethic that says it is OK to kill your grandchildren but not to put them up for adoption we become part of the problem.

In encouraging girls who are children themselves to give birth and raise other children rather than place them for adoption, we do wrong. We need to understand that the question If not abortion, what? must be answered by me and you as Christians. If I cannot work to provide the caring needed to create a better option for women with unwanted pregnancies and if I cannot root out the injustice in my own heart which looks down at women who find themselves in that situation, I am personally participating in the killing. God have mercy.

Duane Heffelbower, 1111 K St., Reedley, CA 93654, a member of the General Board of the General Conference, is an attorney practicing in Reedley. He is and has an adopted child.

A few will try to con us

Dorothy Nickel Friesen

The following is a true account. Names, places and events have not been changed to protect anyone. The time was Sunday, Oct. 21, 1984, 1 p.m. I had just finished eating my lunch of pancakes when the phone rang.

"I have a collect call from Ken Coblentz for the pastor of the Mennonite church. Will you accept the charge?"

"Yes, I will."

(Operator goes off the line.)

"Praise the Lord! Praise the Lord! I found a Mennonite pastor!"

"May I help you? Is there something you need?"

"Praise the Lord! I'm in terrible trouble. I've got a lot of problems. I knew you would be able to help. You see I'm here in Solomon, Kansas, at a truck stop."

"Solomon? Just where is that? I'm new here and don't know the towns real well."

"Just 14 miles east of Salina. You see, I hitched a ride with a trucker here, and now I'm waiting for a ride home, but I have only 62 cents and really need some money. I've been in an accident and my wife's back got broken and we're on our way to Edmonton, Alberta, which is home."

"You are a long way from home. When did the accident happen?"

"Oh, last week. You see, I'm an ex-Amishman and you might say I'm the black sheep of the family. I ran away and became a truck driver. You know, one of those 18-wheeler kinds. I think the Lord is trying to tell me something. I was in Florida driving my truck when a school bus came out of nowhere and I had a choice to make: either go off the interstate overpass or hit a bus with little kids. I managed to stop the truck by jackknifing it, but I really got hurt and so did my wife, Mary. I've seen the light. I'm going back to my community. But it's a long trip."

"What do you need the money for?"

"A bus ticket home. I've got a ride to the Canadian border and then I need to buy a ticket, which costs $165 to get home. I can't call my pastor, Roger Hochstetler, at home because he doesn't have a phone. It's against their religion, you know. I need the money pretty quick 'cause this trucker is about to leave and we have to go along."

"I'm surprised your wife is traveling. I thought she had a broken back."

"Well, we're not sure it's broken. It's swollen real bad and pretty red. But we couldn't afford a full body cast, so we decided to try to get home and then we'll take care of it."

"Well, I don't think I can get $165 to you. You are calling Manhattan, which is quite a bit farther away from the truck stop than Salina is. Have you tried to get help from someone there?"

"Yes, ma'am, I did. The Salvation Army says we're not in bad enough shape and so we didn't get any help."

"What about the police? They sometimes know of agencies that help people passing through."

"Look, I haven't broken the law."

"I didn't say you had. But sometimes the police are able to offer help in emergency situations."

"Well, we really need the money. If you could wire me the money, I'd be grateful. I could even do some work to pay you back."

"What kind of work do you do?"

"Well, it would have to be quite a while down the road. You see I got hurt pretty bad in the accident, and the doctor says I can't do anything for a long time."

"I suggest you call someone in Salina. I don't have that kind of money and our church is a small fellowship. Does your home church know you need help? Does your family realize you are hurt?"

"I have no way of contacting them."

"You do have a ride to the Canadian border. That gets you much closer to home. Maybe you should take this ride and keep on going."

"Yes, you're probably right. I haven't eaten and I'm real hungry. But I thank you for listening."

"I'm sorry I can't be of more help. I hope your life gets better. Maybe going home will be the best thing."

"I sure hope so. Thank you. God bless you."

"Good-bye."

"Good-bye."

Later I contacted Roger Hochstetler in Edmonton, whose name my caller had mentioned. He has never heard of a Ken Coblentz. I was the fifth person to call and ask about an ex-Amishman needing money. The calls have come from Kansas, Texas and Louisiana, from pastors of Mennonite churches as well as one from a Nazarene pastor. The story from one person was different: he now needed $180 and was going to start dairy farming in Alberta.

Sometimes in our work there are a few con men. But we can never know when the voice asking for help is the voice of Christ needing food, water or shelter. This time my only cost was a collect phone call.

Excuse me, I hear my phone ringing. . . .

Dorothy Nickel Friesen is the pastor of the Manhattan Mennonite Fellowship, 1221 Thurston, Manhattan, KS 66502.

We can never know when it may be the voice of the Lord at the other end of the phone wire. Sometimes we may be "conned."

Pastors of evangelical Christian churches need to acknowledge that wife abuse takes place in their congregations, says an evangelical Christian counselor who has done a national study on the subject. "I dare say it is in every church represented here," James Alsdurf told a recent meeting of evangelical ministers in Minneapolis. His study found that some pastors tend to link a husband's violence to the wife's failure to be submissive in marriage. Alsdurf said Christians must obey the biblical call for mutual submission in marriage.

The time is now for Christians to work for social justice, according to Tony Campolo, educator, author and evangelist. Campolo spoke about social justice and the current possibilities for Mennonites in a series of lectures March 26-27 at Bethel College, North Newton, Kan. When asked what he would like to see happen at Bethel, he said, "I would like to see a group of lovely people who, to a large degree, are enjoying the American middle-class lifestyle, become radical revolutionaries for God." The time has come, he said, "to forget about being Mennonite and to start being kingdom people."

'It's a church problem'

Youth council discusses alcohol consumption

Newton, Kan. (GCMC)—The annual Churchwide Youth Council met May 6-12 at Camp Mennoscah near Murdock, Kan. The 30 district and provincial youth workers from the General Conference and conference youth workers from the Mennonite Church were joined by Student Services personnel from Mennonite Church and General Conference colleges, also meeting in Kansas, for a dialogue on a common area of concern—the abuse of alcohol among teenagers and young adults in congregations and on college campuses.

Discussion moderator Ruth Guengerich, director of student life at Hesston (Kan.) College, centered the dialogue on three themes—what we know, what we want to know and what we should be doing.

Speaking from her experience as director of student services at Eastern Mennonite College, Harrisonburg, Va., Peggy Landis said that alcohol is the current drug of choice on campus and that 75 percent of all discipline problems are alcohol use-or misuse-related (EMC's abstinence policy makes any use misuse). Her staff stresses prevention, working with residence hall assistants on intervention and education of students on the effects of alcohol abuse.

In response to recent concern about alcohol abuse on Mennonite Church college campuses, EMC, Goshen and Hesston colleges have collaborated on a report to the Mennonite Board of Education calling for open dialogue on the alcohol question among Mennonite teenagers.

Vic Reimer critiques newsletters.

An estimated 50 percent of Western District Conference youth have tried alcohol, reported youth director Laurie Voth Regehr. Even so, she added that from conversations with youth and youth sponsors her belief is that alcohol misuse was a larger problem in the 1970s than it is in the '80s.

Regehr said the chief reason that youth experiment with alcohol is peer pressure, and other youth workers agreed. She asked that emphasis be placed on positive peer pressure and modeling from non-drinking youth.

Citing early results from a Mennonite Church survey, associate secretary for congregational youth ministries Lavon Welty told the group that more high school males than females have tried alcohol and that many go to the church colleges with knowledge about the effects of abusing alcohol.

Participants stressed that alcohol education is not just a high school or college issue. It's a church problem.

Concluding the discussion, Guengerich commented that colleges often feel they take the brunt of the blame when students misuse alcohol.

The group suggested creation of a task force to facilitate conversation on alcohol abuse among the Mennonite colleges, high schools and conference youth workers. James Dunn, GC secretary for young adult and church school education, and Orville Yoder, associate executive secretary for the Mennonite Board of Education, were asked to give leadership to further study on the issue.

Throughout the four-day meeting, seminars were available. James C. Juhnke, history professor at Bethel College, proposed an oral history project in which youth would interview older people in Mennonite congregations, "bringing hope for the future by hearing stories of the past."

Vic Reimer, Newton, Kan., critiqued samples of newsletters produced by youth workers and gave pointers on improvement.

Two MC youth workers, Tim Martin (Lancaster Conference) and Jesse Glick, gave seminars on youth evangelism and on management of time and talents, respectively.

Robert Hull, GC secretary for peace and justice, reported on procedures being outlined by Selective Service for classification of conscientious objectors. He urged youth workers to have teenagers document their stance now because "there won't be time to do this once mobilization begins."

Next year the Churchwide Youth Council will meet in Ontario. *Susan E. Janzen*

Henry and June Friesen from Winnipeg have found a busy niche in Neuberg, Germany, ministering to refugees from many countries. Their work includes Bible studies, language instruction, a used clothing service, a lending library, counseling and anything else that helps refugees who are in the process of settling in "feel at home." "The only thing we can really count on in our work is change," Henry remarks. Recently a group of 70 Ghanaians moved to Neuberg, and the Friesens started English Bible studies and church services for them. The Friesens report that they hold Sunday evening services in their apartment.

Henry and June Friesen hold Bible studies for refugees in their home.

David Quiring reported on May 28 that the Tenth Man Program, which helps new congregations purchase meeting facilities, is within $4,500 of their goal of a $50,000 grant for the San Francisco Chinese Mennonite Church. The remaining $4,500 is to be raised by June 30, when a check for that $50,000 is to be given to the congregation by Mennonite Men president Irvin Voth and treasurer Quiring.

Council on Church and Media formed

Chicago (Meetinghouse)—The Council on Church and Media (CCM), a successor to the former Inter-Mennonite Media Group, was formally launched at meetings here May 10-11.

The new council is to be a communications media forum for Brethren in Christ, Church of the Brethren and Mennonite churches. The founding meeting brought together both audiovisual and print communicators from media divisions, information service departments of church agencies, communication departments of church schools and church-related papers.

CCM will serve as a "media think-tank" and a "clearinghouse" of ideas and plans. Unlike the earlier Inter-Mennonite Media Group (which tried unsuccessfully to develop a TV special based on *Living More with Less*), the new council will not sponsor or fund major media projects. Rather, project groups will be formed around any joint ventures that emerge.

The proposed organizational statement called the new council a forum on "telecommunications." And at the request of participants, the founding meeting dealt with the use of video in the church. However, in the revised statement the term "telecommunications" was dropped in order to signal an ongoing agenda which includes both print and audiovisual media.

Ken Weaver, Harrisonburg, Va., will chair CCM; vice chairman is Stuart Showalter, Goshen, Ind., and executive secretary is Howard Royer, Elgin, Ill. All positions are voluntary. Nine organizations signed up as charter members; another seven expressed interest in membership.

Both the benefits and the limits of video came under scrutiny in the Friday plenary session led by Terry Vaughn, director of Electronic Media Services for the American Baptist Churches. He predicted that by 1988 one in three homes will have a video cassette recorder. He also said that a growing number of churches are buying this equipment.

Video was lauded as a "small group medium" (versus the mass communications capabilities of film and TV), with the ability to reach a visual-oriented generation. "It's the best thing we have," suggested Neil Klassen from Winnipeg.

Henry Renn, a youth minister at a Lancaster, Pa., Church of the Brethren congregation, called video "the wave of the future." He shared samples of his own work in using video for service orientation sessions, for visits to shut-ins and even for reports to his congregation. After he declared an interest in using video, a businessman in his church bought the equipment.

Others suggested that video is not good for conveying complex ideas. Further, Ben Cutrell from Scottdale, Pa., expressed a concern that video may be contributing to growing illiteracy.

Richard Kauffman from Elkhart, Ind., said that a new medium like video will not replace existing media. Other media, however, will have to adapt.

Vaughn showed numerous examples of his own work and gave helpful tips on production. "It's easy to do video," he said, "but it's hard to do it right . . . and to make it look like good video."
Ron Rempel

Pastor needed

Pastor needed for the Fiske Mennonite Church (membership 38). For more information please contact:

Albert Martens
Box 13
Fiske, SK S0L 1C0
(306) 377-4747.

Colombian Mennonites call for more evangelism

Cachipay, Colombia (GCMC)—Ten congregations and seven institutions reported to the 23rd annual assembly of Evangelical Mennonite Church Conference of Colombia, held here Jan. 29 - Feb. 2. Victor Rodriguez, pastor of the Teusaquillo Mennonite Church of Bogotá, led studies and workshops on Christian discipleship. Jose Chuquin, treasurer of the Mennonite Conference and director of World Vision in Colombia, was a presenter on the topic of Christian stewardship.

Business sessions called for a stronger emphasis on evangelism outreach. Four people from the conference are currently seminary students. The assembly voted to formalize a relationship between Mennonites and the Presbyterian and Reformed Theological Seminary of Bogotá, which would include students and professors. An active youth group of the combined Berna and Teusaquillo churches of Bogotá has formed a musical group to give witness to their faith.

Héctor Valencia was recognized for his contributions as executive secretary of the conference. Peter Stucky, son of Commission on Overseas Mission workers Gerald and Mary Hope Stucky, was installed as the new executive secretary of the Mennonite churches. Valencia was named adviser.

Principal needed

Iowa Mennonite School, Kalona, Iowa, is seeking a high school principal to begin July 1, 1986. A master's degree in secondary education is required.

Send letter of application and resume by July 10 or call Duane K. Miller, Route 2, Box 15, Wellman, IA 52356, phone (319) 646-2451.

The level of fear and uncertainty in Uganda today is worse than that of the difficult war years in Vietnam, according to Atlee Beechy, consultant in Mennonite Central Committee Peace Section. "In Vietnam there were lines of separation between the two sides. In Uganda the situation is much more fluid, with unpredictable violence popping out unexpectedly. That kind of violence makes living in Uganda a fearful experience."

Musa Gotom

Musa Gotom, chairman of the Nigerian Mennonite Central Committee Board and principal of the Theological College of Northern Nigeria in Bukuru, visited MCC offices in Akron, Pa., and Winnipeg in late March. His vision for the church in Nigeria is that "Christians from all nationalities will work together. The church is not just tribal or national." Gotom said that expatriates are still needed for specific tasks in development and church work. One major weakness in MCC's program in Nigeria, he said, is the short terms that workers serve. "When you've done three years, you've only begun to understand the people," he said.

New method found to destroy unexploded bombs in Laos

Vientiane, Laos (MCC)—In April, Americans celebrated the 10-year anniversary of the end of the war in Southeast Asia. But cluster bombs dropped during that war continue to kill Laotians living in Xieng Khouang province and other heavily bombed areas of Laos.

Laos was one of the most heavily bombed areas of the war on a per capita basis. More than two tons of bombs per person were dropped there during the war.

In the past few months alone, eight children in Xieng Khouang province have been killed by bombs lying in the soil, reports Linda Gehman Peachey, Mennonite Central Committee worker in Laos, who recently visited that province.

Health officials there report that in 1984, 51 people injured by bombs were treated at the hospital. Given Xieng Khouang's poor roads, one can only guess how many more people were injured by bombs but never made it to the provincial capital for treatment, adds Peachey, who is from Philadelphia.

Now, after years of searching for ways to detonate these unexploded bombs, often called bombies, "it appears that the pieces of a long-term solution are finally beginning to fit together," Peachey observes. Boua Van, an official of the Xieng Khouang Committee for Social and Veterans Affairs, has found a way to explode these tennis-ball sized cluster bomblets wherever they are found.

"In the space of about an hour, we managed to blow up five bombies," says Peachey, who saw the process during her Xieng Khouang trip. Boua Van placed two of the bombies in a small depression in the soil, added about two handfuls of dynamite, then laid a blasting cap, attached with wires to a portable electric generator, near the bombies.

"He covered the hole with dirt and we all moved 200 meters away to where the electric generator was. The generator was turned on and the bombies exploded," Peachey continues. "I was amazed to see that there was absolutely nothing left after the explosion except a round depression in the soil. The bombs had been literally blown to bits.

"I must admit that although I felt relatively safe throughout this procedure, I also felt nervous. My heart pounded and my hands wanted to shake as I tried to take pictures," she continues. "Dealing with ordnance is no picnic. Yet I feel satisfied knowing that five of these bombs have been forever laid to rest."

Officials of Xieng Khouang plan to organize several bomb disposal teams that will travel in the province, blowing up the bombs they find. MCC has agreed to provide one of these teams with a three-kilowatt electric generator, 300 meters of wire, some dynamite, blasting caps and a vehicle.

"We are committed to supporting this effort as much as possible. Americans must ultimately accept responsibility for the unexploded bombs since it is our government who put the bombs there in the first place," says Peachey. "Although this local effort may not be as dramatic as a bombie-beating tractor, an earlier MCC project, the fact that there is local initiative gives the project a much greater chance of success."

This is not MCC's first attempt to help Laotians detonate bomblets. In 1980 MCC had custom built a tractor designed to clear ordnance from bomb-plagued fields. But this experiment was not as successful as MCC had hoped it would be. For some reason, the tractor detonated only about one in four bomblets during initial tests. And no one wanted to drive the tractor. Lao drivers feared the tractor would detonate much larger ordnance, such as anti-tank mines, destroying the tractor and driver.

The tractor, minus its bomb-beating flails, is now being used to plow the soil and turn up bombies.

In 1982 MCC purchased and shipped 1,200 shovels to Laos so that farmers could more safely till their soil. Laotians using the traditional farming tool, a heavy broad blade hoe that is driven into the ground with considerable force, were often killed while tilling a field or garden. Although the shovels set off fewer bombs than the hoes, they are not efficient in clearing large fields and do not dispose of ordnance.

"Even though MCC efforts at assisting the Lao people in clearing their fields of unexploded ordnance have been less successful than we hoped, the tractor and shovels are a symbol of Mennonite concern for people still being killed by bombs left over from the past war," says Pat Hostetter Martin, MCC co-secretary for East Asia.

Resident couple needed

The Mennonite Disabilities Committee needs a resident couple to manage the Mennonheim Respite Care Facility near Goshen, Ind., beginning July 1. Christian human service experience preferred, especially with developmental disabilities. The one-year or more commitment includes room, board, medical coverage and allowance.

Contact:
Don Kauffman
Mennonite Disabilities Committee
1712 W. Clinton
Goshen, IN 46526
(219) 533-9720.

THE MENNONITE
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June 1985

COMMENTS

ZAIRE: First Njembe Graduate

In July, ISTK, the theological training school at Kinshasa, will be graduating thirty seniors of various denominations, five of whom are Mennonite from the Bandundu and Kasai areas.

One of the couples, Mr. and Mrs. Sambi, is the "first" from the Njembe tribe. How well we remember our "evangelistic raids" into Karuru some thirty years ago. The men wore loin cloths, red camwood was smeared over their bodies, and mud curls were in their hair. Their front teeth had been knocked out when they were children and later sharpened steel teeth were put in.

The women were dressed "topless" and wore brass bracelets on ankles and forearms. The chief's wives were distinguished by the amount of brass and beadwork. Young girls wore many strings of beads about their necks and hips, and all had their hair styled into mud pony-tails. A frightening yet fascinating scene!

The gospel was slow to penetrate that area. God called a young tribesman, Simon, who "defected" and came to the Nyanga mission to study. He provided the wedge needed to reach the tribe. "Uncle Frank" Enns, a pioneer missionary, had a great burden for the tribe.

Now we have the first graduates from there, a young man and woman, sincere, and dedicated to God. Going back and finding acceptance will be no lark for them. Back in the bush it is "survival of the fittest" in a spiritual sense as well as physical. Pray for the Sambis and our other graduates.
PETER AND GLADYS BULLER, AIMM

Staff at ISTK graduation, including missionary Peter Buller

TAIWAN: New Life in Chaplaincy Program

Miss Chen joined the chaplaincy staff of Mennonite Christian Hospital last year. As a young, single woman she has some advantages in relating to the unmarried staff as compared to the older chaplains. She recently took a course on the other side of the island in Evangelism Explosion, and has been teaching the process to the rest of the chaplaincy staff. Later they plan to have some other courses for other staff members. It has improved the response rate of patients, and they have become more aggressive in their follow-up with the churches. It is felt that there will be a definite increase in the number of people making commitments to the Lord each year.
ROLAND BROWN

Jake Harms

Canadian Coordinator Named

Beginning in September 1986, Jake Harms, presently pastor of the Sargent Avenue Mennonite Church, Winnipeg, Manitoba, will take on the responsibilities of Canadian coordinator for the Commission on Overseas Mission. This is a new COM position which has been in the dream stage for several years. Jake will work out of a Winnipeg office and will handle various tasks related to Canadian aspects of COM.

Jake will bring to his new post a wealth of experiences including chairing the Congregational Resources Board of the Conference of Mennonites in Canada, provincial involvement with the Mennonite Central Committee, and participating in and chairing the Commission on Overseas Mission. He and his wife, Anne, are the parents of six adult children.

BRAZIL: Community Outreach

On February 25 a school opened in the new Goias Mennonite Church. Right from the start the group was concerned about reaching out to the community to help in some way. A school was their first choice because of the tremendous need.

They are starting small with just two levels of kindergarten and grade one. The group's future desire is to build an actual school and add more grades. Praise the Lord for their enthusiasm and desire to reach out!
RON AND MARLENE DAKU

TAIWAN: Home Nursing Care

During this year a Senior Citizens Home Care Center has been established by the Mennonite churches in Taiwan. Nursing homes are not a part of the national health care services, thus the care of the elderly has become an increasing social need.

The center was set up in Hwalien and is operated by a local board. A nurse coordinator administers the work on a half-time basis.

Basic training lasting several weeks was given to two groups of women who were interested. About fourteen elderly persons have received home care. The number of hours needed varies from patient to patient. I spend time with the coordinator visiting in the homes to assess needs and help to iron out problems.

This service has been quite well received and thus far we have had enough ladies interested in doing this work to keep up with the demand. As yet this service is on a paid basis, but hopefully sometime in the future we might be able to provide services also to people who do not have the means to pay. Many of the caregivers are Christians and we encourage them to give a Christian witness with their service.
BELVA UNRUH

Young Mosotho mother and child

LESOTHO: Marriages Enriched

I came out of the small church feeling a bit stiff and chilled. The wind from the mountain seemed to fill the little building like water going through a sieve. The women had prayed, sung, and studied Scripture together. One woman stood up to teach on the subject of marriage. The woman talked for a long time about how it was that in the Basotho culture the women work so hard with so little, and yet Jesus seems to suggest that husbands should help and encourage more.

As I walked down the little path to the cluster of rondavels (houses) below, I could see the children playing in a little circle. Little puffs of smoke trickled out of each roof until the air was laced with the pungent smell of dung and grass fires.

People filed into the largest of the homes and kerosene lanterns were lighted. The men were on one side and the women on the other, as usual. Harlan began his lesson. It was on marriage. The women threw me a knowing glance, wondering if I had told Harlan about the afternoon's topic of discussion. I hadn't.

The evening wore on as Harlan continued to teach. Our children slept on the floor in front of the fire. The air was thick with the heat and dust of coal fire. The lanterns burned low and the people were intent on the teaching.

Before long there was gentle weeping and the movement of men and women in a crisscross pattern. The men and their wives were sitting together on the rough benches now. In the shadowy darkness of the rondavel an amazing expression of reconciliation had taken place.

The next morning the men waited for the women to come to the breakfast table so that all could eat together. When the meal was over, the men helped to clear the table! This doesn't usually happen; the women are expected to prepare and serve the food to the men first.

As we were getting ready to return home the next day, the pastor's wife came to me and said, "The spirit of God has visited us this week. We are stronger for it!" Amen!
HARLAN AND CLAIRE DE BRUN, AIMM

BOTSWANA: "Desert Prophets"

A highlight of the past winter was a recording/sightseeing trip through and around the Kalahari Desert. Eighteen pastors were visited in churches and huts so they could preach a sermon for the Sunday services on the radio.

One was a poor goat farmer who came fresh from staking out a jackal skin to dry. Another pastor, a Red Cross regional director, lives in his office. A third was a nurse who, after a busy day, recorded with me in a storeroom of her clinic.

After arriving late at one village, the pastor was called from a meeting of the village court and, with face beaming, told me how afraid he had been that I had passed him by. His sermon was very brief, but I knew it was a good thing to give each of these "desert prophets" a chance to speak to the nation on the radio. Like John the Baptist, they know hardship and suffering and have something to say.
HENRY UNRAU, AIMM

Gleanings from China

Following are pieces and bits from visitors to China and a number of letters and news releases received from people in China, both nationals and North Americans.

Concerning the printing of Bibles, you may be interested to know that by the end of 1983 we had printed 1,300,000 copies, including the whole Bible and New Testament with Psalms. As the stock is running short, we are planning to print 100,000 more. Another project of printing a new edition in simplified characters, arranged in horizontal lines, is being carried out.

* * *

Again and again we see how the seeds planted by our missionaries many years ago have taken root and are growing. It is exciting!

* * *

One North American had the experience of being with a group when the electrical system failed and the group sat in the dark. A voice asked, “What is church like?” The North American shared all about a church worship service, sermon, and stewardship at this unique time and opportunity.

* * *

There are between 12,000 and 13,000 Chinese students studying in Canada and the United States. What an opportunity for North Americans to provide friendship through hosting and caring.

* * *

Nanjing Union Theological Seminary has been developing during the past four years. There are now 185 students in the collegiate and graduate courses. The first graduation will be held in June. Most of the graduates will serve as ministers and preachers in the churches in various provinces and cities. Some will stay on for future studies, or join the seminary staff. A few have received calls to work in other seminaries. There are eight junior seminaries now open.

* * *

While attending a February worship service at one of the churches in Cheng Chow, the writer mentions how crowded the church building was. Even the churchyard was crowded. The writer stood at the side door to listen to the pastor preach.

* * *

In Kaifeng old friends and former students were visited, especially some former pastors from the Mennonite mission field. All of them are over seventy years of age. They still lead Sunday meetings in private homes.

In Puyang the writer met relatives whom he had not seen for forty years. Some of the old friends caught hold of his hand and talked very warmly, asking about this and that. He could hardly keep up with all their questions!

The Three-Self Patriotic Movement Committee had been organized in Puyang. The officer in charge of religion promised to give the Christians a place to meet on Sundays for worship services.

JAPAN: Christmas Celebration

In an attempt to show their Japanese friends and English students and their families in Miyakonojo the true reason why Christians celebrate Christmas, Jim and Lorna Wiebe organized a potluck supper and program for nearly one hundred people.

The children’s part included a rhythm band, singing, animated Christmas film, and a gift exchange. Carols were sung and the Christmas story from Luke 2 was read. A visiting Lutheran missionary shared a short meditation.

It was rewarding to see families participate, because Japanese men usually go out alone, leaving their families behind.

JIM AND LORNA WIEBE

Participants in the Wiebe Christmas celebration

Peter and Sue Kehler

Appreciation for Years with COM

“Getting to know overseas church leaders and missionary colleagues” has been one of the most rewarding aspects of being COM Secretary for Asia, stated Peter Kehler prior to leaving his post with COM at the end of April. Peter and his wife, Sue Martens Kehler, have moved to British Columbia where Peter is assuming the responsibilities of conference minister for Mennonite churches in that province.

Both Peter and Sue have been a working part of COM for many years. Peter spent sixteen years as a COM missionary in Taiwan prior to joining the Newton staff in 1978. Sue had been a missionary nurse in Taiwan for twenty-two years before marrying Peter and joining him in Newton in 1980. Their interest in and involvement in overseas missions has been appreciated deeply by COM. They will be missed.

John Sommer, COM Personnel Secretary for the past ten years, has assumed the position of Secretary for Asia. Until the time that a new Personnel Secretary is on the job, John and others on the COM staff are covering matters pertaining to both desks.

John and Sharon Sommer worked for COM in Japan from 1970-73. Sharon is currently working as editorial assistant for *The Mennonite*. COM has appreciated John’s work in the personnel office and is pleased to have him as a continuing staff member in a new post.

UPDATE: COM Program Review

During the past year COM mailed out 1,871 questionnaires to commission and general board members, missionaries, overseas and North American church leaders, and other persons. Nearly half of these forms were returned, which is, according to experts, an amazing response.

The results of these questionnaires are being tabulated in preparation for the September commission sessions which will deal with this major program review. COM will analyze these results during the meetings in an effort to recast goals responding to the needs and opportunities of the next decade.

COM expresses appreciation to all persons who took time to respond to these questionnaires. Your input will help in shaping the future of General Conference overseas mission work.

LESOTHO: Doll Making

Several weeks ago ‘Me Monyatsi, the wife of the Koalabata African Independent Church (AIC) pastor, was telling me about the "creche" (day-nursery) she was going to start in the church building near their home. For several years only the walls of the church had been standing. Now it had a roof as well as windows and doors. She said there are women in the village who are working and have small children who need to be cared for while the mothers are away.

I asked if she had some equipment and she said she had nothing for the children to play with. She then asked me to give her some toys which she could use in the creche. I reminded her that I had no children so had no used toys to give her. I also did not feel right about just going to the shops and buying toys for the creche.

I had an idea: Why not teach the women in the village to make some rag dolls? I suggested this to ’Me Monyatsi telling her I would bring all the materials including a pattern which was simple and produced easy-to-make, lovable dolls, but I wanted the women to help make them. She excitedly agreed.

The next time I saw ’Me Monyatsi she reminded me that I had not yet come for the doll making. She had told the children they would be getting dolls to play with and each day they would ask, "Where are our dolls?" We set a date and I began to cut out dolls and their clothes in preparation for the doll-manufacturing day.

On the day we had agreed to meet, I loaded my car with a box which included everything that would be needed—thread, needles, embroidery cotton, buttons, chocolate brown colored material for bodies and material for clothes, yarn to make hair and the stuffing which would be cut into bits to fit into arms, legs, heads, and bodies. I also took the two dolls which I had made some time earlier to show women what could be done with small pieces of material.

Eight women arrived and enthusiastically started to sew, not always being quite sure how all these pieces would fit together to make a doll. Soon the bodies of Thabo, Ntabiseng, Lukas, Mpho, Lerato, Jacobo and the others began to take shape. The features on their faces had to be embroidered and the women's artistic skills came to the fore. Then after the head was attached to the body, arms and legs were sewn in their proper places.

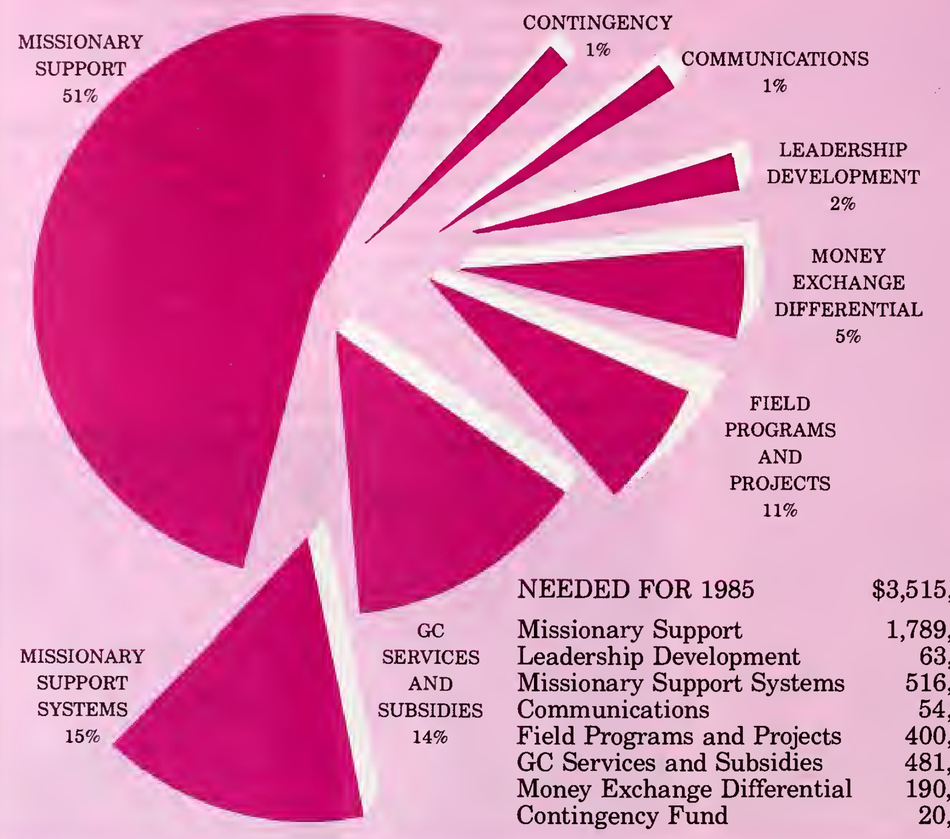
There were gales of laughter as they saw that Lukas's face, sewn on a bit crooked, gave him a coy and curious look. Mpho had one leg much thinner than the other. Jacobo's one eye, which was much smaller than the other, made him look as if he were flirting and they held him up, saying he was winking at the girls. Lerato was the only girl doll to have long, flowing pageboy-style hair. All the others had hair cropped short. Thabo was the first to don his blue-striped trousers. "Smart looking," they said.

When it was time for the women to go home, we had completed four dolls wearing clothes. The remaining four dolls were complete except for the clothes which still required some stitching.

It was a good opportunity to bring together women from the AIC, Lesotho Evangelical church, and Catholic church. All but two have a child attending the newly organized creche. The total cost of the dolls was for a meter of materials for the bodies of the dolls. How I would have loved to have been a fly on the wall as the little ones came to the creche on Monday morning.

TINA BOHN, AIMM

Your 1985 Mission Dollar at Work



NEEDED FOR 1985	$3,515,200
Missionary Support	1,789,504
Leadership Development	63,390
Missionary Support Systems	516,202
Communications	54,500
Field Programs and Projects	400,290
GC Services and Subsidies	481,314
Money Exchange Differential	190,000
Contingency Fund	20,000

A young Christian woman has been released from two years in a Soviet labor camp, while two members of an underground Christian band have been sentenced to 2½ years at hard labor, according to recent reports. Open Doors News Service reported that Galina Vilchinskyaya, 26, is now under surveillance at her home in Brest after being released from a labor camp in Khabarovsk. Evangelical Press News Service said that Valeri Barinov, founder of the underground Christian band known as Trumpet Call, and Sergei Timokhin were sentenced after being held in psychiatric hospitals and prisons for eight months.

The Manitoba government will assist the Mennonite Bicentennial Commission with the Menno Van project, a traveling exposition chronicling the bicentennial of Mennonites in Canada, according to Premier Howard Pawley. The exposition began its travels in 1984 with a voluntary service team and tells the story of the first Mennonite and Tunker settlers who came to this country 200 years ago and the history of the various Mennonite and Brethren in Christ communities that followed. It will also outline plans for the official July 1986 celebrations.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., have cut $50,000 from their current budget for the fiscal year that ends June 30 and are still $50,000 behind, reported business manager Virgil Claassen March 21. A drop in student enrollment over the previous year represents unrealized tuition of $30,000, Claassen said.

Creating a secure living environment in Winnipeg

Winnipeg (MCCC)—When Vietnam's boat people needed help in the late 1970s and early 1980s, Mennonites across Canada opened their hearts and their wallets, sponsoring record numbers of refugees. Members of a fellowship group at the River East Mennonite Brethren Church in Winnipeg helped their church to sponsor refugees but felt that something was wrong. Was it right, they wondered, for Mennonites to help refugees from far away yet ignore the very real needs of Canada's urban poor?

They said no and in 1981 created Mennonite Urban Renewal Programs (MURP), a non-profit apartment management and counseling organization which today owns four downtown Winnipeg apartment buildings. "We're creating a secure living environment for a few of Winnipeg's poor," says MURP vice chairman Dave Dyck. "When people are afraid of eviction, a sudden raise in rent or worry about the deteriorating condition of the building, other aspects of life are adversely affected."

Many fellowship groups might like to serve urban poor, but few believe that they can muster the money necessary to purchase apartment buildings. Dyck admits that the presence of people with capital in the 11-member group made the creation of MURP easier but contends that "any group of middle-income people could pull it off." More difficult, he says, is finding the expertise necessary to make the project successful. MURP's founding group contained people experienced in apartment management and real estate.

Dyck explains that MURP purchased older, relatively inexpensive buildings, some of which were about to go into receivership. Low-interest loans and donations from group members were used for down payments; rental income is used for monthly mortgage payments. No government money was used to purchase buildings, although a grant from the city of Winnipeg is now being used to fund counseling and pastoral care programs which operate out of two of the four buildings.

Tenants, all of whom are low-income (half are fully supported by welfare; many others augment their incomes with some sort of social assistance), are charged rent according to what welfare allows for decent housing. Almost 50 percent of MURP's tenants are native people.

MURP's yearly budget is around $200,000, with all but about $20,000 coming from rent. The rest is made up by donations from MURP members, who now number 50 people from Winnipeg-area Mennonite churches. A 13-person board meets bimonthly to administer the program. MCC supplies a voluntary service couple to manage the four buildings.

The most exciting development at MURP now, according to Dyck, is Housing Plus, a counseling and pastoral care ministry which, together with Manitoba Mennonite Brethren Home Missions and Church Extension and Conference of Mennonites in Canada Native Ministries, offers advocacy, counseling, employment search, education assistance and a sympathetic ear to MURP's tenants. Operating out of renovated apartments in two of the buildings, the ministry makes MURP "more than just good housing at a decent price," says Dyck.

"Until Housing Plus we weren't doing anything that a good manager with a social conscience wouldn't do," he shares. He expects that the new ministry will be a source of creative tension. Will MURP be a good manager and pastor? he wonders, posing a situation where a tenant couldn't pay rent but was making spiritual and emotional progress.

New tenants receive information that explains the reason for MURP and details what they can expect from MURP and what it expects of them. Efforts are made to maintain clean and quiet apartment buildings where tenants can feel at peace and at home. "A well-kept, well-managed apartment block is a stabilizing factor in a community," Dyck says.

MURP member Peter Kroeker, in an address at the 1984 MURP annual meeting, told members that MURP is "more than evangelism with a bit of social assistance and more than social assistance with a bit of witnessing. We want to meet the total needs of our tenants." *John Longhurst*

USSR Tours
1985

July 7 - Aug. 3
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July 2 - July 20
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Zaporozhie—Leningrad
Host—Wm. Schroeder
Price—$3,180

Aug. 9 - Aug. 26
Scandinavian experience
Host—John Bergen
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1-800-262-8893
John Schroeder

The seventh annual Nursing Day was held at Bluffton (Ohio) College on April 20. "Life-Long Learning: the Mainstay of Professional Nursing Education and Practice" was the theme. The purpose of the day was to celebrate the full accreditation of the nursing department, to recognize the contribution nursing students and graduates have made in the nursing field and to present information about Bluffton College to prospective registered nurse students.

Months of work by Christians nationwide reaped positive results in early April when the U.S. Congress overwhelmingly approved $800 million in additional food and non-food aid for starving people in Africa. This allows the United States to continue delivering emergency assistance to Africa for the remainder of 1985. President Reagan signed the legislation even though it included more than three times the money he had requested. Final approval marked the end of seven months of hard work by Bread for the World members.

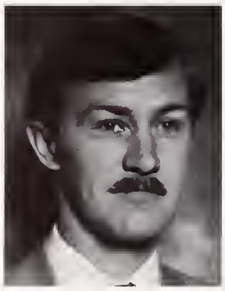
Because some students and faculty at Mennonite schools use alcohol, each college community has had to deal with the issue of alcohol use in light of its policies of non-use. Goshen (Ind.) College tries to approach violations of the policy on an individual basis. Student development personnel avoid a cut-and-dried system of penalties and expulsions, said Norman Kauffmann, dean of student development. Their goal is to focus on healing and restoration, he said. "The most frustrating problem I face is gossip," he said, "when one person tells someone else about the violations of a third person without first talking to the violator."

Friesen

Bohrer

Kliewer

Kraybill


Dyck

Flaming

Martens

MINISTERS

Jim and *Annalee Compton-Schmidt* are serving as summer interns at First Church, Reedley, Calif.

Mel D. Friesen has accepted the pastorate at the Carlock (Ill.) Church effective the end of July.

Henry Neufeld was ordained as lay minister of the Plum Coulee (Man.) Bergthaler Mennonite Church on March 31.

Raymond Reimer was ordained April 21 at the Southern Hills Mennonite Church in Topeka, Kan., where he is serving as co-pastor with his wife, Rosie Epp.

WORKERS

Dietrich Bartel was appointed to the position of assistant professor of music at Canadian Mennonite Bible College, Winnipeg, effective July 1. Lottie Enns-Braun resigned that position in order to study musicology at the University of Western Ontario in London.

Laurie Bertsche joined Mennonite Mutual Aid, Goshen, Ind., as wellness educator on April 1.

Ella Bohrer, Zion Church, Souderton, Pa., began a two-year Mennonite Central Committee term at New Orleans, working as a nurse. She received a registered nursing and Bachelor of Nursing degree from Mennonite School of Nursing in Bloomington, Ill., and Bluffton (Ohio) College.

Elmer Dyck will join the theology department faculty of Columbia Bible Institute in Clearbrook, B.C., effective in the fall.

Ron Flaming was appointed dean of students at Bethel College, North Newton, Kan., beginning July 1. He will succeed Gordon Funk.

Ike Froese will be serving a second term as interim principal at Elim Bible Institute, Altona, Man., during the 1985-86 school year. The appointment will accommodate the time period between the termination of Daniel Zehr's assignment as principal in June and the summer of 1986 when the appointment of principal-elect Victor Kliewer, will take effect.

Gordon Janzen, Rosthern (Sask.) Church, began a six-month MCC term in India, monitoring some of MCC's food-for-work projects. He received a bachelor's degree in agriculture and Asian religion from the University of Manitoba in Winnipeg. His parents are Homer and Gredi Janzen of Rosthern.

Victor Kliewer has been appointed principal of Elim Bible Institute, Altona, Man., effective Aug. 1, 1986. He is a Doctor of Ministry candidate at Bethany Theological Seminary, Oak Brook, Ill. He and his wife, Waltraud Kaethler Kliewer, have three daughters, Maren, Karin and Benita.

C. C. and *Mildred Koop*, Bethesda Church, Henderson, Neb., began three-month MCC terms in Ephrata, Pa. Chris will be working as a packer at SELFHELP Crafts and Mildred will be working in the SELFHELP store.

Wilmer Kornelson was appointed director of internship on a half-time basis for the new third-year Christian Ministries program at CBI in Clearbrook, B.C.

Meribeth Sprunger Kraybill, Bethel

Colorado businessman Ken Good ended a recent convocation address at Bethel College, North Newton, Kan., by announcing his intention to give the school a million-dollar gift. Good is a Bethel alumnus now active in real estate, oil and other investments. He promised to give $100,000 a year for the next 10 years with half the amount to fund a program to make Bethel a center for international conflict resolution and the other half for student scholarships. Good, whose address had been about risks in business, said, "The biggest risk we all face is nuclear annihilation. Efforts to reduce that risk should take top priority."

A group of Soviet and U.S. physicians, saying they represent 120,000 of their colleagues worldwide, have called for an immediate freeze on nuclear weapons testing. The physicians, who met in Chicago in February, said, "We cannot watch calmly while our patients' health is threatened. Our patients are the people of the world." In calling for the freeze the physicians noted that while $2.2 billion is spent every day on arms, only $4 million was made available to the World Health Organization over the past two years for the study of cardiovascular diseases.

"Dialogue on Biblical Interpretation and Practice," a follow-up of last year's "Dialogue on Faith," has been announced for Nov. 15-17 at Camp Wonderland, Camp Lake, Wis. The event is open to anyone interested. Planners are seeking a good cross-section of General Conference pastors and teachers. Registration of $10 is requested, and forms will be sent out in September.

RECORD

Penners

S. Penner

Pohl

Regier

Stucky

College Church, North Newton, Kan., began a two-year MCC term as administrative assistant for Reg Toews, associate executive secretary for administration and development. She received a bachelor's degree in business administration and economics from Taylor University in Upland, Ind. Her parents are Hugh and Janet Sprunger of Hong Kong.

Allen Linscheid, First Church, Reedley, Calif., began a two-year MCC term as developmental disabilities coordinator with West Coast MCC. He received a master's degree in speech and drama from Stanford University in Palo Alto, Calif., and a bachelor's degree in social science from Bethel College in North Newton, Kan.

Henry and *Kathleen Martens*, Steinbach (Man.) Church, began three-year MCC terms in Santa Cruz, Bolivia. Henry is working in maintenance and Kathleen as a hostess. They have two children, Leah and Japheth.

Gordon and *Kathryn Graber Myers*, Eicher Emmanuel Church, Wayland, Iowa, were appointed as missionaries to Zaire under the auspices of Africa Inter-Mennonite Mission and the Commission on Overseas Mission. They will work with a cluster of support ministries in the capital city of Kinshasa. Gordon is a graduate of St. Paul (Minn.) Bible College. Kathryn is a graduate of Mansville General Hospital School of Nursing in Ohio. They have three children, William, Joshua and Hannah.

David Ortis has resigned his position as principal of Swift Current (Sask.) Bible Institute effective July 31, 1986.

Peter and *Leona Penner*, Aberdeen Evangelical Mennonite Church, Winnipeg, have been appointed coordinators of MCC Canada's peace and social concerns program, effective in late summer.

Stephen Penner, Prescott (Ariz.) Mennonite Church, will succeed Lynn Roth as director of West Coast MCC, effective Oct. 1. Roth, who served as West Coast MCC director since October 1980, will be going to Botswana in July. Penner and his wife, Glena Schroeter Penner, have two sons, Elijah and Joseph.

Walter Pohl began as the new business manager of CBI in Clearbrook, B.C., on May 1.

Don Ratzlaff has been appointed editor of the *Christian Leader*, publication of the U.S. Mennonite Brethren Conference, effective Aug. 1. He succeeds Wally Kroeker, who is leaving the position in July after 10 years with the magazine. Kroeker is moving to Winnipeg to edit *The Marketplace*, a periodical published by Mennonite Economic Development Associates.

Sandra Regier, Emmanuel Church, Reinholds, Pa., began a two-year MCC term at Akron, Pa., working as a secretary with MCC U.S. Peace Section. Her parents are Daniel and Goldie Regier of Reinholds.

Marilyn Stucky, Faith Church, New-

Elim

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"Blessed are they that hear the word of God and keep it" (Luke 11:28b).

Home missions representatives from the General Conference and the Mennonite Church will meet in Chicago June 19 to see if a joint structure can be devised to aid the church planting for both groups. Don Yoder, Rudy Regehr, Lynn Liechty and Stan Bohn will represent the General Conference in trying to think through how such an office can be supported without multiplying reports, meetings and travel.

A five-person committee has been appointed to review and monitor the personnel policies of Mennonite Central Committee, including monitoring progress in the employment of women, minorities and handicapped people. It will also review whether MCC is appropriately responsive to changes in society, whether MCC policies and practices are ethically sensitive and whether they reflect the high regard that MCC has for the well-being of its personnel in its policies related to recruitment, placement and maintenance of personnel.

"A Sanctuary Church" is a 40-minute video about how the First United Methodist Church in Germantown, Pa., interpreted the Bible and God's leading in deciding to provide sanctuary for refugees from El Salvador. A number of other churches, including the Germantown Mennonite Church, are listed in the video as supporting congregations. News clips from a Philadelphia television station are included. Other footage shows the biblical reasons for the church's decision along with the economic, legal and political considerations. It can be rented from the General Conference, Box 347, Newton, KS 67114, for $3.50.

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ton, Kan., began a two- to three-year MCC term in Maijdi, Bangladesh, working as a health resource person to MCC's rural savings program and women's program. She received a bachelor's degree in nursing from the University of Kansas in Kansas City and a bachelor's degree in theology from Canadian Mennonite Bible College in Winnipeg. Her mother is Arlene Stucky of Newton.

Walter Unger, academic dean of CBI, has been appointed interim president for the 1985-86 school year effective July 1. *John Vooys* has been appointed acting academic dean for a minimum of one year beginning July 1.

Monica Wiebe has been appointed executive director of Camps with Meaning, the Conference of Mennonites in Manitoba's camping program, effective Sept. 1. She received a bachelor's degree in home economics from Mennonite Collegiate Institute, University of Manitoba and a bachelor's degree in education from University of Toronto.

Principal required

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Mennonite Collegiate Institute invites applications for the following positions for September 1985:
— a certified German/French teacher;
— Christian couples to act as houseparents in the student residence.

MCI is a residential church high school which requires excellence in educational standards and extracurricular activities.

Please send resumes to:
Ken H. Loewen, principal
Box 250
Gretna, MB R0G 0V0.

Instructors needed

Iowa Mennonite School has an opening for a music instructor and for a social studies instructor.

If interested, please call or write:
Norm Yoder, principal
Iowa Mennonite School
Route 2
Kalona, IA 52247
(319) 656-2073.

Pastor needed

Zion Mennonite Church, Souderton, Pa., has an opening on their pastoral team. Position available immediately. For more information contact:
Paul Musselman
c/o Zion Mennonite Church
Box 495
Souderton, PA 18964
(215) 723-4922 after 5 p.m.

Advocate needed

The Hesston College admissions office has an immediate opening for an Advocate. The position involves travel, phoning, planning and coordination of admissions activities for a geographic area and much personal contact with current students, prospective students, guidance counselors and others. The following personal skills are necessary: good management skills, people-oriented/interpersonal skills and enjoyment of sales work. In addition applicants should be sensitive and supportive of the mission of Hesston College.

If interested, send a resume to:
Duane Sauder, director of admissions
Hesston College
Box 3000
Hesston, KS 67062.

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Should Christians influence farm policy?

LaVonne Platt

Every four years the U.S. Congress writes a new farm bill that gives direction to federal agricultural policy. And every four years U.S. farmers and other people think to themselves what they would include if they were writing the farm bill for that quadrennium. That process is now taking place in Washington and across the nation as the 1985 farm bill is being formulated.

For most of us, however, personal participation in determining farm policy, as well as influencing government on other issues, remains a fantasy. In reality, most rural Mennonites, like their neighbors, do not recognize their potential—or see a personal responsibility—to try to influence the direction of agricultural policy. They do not see a role for themselves in determining farm policy even when the outcome of that policy may be decisive in their economic survival, as the 1985 farm bill may be for many farmers.

On the other hand, some Mennonites—and their influence is greater than their proportionate numbers—have found ways to speak on issues that concern them as Christian family farmers. Many are members of cooperatives, general farm organizations and other groups that are concerned with the broad impact of agricultural issues. Many belong to commodity organizations that relate to their particular agricultural production. In Canada such a relationship is built into the structure of agriculture, and Mennonites there have accepted responsibility for leadership on commodity marketing boards.

Mennonite farmers in both Canada and the United States have a long tradition of testifying on agriculture bills at government hearings. As far back as 1948, William H. Stauffer, a Mennonite farmer and pastor in Tuscarawa County, Ohio, testified at hearings of the U.S. House of Representatives in that year's U.S. farm bill. More recently, Gordon Hunsberger, a Mennonite farmer from St. Jacobs, Ont., presented testimony to government committees while he was chair of the Ontario Egg Marketing Board. Other Mennonites have testified for their commodity marketing boards.

Now, in the 1985 farm debate, Mennonite voices are being heard again in Washington. Farm policy analyst Roger Claassen from Whitewater, Kan., keeps in touch with the staffs of legislators from farm states on issues of concern to Interfaith Action on Economic Justice, a cooperative effort of national ecumenical agencies. Claassen, who began his work at Interfaith Action as a Mennonite Central Committee volunteer, writes testimony for congressional agriculture committees on issues that the organization believes should be in the new farm bill and other agriculture-related legislation.

In the Economic Justice Network newsletter *Prepare* and in regular updates on a toll-free hotline phone message (1-800-424-7292), Interfaith Action provides a channel for farmers and others concerned about farm and food policy to express their views to members of Congress at critical junctures in the legislative process. Claassen believes that Christian farmers should keep in contact with Interfaith Action or other Washington-based organizations who can provide them with updated information and focus on farm issues. Farmers who can go to Washington June 17-18 are invited to "Spend a Day with Your Congress Member" in an event being sponsored by Interfaith Action. Whether their contacts with Congress are in Washington or at home, individuals can be most effective in influencing policy decisions if they get to know their senators and representatives personally. "Next time your congressperson is around, set up an appointment and go in and talk about what's on your mind," Claassen advises U.S. citizens.

Don Gingerich is an Iowa Mennonite farmer who has found a place within government structure where he works directly on forming and implementing federal agriculture policies. Gingerich was appointed by U.S. Secretary of Agriculture John Block to the Foreign Animal and Poultry Advisory Council. He was elected by the Department of Agriculture health inspection service to the executive board of the U.S. Animal Health Association. He is a member of the National Pork Producers Council Task Force for input on the 1985 farm bill. Gingerich began to express his legislative concerns on a state level when he was president of the Iowa Pork Producers for two years, and he continues to work on farm issues at state and local levels as well as national.

FAMILY FARM MOVEMENT

Gingerich believes that Christians should tell government officials what policies they believe would be in the nation's best interest. "So few are involved that what one does speaks for many," Gingerich says. Like Claassen, he stresses the value of developing personal relationships with government officials. "I like to find something in common other than political issues," he says. He suggests gentleness in explaining positions and believes that a positive approach is most effective.

Should Christians attempt to influence farm policy? For those who say yes to that question, both precedent and procedure can be seen in these examples of Mennonites who have led the way.

LaVonne Platt lives in rural Newton, Kan., and writes on farm issues for General Conference News Service.

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LETTERS

Present issues of peace

The letter in *The Mennonite* (March 26 issue) by Dennis Webber prompts me to write. The idea of "alternate views" gives me some problems to think about, especially when the "gray" area was lacking in the "Gospel and the Bomb" issue. Certainly the way Russia dealt with Mennonites in the '20s and '30s was heard firsthand by the Paraguayan Mennonites I have worked with since 1941. All this does not change the biblical teaching on the question of the use of the bomb. There is much more than a letter can state, but to degrade the three writers in *The Mennonite* (Jan. 22 issue—Johnson, Dyck and Burkholder) and look for support in "secure" defense just is not in our Mennonite constitution.

The issue that is most timely now is the Central American struggle. The writing by J. R. Burkholder is good at bringing out the "two sides" Mr. Webber is talking about. The Mennonites of Nicaragua and the MCC workers, missionaries and friends that go on extended visits all report the lopsided view that our government has, especially in Nicaragua. President Reagan calls the contras "our people." Intensive study by conscientious friends reveal that the contras are for the most part young adventurous people who work for a salary paid by the United States. It reminds me of the government the United States supported in South Vietnam when I was there. I found the attitude of the Vietnamese was to live off of what the United States paid. In no way was the battle against communism the important thing.

My main interest is to tell *The Mennonite* to present the issues of peace just as these three articles do—a rounded-out Christian way from all sides, and if anyone wants security by defense, I think "loyal Mennonite" is the wrong name for such a one. *John R. Schmidt, Box 12, Goessel, KS 67053*

April 11

Intolerable blockhead

Regarding Ronald L. Rich's letter in the April 9 issue, it seems remarkable to me the extent to which some Mennonites scramble to philosophize their approval of the tenets of our president, Ronald Reagan, the world's archmilitarist, and (in the terms of H. G. Wells) an intolerable, blustering blockhead. *Robert Weaver, 711 Sandy Point, Waldron Island, WA 98297*

April 16

How much doctrine?

I have a question for readers of *The Mennonite.* How much of a doctrinal statement is a sinner required to endorse before he can accept Jesus Christ as his personal Savior? *Orville Rutschman, Hesston, KS 67062*

April 23

Think about stature

We are pleased once again to get *The Mennonite*, even though the Feb. 12 issue just arrived.

I was intrigued by the report of Alive '85 and hope that the event was a success. What particularly caught my eye was the reference to "high profile" people. As a rule, to qualify for being a high profile person in our denomination it is a distinct asset to lack courage and certainly better not to be too open and honest. I wonder how the selection committee would go about assessing whether people are "known for their work" in the area of outreach and evangelism. Overall I am more comfortable with the description Paul gives of church leaders in Galatians: "But as for the men of high reputation (not that their importance matters to me: God does not recognize these personal distinctions). . ." (Galatians 2:6). Paul refers to people of high profile only as "those reputed pillars of our society" (Galatians 2:9). It behooves us as church workers who sometimes think that our being is related to our publicity to be reminded of that. At the essence of the church is still the concern with the lowliest and the least, with the little people. *Bill Klassen, Box 19556, Jerusalem, Israel*

May 1

Affirms summer ministry

This is an affirmation of Rhonda Epp's "Summer Student Ministry Program" (April 23 issue).

First Mennonite Church of Beatrice, Neb. (my former church home), has been involved in this ministry since 1944 and has had a summer assistant (with few exceptions) for the past 40 years, and the blessings and benefits derived from such an involvement have been tremendous.

Not all of these summer assistants have gone into the ministry, yet as Rhonda states, it was an opportunity for them "to test the ministry as a vocation."

Not only do these summer assistants get a foretaste of what the ministry is about, but it provides the churches an opportunity to learn to know many prospective young ministers, and when the time comes for them to seek a new pastor, they often turn to one of these former assistants.

What amazes me is that not more churches avail themselves of this opportunity. It is a growing experience for both the churches and the assistants, and once you've experienced these benefits and blessings you wouldn't want to be without it. *John D. Wiebe, Route 1, Box 122, Newton, KS 67114*

May 1

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Tentmaking ministries

Muriel Thiessen Stackley

The good old days where every pastor was also a farmer are probably gone forever. But there are many good things to be said for tentmaking ministers.

"My business," said the legendary William Carey (1761-1834), "is to witness for Christ. I make shoes just to pay my expenses."

Much has been said about "tentmaking" missionaries and the kind of cross-cultural, overseas setting in which Carey served. Recently J. Christy Wilson, Jr., subtitled his book *Self Support: An Alternative Model for Worldwide Witness* (Tyndale, 1979). And the late president emeritus of Gordon-Conwell Theological Seminary, Harold J. Ockenga, proclaimed that tentmaking is the answer to the inflationary costs of missions . . . the "biblical answer to our problems."

Bible readers know that tentmaking refers to self-supporting ministries made famous by the apostle Paul. The record states, "Paul . . . came to Corinth and found a certain Jew named Aquila . . . lately come from Italy, with his wife Priscilla. . . . And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers" (Acts 18:1-4).

Later, apparently, the folks at Corinth let Paul know that he was not a bona fide apostle/minister/missionary precisely because he was a tentmaker. The proof, he is quick to articulate, of his apostleship is the Corinthians themselves. Besides, he says, he could have received support from the churches; other apostles received such support. Then, inserting a bit of a barb, he asks, "Is it only I and Barnabas who must work for a living?" (1 Corinthians 9:6 NIV).

Immediately following, Paul ironically and charitably validates those who were receiving full support. This is logical, he says. After all, we have it on good authority—from Moses: "Do not muzzle an ox when it is treading out the grain" (1 Corinthians 9:9). This is only one of Paul's examples to justify "paid clergy."

Elsewhere (2 Corinthians 11:7-9 and Philippians 4:10, 14-18) Paul is obviously grateful for monetary gifts he has received. He also requested support. Contradictory? Probably not. Paul's overriding principle was that rather than be a burden or rather than hinder the gospel in any way, he could choose to be self-supporting. He writes to the Thessalonians: "Surely you remember our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you" (1 Thessalonians 2:9 NIV), and he repeats much the same thing in the second letter to the Thessalonians. (Thessalonica, one might surmise, was an economically depressed area.)

What about 1985? Given the approach to tentmaking exhibited by Paul, people today in ministry have room for variation. In our Commission on Home Ministries' church planting division, there are even today a good number of self-supporting ministers. CHM also affirms the broad definition of minister: "Any dedicated Christian . . . who uses his or her secular calling as an opportunity to give personal witness to Christ" (Herbert Kane).

CHM counts 10 partially self-supporting ministers in its home mission program and about 10 percent of GC congregations have self-supporting pastors (fully or partially).

Geographically they range from Frank J. Klassen in Grunthal, Man. (who works for Penner International Transfer), to Clifford Koehn in Geary, Okla. (a painter), to John Melendrez in Artesia, Calif. (a barber).

These and their colleagues in Saskatchewan, Wisconsin, Illinois, Kansas and New York make possible (says Stanley Bohn of CHM) "more church planting. They do not have to be supported by mission committees. Some of them are not in church planting situations, but they enable their congregations to send more support for mission work because the congregation does not have the costs of the pastor's salary."

Just as the apostle Paul's situation changed from time to time and was not immune from ambiguities, self-supporting pastors have a variety of stories to tell.

In Hanley, Sask. (Henry Peters). "Yes, I appreciate the contacts we make with people in the marketplace," says Henry. "There is a value in being able to experience the same difficulties and disappointments that your community experiences. But there is also the disadvantage of not rising above the problems.

" 'Tentmaking' limits the free time I have with the family. . . . There is a need to relate to other church leaders and this is sometimes difficult because of time." A cattle and grain farmer, Henry says that during spring seeding or harvest it takes discipline "to stop the machines for a day and prepare for the Sunday worship service. But it has been a wonderful experience to stand before the church well prepared even in a busy season."

Henry and his wife, Frieda, were well established in the community and had been married seven years when the call to the ministry came from the congregation. Frieda helps extensively with the farm work. The ministry, says Henry, "brought into my life a great new dimension. It demanded growth in spiritual understanding and love. With a caring church that gives prayerful support and encouragement, I have found much joy. To be trusted and loved by people who know all your faults is a humbling experience."

I asked what was most gratifying in his ministry, and Henry replied, "To notice the active involvement of the members of the congregation in the ownership of the church's program. . . . The blessings have been many and the Lord continues to give strength equal to the task. . . . There are others who are still waiting to be called. They all have gifts that wait to be developed."

Chicago (Marco Guete). Marco, pastor of Comunidad de Fe (Community of Faith), says, "My case is different because I am studying full time at seminary. Not receiving a complete salary from the congregation helps our purpose to grow. I would like to work full time in the church because of the many demands, but I still have one more year (at Northern Baptist Theological Seminary). I am a businessman by profession, having been employed by an export company as salesman at San Adres, Colombia. After leaving Colombia I opened my own export business in New York City. (It is appropriate to add that during my many trips to Colombia, a congregation emerged that wanted to become Mennonite.)"

Jim Gundy, pastor of the Burrton (Kan.) Mennonite Church, is also a school bus driver.

Frank Klassen, minister of the Elim Church at Grunthal, Man., earns his living in the offices of Penner International Transfer.

Marco's wife, Sandra, adds to the family's support by working in a day-care center. The couple has three young children.

"My greatest joy," says Marco, "is when people make real commitments with Jesus, with the believers and the church. I look forward to the time when our church will have more people."

At Waukesha, Wis. (Clarice B. and Laurence Kratz). Clarice and Laurence had two reasons for entering a tent-making ministry. They share one full-time pastoral position and with a large family need to supplement their income. Laurence works as a silk presser for a local dry cleaning establishment, and Clarice is family counselor with the family support program of the Women's Center.

"As we rub shoulders with people in the marketplace," says Clarice, "the setting is natural to share our lives openly with each other in everyday life. Meeting the same people on a daily basis finally breaks down the pastor/lay stereotypes, and they begin to share their deepest longings and hurts with us."

Disadvantages include less time for study, preparation and informal contacts with members. "At times," they said, "life feels fragmented."

And what is gratifying and joyful in this kind of ministry? The Kratzes testify, "We enjoy inviting and using the gifts of people from other traditions who did not find acceptance of their gifts in previous church experiences. We also feel affirmed when people are attracted to and find growth through our mutual ministry. A person who has become an important member of our fellowship through a marketplace connection wrote us this note: 'Want you to know that being a part of the fellowship for me means being back home again. To be able to take an active part, to express opinions and feelings, to add personal events gives me a feeling of belonging. To know that we come together in Christ has to be the topping on the cake—the creme-de-la-creme!' "

Clarice also tells about a woman who reached out for spiritual support through the Women's Center. This person has gone on to a position with another agency, but the friendship continues to grow. She attends the fellowship (Milwaukee Mennonite Fellowship) and continues to seek God's will for her life.

Among good company. These three couples and the many other people like them call us to awareness of the variety needed for God's will to be "done on earth as it is in heaven." It's nothing new. Consider stockman Abraham, shepherds Rachel and Moses, innkeeper Rahab, administrators Deborah and Daniel, businesswoman Lydia and doctor Luke. Consider it yourself. Consider and rejoice that God's ways leave room for ample variety.

Muriel Thiessen Stackley, 1125 N. Ash, Newton, KS 67114, is the director of General Conference News Service and a free-lance writer.

Responding to crisis

When a Congregation Cares: A New Approach to Crisis Ministries *by Abraham and Dorothy Schmitt (Herald Press, 1984, 122 pages)*

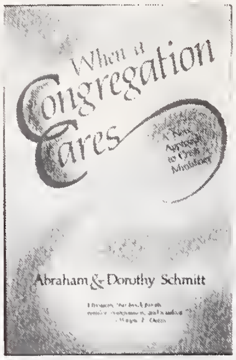
Reviewed by E. Stanley Bohn, Box 347, Newton, KS 67114

When a congregation sees one of its families going through divorce and remarriage, members often feel helpless and a little guilty about not being able to solve the problem. We can think of many things we should not do—take sides, gossip, judge others, pry into what is confidential, give approval, give unwanted counseling—but it is hard to know what we can do.

The Schmitts are convinced that there is a way for a congregation to be helpful. Writing from experience rather than theory, they describe how a carefully selected team acting on behalf of the congregation can minister, not only at the time of death or job loss but also in those crises in which activities of members are in conflict with written or unwritten teachings of the church.

The caring team concept is presented in a way that makes implementation seem possible for any congregation. There are: (1) step-by-step suggestions on how to consider and later implement the idea, (2) suggestions on how smaller congregations might do it with other nearby congregations, (3) a number of guidelines and reminders that the congregation must adapt the caring team idea to their own situation. They are also realistic in pointing out the time commitment requirements and the hazards and misuses of the idea.

When a Congregation Cares is a timely book. Congregations are relating to people involved in divorce and remarriage, law suits, secret societies or lodges, abortion, bankruptcy, as well as death, illnesses and other tragedies. As a denomination ages it becomes more pluralistic and becomes more involved in issues that once were not a problem to the degree they are now. Congregations in urban settings have less moral pressure to exert on more independent members. The original covenants and unwritten moral teachings of the founders of the group are often not known by later generations or by newcomers to a congregation or a denomination. This book describes a definite way to respond to these changes which members experience.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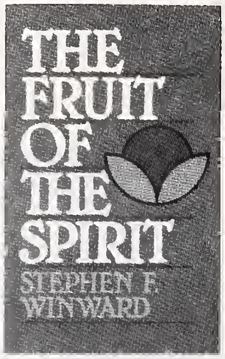

Mission papers

Sharing Jesus in the Two Thirds World: Evangelical Christologies from the Contexts of Poverty, Powerlessness and Religious Pluralism, *edited by Vinay Samuel and Chris Sugden, (Eerdmans, 1984, 284 pages)*

Reviewed by Robert L. Ramseyer, 3003 Benham Ave., Elkhart, IN 46517

This book is a collection of papers presented at the First Conference of Evangelical Mission Theologians from the Two-Thirds World held in Thailand in 1982. Of the 14 papers included, five are from Asia, five from Latin America, one from Africa and three from Europe and North America.

This was a conference called so that theologians from churches outside the boundaries of traditional Christendom, people from churches which wrestle daily with the relationship of the Christian faith to cultural settings which have developed without conscious relationship to Jesus Christ, could share and discuss their understanding of Jesus Christ.

In one paper, Rene Padilla (Argentina) reviews the understanding of Christ in the Two-Thirds World and points out three areas in which these emphases challenge traditional Western theology. Two-Thirds World Christology stresses (1) the humanity of Jesus Christ and challenges us to rediscover the social dimensions of the gospel, (2) the fact that Jesus' death was the historical outcome of his life and challenges us to suffer because of righteousness, and (3) the historical nature of the Christian life and challenges us to commitment to Jesus Christ for the transformation of the world.

In another paper Kwame Bediako (Ghana) discusses the role of Christ in displacing traditional ancestral spirits in their role as mediators. Jesus is also lord of the spirit world. Bediako goes on then to show what this means politically in his society. "Christology, then, at the heart of our missiological struggle, has to do with encounter, 'pulling down strongholds,' 'destroying false arguments,' leveling 'every proud obstacle,' taking every thought captive and making it obey Christ (cf. 2 Corinthians 10:4-5). But this kind of encounter does not wait for the 'specialists' and 'experts'; it takes place in the normal worshiping, witnessing life of the congregation. . . ."

As with any collection of papers, some are much better and more helpful than others. This collection, however, is well worth reading and studying for anyone concerned about being a Christian and sharing our faith with others in our complex world.

Growing in Christ

Fruit of the Spirit *by Stephen F. Winward (Eerdmans, 1984, 208 pages)*

Reviewed by Steve Schmidt, 504 W. 11th, Newton, KS 67114

"Take a piece of paper and pencil. At the top of the paper write out the question once put by the Lord Jesus to a person in need. 'What do you want me to do for you?' (Mark 10:51) Then, set down three things you want more than anything else in the world. . . ."

That's how Stephen Winward gets the reader started in this book/journey. He goes on to say that he hopes at least one of the three desires has to do with "being"—with the reader's own character—because that is what God wants for us.

This is a biblically sound book and clearly identifies Christ and the Holy Spirit as the source of character growth. In addition, he identifies specific ways that the reader can cooperate with the Spirit to produce fruit in one's life. Chapters include: "The Fruit of the Spirit," "The Character of Christ," "Fruits and Gifts," "Love," "Joy," "Peace," "Patience," "Kindness," "Goodness," "Faithfulness," "Gentleness" and "Self-Control."

I mention the chapter titles because I recommend this book as a good reference work, and it is good to know the subjects included. It is a well-documented resource for anyone wanting to grow, for teachers and for ministers.

MEDITATION

God makes new churches grow

"I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God who makes things grow" (1 Corinthians 3:6-7).

Mark and Rebecca Chen and family are part of a special fellowship of church planters who follow in the footsteps of the apostle Paul. The Chens moved to Cerritos, Calif., last December to begin a church planting ministry in Orange County. The Taiwanese- and Mandarin-speaking population is a growing ethnic group in Cerritos and the surrounding area. After considerable research, prayer and consulting with other pastors in the area, the decision was made to begin the church planting ministry in the Cerritos area.

To begin planting a church in a new area, you ask God to give you other Christians who can assist you in the ministry. Shortly after the Chens moved to Cerritos in December, they attended a presentation of Handel's *Messiah.* At that concert the Lord answered their prayer for another Christian couple to assist them. They met and renewed their acquaintance with Paul and Polly Wong, who had recently moved to Cerritos from Taiwan to manage a family business in the area. Paul and Polly had been members of the church in Taiwan pastored by Mark Chen 10 years earlier.

Another prayer of every church planter is a request for God to supply "all our needs according to his glorious riches in Christ Jesus" (Philippians 4:19). One morning Mrs. Chen responded to a "Help Wanted" ad in the paper. After explaining to Mr. Lim their need for a job to assist with the family finances because of their limited income since they were there in a church planting ministry, they received an answer beyond their expectations. In addition to a job, Mr. Lim offered the Chens the use of his second pickup truck, since he had just purchased a new one. In addition he just happened to have a piano that he would place in their house to use for the singing at the Wednesday evening Bible studies and for the choir rehearsal times on Sunday. Mr. Lim is now a faithful member of the new congregation being planted in the Cerritos area.

"For we are God's fellow workers" (1 Corinthians 3:9a).

Donald E. Yoder

Which version shall I use?

Maybe I am a bit old-fashioned because I generally use the King James Version of the Bible. I have many other versions to use in study, but until I exhaust the richness, depth and beauty of the King James Version, I will continue to use it.

Joseph Alsop in a Lincoln Day address in 1982 said that Lincoln's two main books in early life were the Bible and Shakespeare. Then he says, "His Bible, I must add, was not one of those several homogenized, smoothed down, denatured Bibles which are current today. Lincoln's Bible was the noble King James Version, that repository of the most beautiful, most awe-inspiring prose in our language."

But whatever version we use, we can learn from the Bible much about history, geography, past civilizations and most importantly about God and his dealing with humanity.

Ward W. Shelly

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Not long ago (April 11-14) about 1,500 people assembled at Denver for Alive '85. It was called by six Mennonite and Brethren denominations to explore "evangelism in action." This theme was pursued with enthusiastic input and response.

Home missions or, as we in the General Conference label our program, the Commission on Home Ministries, is at the heart of this witness. This issue reflects a variety of ways that CHM helps and encourages church growth and church planting. Our hope is that readers may catch the spirit of faith in action and get even more excited about having a share in building God's kingdom.

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EDITORIAL

The missionary and the war tax refuser

E. Stanley Bohn

Two recent incidents gave me a different perspective on some controversial issues we gingerly discuss in our conference.

While my wife, Anita, and I were in a language school in Mexico, we stayed with a family that claimed to have a faith but had no relation to any congregation. They had a good supply of humorous imitations of TV preachers and stories of inconsistencies of church people. They also had the feeling that churches were exploitive of people and supported the exploitive governments to the north and their manipulation of governments in Latin America.

When I explained one night at the evening meal that in my denomination people often took a different position than the government, they listened politely. But when I explained there were Christians who took the New Testament so sincerely that they accepted fines and jail terms, they wanted to know more. Accepting penalties for conscientious objection to war, non-registration, refusing to pay a war tax and offering sanctuary to Central American refugees caused at least the son in that family to reconsider a faith he had earlier ridiculed.

The second incident happened in Japan with a Japanese friend who had lived in our home as an MCC trainee. Christianity is not sweeping the country in Japan. Although the door is not closed to Christian missionaries, it may be that a large percentage of the people are closed to a Christ who has been identified with what the West did to Asians in Vietnam, their parents in World War II and with the current pressure on Japan to violate its constitution and establish armed forces capable of international war.

Our friend had arranged for a meeting of a group of his student friends, some of them non-Christian. He asked me to speak while he translated on the topic of peacemaking efforts of Mennonites in the United States. Topics like draft registration, prayer vigils at missile sites or war taxes—that are controversial for us—were in his eyes exactly what was needed to make credible what the church was teaching and to open the minds of his friends to the Christian faith.

In Canada and the United States we often see the more controversial peace witness and overseas missions as opposite kinds of religious expression, having little to do with each other. Yet in some overseas situations the unbelievers we met were more open to the gospel if it included a peace witness that was clearly international and repudiated protecting ourselves at the expense of others (not that their governments would be any more receptive to that than ours is). From their viewpoint it is clear that such witness efforts as those of Christian war tax refusers actually aid the work of overseas missions.

I don't believe it is the witness activities themselves that aroused the interest of these people. They often don't have the same freedom to protest government militarization that we do. What attracted some of our friends overseas was that there is a Spirit that empowers ordinary sinners to live a new way with enemies or with the poor. People who trust the power revealed in Jesus Christ are no longer in bondage to sin and death but are helped to care about the Lord's people instead of caring only about their own survival, whatever that costs others.

This may put our triennial conference action in a different light. At the Bethlehem '83 conference our delegates voted that we would not accept the position in which the U.S. laws put us: that the church act as a tax collector, taking taxes for war from those who are conscientiously against war. That stand may some day require us to pay for legal assistance. Since our conference was not unanimous in taking this stand, it was agreed that costs should be covered by donations from those who believe this was the right path to take.

Those who contribute to such legal expenses, if and when they come, may feel they are paying a penalty for having a conscience. However, whether the ruling is favorable or unfavorable, their dollars may help our overseas mission dollars accomplish more. They may be helping to open some minds closed to national and tribal gods and hungry for the God of all nations who makes a difference in people's lives.

THE MENNONITE

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Carol Suter:

General Conference
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Following God's Spirit

Larry Cornies

"Resolution #9: To adopt the ballot.
Alfred Heer/Ernest Neufeld. Carried.
Several nominations were received from the floor.
Resolution #10: To close nominations.
Jake Harms/John R. Schmidt.
Carried."

These seven lines, from the official minutes of the General Conference Mennonite Church triennial sessions at Estes Park, Colo., July 1980, seem uneventful enough.

For most, not exactly inspiring reading.

But then that's the way God has often worked in Carol Suter's life—in quiet, personal ways, often unrecognized by others as moments of Pentecost.

Carol Suter was one of five women nominated from the floor of the Estes Park triennial sessions by a group concerned about the absence of female candidates on ballots for several conference commissions and boards. Since her election to the Division of Administration, Carol has served as its chairperson and headed up a subcommittee to study a possible development plan.

Now, nearly five years after Estes Park, she serves as the General Conference's development director, helping the church discern the movement of the Spirit and hear the voices of its members as the conference plans for the future.

The 50 months between her election to the DA and the beginning of her work as development director have also immersed Carol in some intensive self-examination and prayer for a sense of God's leading in her life. The conference's challenge almost a year ago to leave her Ohio law practice in order to help with the church's long-range planning and development process culminated what had seemed to be a distinctly separate, personal search for God's will for her life. Suddenly the two intersected.

Today Carol is busy helping the General Conference study and prepare for its future ministry. With this spring's intensive listening campaign and itineration among member churches now complete, she is in the midst of sorting through mountains of response sheets from small-group discussions across Canada and the United States summarizing what church members like—and don't like—about General Conference ministries and the directions they are moving.

All-American roots. In many ways, Carol's life resembles the all-American success story. Her parents, first-generation Americans of Italian descent, both came from broken homes. Problems of many kinds had wracked their family relationships. As youngsters, they had no religious education. Francis and Doris Salucci agreed early on that their children's experience would be different.

"When they started their family," Carol says, "my parents pledged that they would do a better job, that they would try to avoid divorce and other social problems that had plagued their families. They saw attending church as part of good parenting and of being a wholesome American family—to give us the best shot we could have at making our family a healthy family."

A lifelong auto worker, Carol's father seized the opportunity to leave the big city and move his family to small-town USA when the Ford Motor Company of Detroit built a new plant in Lima, Ohio, in the late '50s.

"Folks told my parents that they should find a nice quiet little country town in which to raise their kids. They shopped around and found Pandora."

The Saluccis bought a house there and began attending the United Methodist Church. Carol traces her own decision for Christ to a Methodist youth camp in Lakeside, Ohio, at age 15. From that point and through her teenage years, she began sharing her testimony with others.

"I'm a real product of Youth for Christ. After my decision for Christ I was called to give my testimony at rallies throughout the state, because I was sort of a prime example of the movement—I was an honor student, a cheerleader, an all-American kind of kid," she recalls.

It was through Youth for Christ and Campus Life that Carol learned about

During the 1983-86 triennium, the General Board and the Division of Administration of the General Conference have been listening to how people feel and what people would like to see happen in the conference.

A report will be brought to the 1986 triennial session at Saskatoon.

Out of these hearings, it is hoped that a larger, long-range development plan for programs at all levels of the churches' involvement, along with plans for fund raising to pay for such programs, will clearly emerge. And GC leaders dare to dream that this will be recognized as the leading of God's Holy Spirit.

Taylor University in Upland, Ind., an interdenominational college where she attended for two years as an English major.

Carol married Eugene Suter, whom she had known from high school, midway through college. They decided to finish their education together at Bowling Green (Ohio) State University, mostly because of lower costs there.

Teaching and learning. After graduation, the Suters were assigned to Jamaica from 1971-74 under Mennonite Central Committee's Teachers Abroad Program. Their assignment also gave them many opportunities to learn more about each other, the Mennonite faith and how the two of them could be synthesized.

"We left for Jamaica as a Mennonite and a Methodist," Carol remembers. "Yet for me, MCC was an absolutely wonderful opportunity for a non-Mennonite to learn about Anabaptism, to experience that lifestyle, to learn by doing and being. The relationship between word and deed impressed me very much. I spent long hours reading about the Mennonite faith."

Meanwhile, Eugene, who had not registered as a conscientious objector at age 18, continued waging an on-again, off-again battle with Selective Service about getting his classification changed. Some new convictions about the way of peace as Christ had taught it prompted him to seek conscientious objector status. After 3½ years of correspondence with the government, he finally won CO classification.

When his great-uncle decided to sell his farm, Eugene persuaded Carol to leave Jamaica to return to grass-roots Ohio with their two daughters, Leanne and Tracy. Carol agreed on the condition that Eugene help her find her niche and support her if that meant a return to school for graduate work.

Carol relied on special support from the entire family several years later when she decided to pursue her law degree at Ohio Northern University. She graduated in 1981 and joined a local law firm.

Another part of the Suters' Jamaica pact had been that they would not automatically return to either Carol's church or Eugene's but would search out a church family where both could feel challenged and nurtured.

Enter Cay and Roger Siebert, pastors at Grace Mennonite Church, Pandora, at the time. "It was really their ministry at Grace Mennonite that was most responsible for my becoming a Mennonite, joining the church and becoming involved in Central District Conference," Carol says. "Because of their further encouragement I took an interest in General Conference.

"It was one of those times when you can feel God's unmistakable leading, the movement of the Holy Spirit."

The Suter family at home in Ohio enjoys one of their favorite board games.

"Their style was so nurturing, so warm and inviting and encouraging of growth, not only in personal faith but in leadership skills as well."

The Sieberts co-opted Carol to help with the processing of the Christian responsibility war tax study at Grace Church prior to the midtriennium sessions in Minneapolis in 1979, to which she then became a delegate. "I still felt very much like an observer at those sessions," she says, "but was impressed by the process and the leading of the Spirit there." The Estes Park sessions the next year brought Carol officially into the working machinery of the General Conference.

Personal and corporate searching. Carol's search for God's will in her life became almost feverish about the same time she was chairing the DA's search committee for a development director.

"I had several options before me, like continuing in the law practice, teaching law at the university level and perhaps becoming a local judge. As I traveled between home and development meetings, I prayed that God would provide direction in my life, never expecting that the two processes would coincide. After all, we had as a committee identified the ideal development director as being male, mid-50s to early 60s, and well known throughout the conference.

"I experienced no personal peace until I could say, 'Whatever you want me to do, God, I will do. Where you lead, I will follow.' Finally, I did that. Several days later the committee met again, and one by one, its members turned to me, asking if I would consider the assignment. It was one of those times when you can feel God's unmistakable leading, the movement of the Holy Spirit.

"I realize now that God wanted me to say 'yes' to following him before he showed me what he had in store. While I realize this is what faith is, it remains my greatest fear—allowing God to totally unleash his power in my life," Carol admits.

"For me, the short-term, personal question about direction has been answered. Now I'm back to praying for the General Conference, the corporate body of Christ and its future mission. That's what my job is all about—helping us hear the Spirit as we talk together about the challenges our church will face by the year 2000."

And what about the 125th anniversary? What does it mean to Carol Suter?

"It's meaningless from an ethnic point of view. In fact, the Mennonite churches' emphasis on ethnicity has often made me feel excluded.

"But from the viewpoint of long-range planning and self-examination, the 125th anniversary is a perfect time to take stock of ourselves, to listen to each other and our various visions for the conference, to become quiet together before God and follow the movement of the Spirit." •

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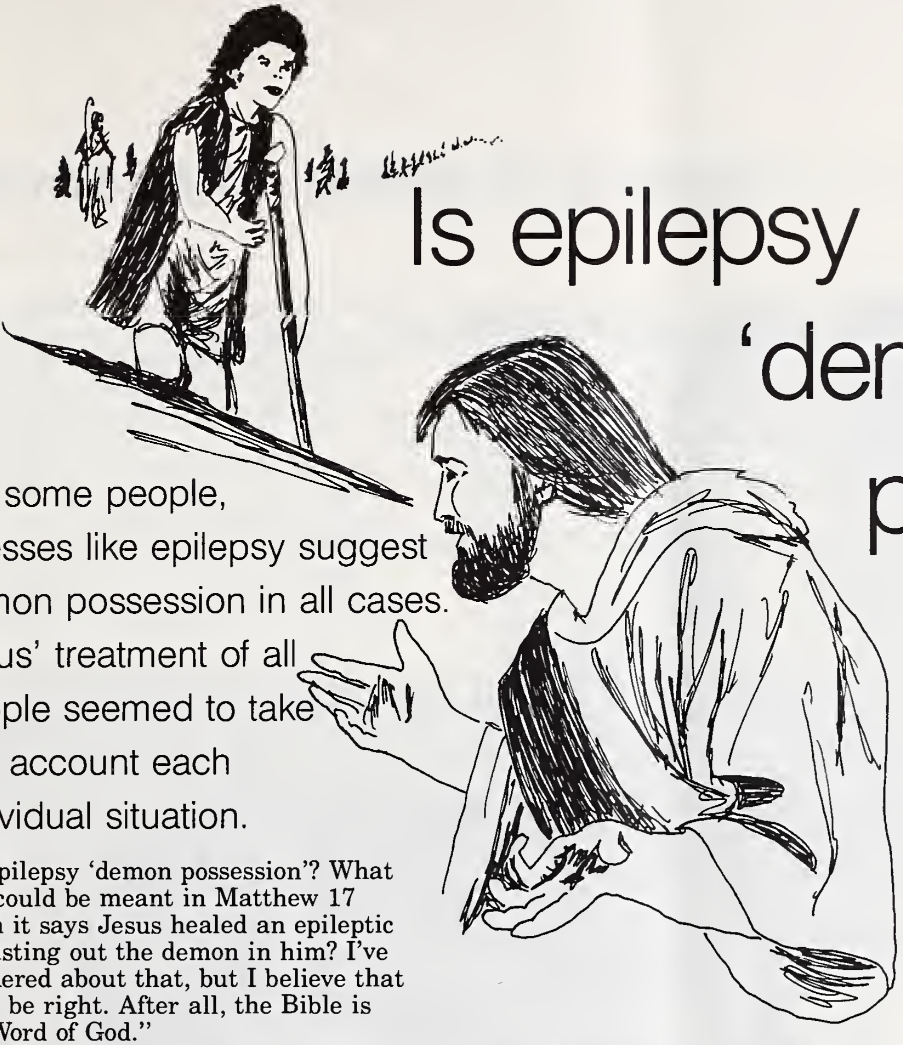
Is epilepsy 'demon possession'?

For some people, illnesses like epilepsy suggest demon possession in all cases. Jesus' treatment of all people seemed to take into account each individual situation.

Name withheld



"Is epilepsy 'demon possession'? What else could be meant in Matthew 17 when it says Jesus healed an epileptic by casting out the demon in him? I've wondered about that, but I believe that must be right. After all, the Bible is the Word of God."

These words of my friend crashed through my ears and tore into my being with a vicious pain I will never forget. It created an anguished chaos within me as I fought to regain my composure. Ordinarily I would have ignored the statement, had it not been only two weeks earlier that I'd received my doctor's devastating verdict that the two blackouts I'd had were the result of epilepsy. Now my best friend and I were visiting a mutual friend. My best friend knew my situation but had promised secrecy. Had he betrayed me and set it up?

I'm not sure. He may have, but it doesn't matter anymore. Other more important issues have taken precedence.

How do I come to terms with Matthew 17 or with people who believe that epilepsy is demon possession? Obviously, I don't believe that epilepsy is demon possession or that I am demon possessed.

My friends in this incident were ardent "fundamentalists" who believe a certain English version is verbally written by God. The Greek actually says "moon-struck." No one knows what this really is or means, but the English translations have chosen to render it "epilepsy."

Argument is futile when you know that many people believe you are demon possessed. This, they say, is due to their Christian belief that the Bible is the Word of God. That hurts . . . especially when such people are close friends.

It also makes it more difficult to come to terms with my condition. More than five years have passed since that unfriendly experience. I've studied at seminary and pastored churches during that time, but my inner resistance to the daily chore of taking my medication reminds me that I have not fully accepted my "thorn in the flesh."

Dealing with this "lower seizure threshold" or "idiopathic epilepsy" or whatever you want to call it, becomes especially difficult when I receive conflicting counsel about how to proceed. A trusted friend, adviser and counselor insists I must learn to share this matter in trusted but ever-widening circles as, with his help, I have been able to do in a few lower-risk settings. As I receive the support of friends who care and as others respond in a supportive and accepting way, I will learn to accept it myself and thus learn to accept myself the way I am.

My "specialist" medical doctor disagrees vehemently. He says in no uncertain terms that if I tell anyone other than the person I'm living with (my wife), I am crazy.

"People respond to epilepsy worse than to leprosy. If they so much as see the word they get scared. Other much greater risk situations are totally accepted, but because no one yet fully understands this, though it is 100 percent controlled, they're scared. You're crazy if you tell anyone."

Dr. Specialist likened it to having an affair with another woman. If no one knew, would I tell anyone if it could ruin my marriage? I told him it didn't apply to me since I hadn't experienced that. He suggested I pretend and imagine I had. When I found that difficult to do as well, he concluded I would be stupid telling anyone I didn't absolutely have to in either case. I question that. Isn't it healthier to be honest and open and thus work for forgiveness and healing rather than using denial and hidden secrets?

But my doctor has a significant point. Many people are terrifyingly afraid not only of people with epilepsy but of the word. (Sometimes I wonder if I'm not still one of them.) To illustrate the point, I just need to remember that I've lost my driver's license several times, not because there was any danger but because someone came across my past history on the required forms. Or ask those who've had to indicate

One of the greatest challenges
toward healing in any illness
is to come to terms with oneself.
If you can't accept yourself, it will
be extremely difficult to accept others
or to let them accept you.

this on job applications of their experience.

My counselor friend also has an important point. I need to be able to accept myself the way I am and recognize that my friends will do the same. To do this I need to be able to share this with others.

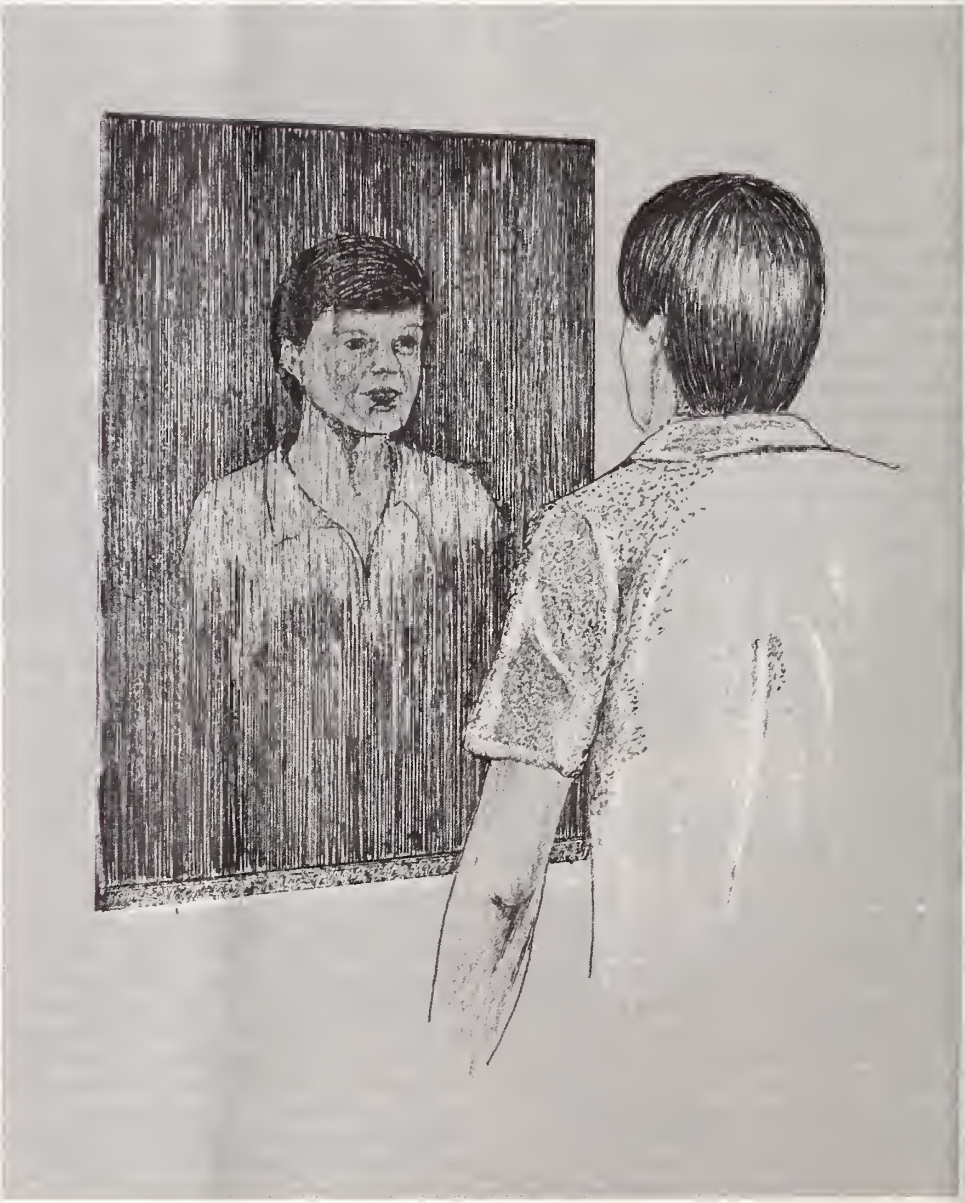
An item of growth for me is that I am able to share my experiences with people I trust. Yet I also feel free *not* to share it when I don't want to. I am not forced either way. This freedom to keep and to share is important.

Another learning opportunity includes being able to identify more fully with others who are stigmatized and discriminated against, especially with those who have had the Bible misused against them.

Perhaps the largest step of growth is that I no longer feel alone or want to be pitied in a special way. When I first opened up, others shared their difficulties and struggles in response. Some had to struggle with diabetes, for example. My earlier response had been that it doesn't suffer the same social stigma. I've realized now how great a struggle some of those individuals have in accepting their condition.

Since then I've also had close contact with those who suffer from Alzheimer's disease, cancer, lupus, arthritis, Parkinson's disease, suicidal tendencies, and the list goes on. All these people struggle with acceptance.

It's been a growing experience to realize that despite our imperfections we can be whole people in Christ and in the community. And despite my epilepsy and what other people may think, I am not demon possessed but have the Spirit of God living within me. •



Remember those in prison

David Janzen

Thousands of hands in thousands of prisons of every nature—justified and unjustified—reach out through the bars. Whatever their gesture to us, we are compelled to remember those in prison.

The Epistle to the Hebrews admonishes its readers to "remember those in prison as if you were there with them" (13:3) and expresses appreciation for those who "shared the sufferings of the prisoners" (10:34).

People are in prison for various reasons. There are those whom Jesus pronounces blessed because they suffer for righteousness sake. This kind of imprisonment will easily arouse the sympathy and even righteous indignation of fellow Christians. To help them to be released may be a pleasant though sometimes dangerous duty in situations where Christians are persecuted.

Others may be innocently imprisoned due to false testimony, unfortunate circumstances, mistaken identity, racial prejudice or for political reasons. Our compassion may easily reach out to those people too if we recognize the true facts of the situation.

Then there are also the unfortunate prisoners of war who are also prominent in the Bible. Here our sympathies are easily aroused if our people and our nationals are prisoners of the enemy state. Often there is a great deal of hatred expressed toward enemy soldiers who are our captives and we may cry out with the king of Israel, "Shall I kill them?" (2 Kings 6:21). Elisha answered, "No. Not even soldiers you had captured in combat would you put to death. Give them something to eat and drink, and let them return to their king" (v. 22). The outcome of this response was peace.

People who are in jail because they are evil and have committed murder, sex offences, acts of treason or any other criminal acts identified by the criminal code often present a real problem to the church. Some call for harsher sentences and the reinstatement of capital punishment. Fundamentalist Christians have a particular problem here, forgetting that Christ loved us and died for us when we were still sinners (Romans 5:8). Christians of various faiths have found it hard to accept Jesus' teachings in the Sermon on the Mount and have nullified them in one way or another.

The attitude of the liberal Christian accepts, condones and excuses the sin and tends to blame the immoral society for getting the "moral" individual into trouble.

Hans Denck put it bluntly when he claimed that whoever does not teach the wrath of God may not teach his grace either. We might add that whoever emphasizes the wrath of God to the exclusion of his grace and mercy is also in error. The Bible teaches plainly that God does not want the death of sinners but that they repent and live (Ezekiel 18:20; 1 Timothy 2:4). However, the choice is up to the individual, and there is no excuse, because the power of God can overcome any handicap.

The worst form of imprisonment the Bible speaks of is when we are prisoners of war under the law that is in our members, the law of sin (Romans 7:23). Our prison ministry should be aimed at freeing prisoners from this bondage so that in the process they may become children of God. "Weak men we may be, but it is not as such that we fight our battles. The weapons we wield are not merely human but divinely potent to demolish strongholds, sophistries and all that rears its proud head against the knowledge of God; we compel every human thought to surrender in obedience to Christ" (2 Corinthians 10:4ff).

Thus we are not discouraged by the evil in people whom we deal with in prison, nor our own weakness, for we know that God gives us the victory through our Lord Jesus Christ (1 Corinthians 15:57). His arm is not too short to help even the worst of sinners. "But where sin was thus multiplied, grace immeasurably exceeded it, in order that, as sin established its reign by way of death, so God's grace might establish its reign in righteousness and issue in eternal life through Jesus Christ our Lord" (Romans 5:20f).

True newness of life does not come through psychological therapies, eugenics or social reconstruction, however useful these may be, but through Jesus Christ our Lord, who sets the prisoner free from the bondage of sin and death to live to the praise of his glory.

"He ascended into the heights with captives in his train; he gave gifts to men" (Ephesians 4:8).

David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0, retired recently after 11 years as a prison chaplain. His article first appeared in Accord *(October-November 1984 issue). Reprinted by permission*

A flower in the siderow of life

Dan Nissley, Jr.

"Mary died last night at about 1:30," the voice on the telephone told me. It was Judy Weaver calling to tell me that the physical suffering for our friend Mary Kanagy had ended.

Mary and I first met while doing research for an article on our attitudes about facing death. Mary had had a mastectomy in 1981 and a year later tests revealed that she also had lung cancer. Her doctors advised that she get her affairs in order because her prognosis was not good. No one told her outright, but she indicated to me that she thought her illness would be terminal.

Mary was a young 48 years old when she died, but she had a tremendous impact on her many friends and neighbors. All of us had the unique distinction of having been loved by a special person. She understood and manifested the meaning of 1 Corinthians 13:13, "But now abide faith, hope, love, these three; but the greatest of these is love" (NASB).

In the weeks and months that have passed since her death, some questions remain that beg for answers. What was there about Mary that prompted people to respond to her the way they did? What was the magnetism that drew doctors, nurses, housewives, neighbors and friends to her hospital bedside on a Tuesday afternoon for a special prayer meeting during a trying time of her illness?

What was it about Mary that made you want to know her better? How was she able to keep on smiling when she was in obvious pain? How was she able to joke about needing a hairdresser after losing her hair because of chemotherapy treatments?

Often after visiting Mary, hoping to cheer her up, I felt she had ministered to me. Why? Was she superhuman? No. Not in the manner of Hollywood productions such as Buck Rogers, E. T. and Star Wars. But in the sense where God is at work within a person—yes.

A co-worker and close friend, Donna Reeseman, remembers Mary as a person who "embodied so much warmth you felt like you wanted to be more like her. She poured out love, lots of love." Linda Risser, charge nurse for the 3-11 shift at Good Samaritan Hospital, where Mary was a patient, said that "A candle loses nothing by lighting another candle" took on new meaning after she met Mary.

She was free with her display of affection. When she gave you a hug, you knew that you had been hugged by the best. It was not unusual for her friends to find notes of appreciation in various places such as their purses or coat pockets. A close friend, Mabel Meese, found a note in her checkbook after Mary's funeral. It was a special message of love and appreciation for many years of devoted friendship.

In sharing her love with others, she was able to develop a lifeline relationship with her friends and neighbors. This opened the door for those friends to minister to her in her time of need.

Mabel Meese, who knew Mary for 18 years, says, "I can truthfully say I was her best friend. It was the most beautiful friendship I have ever experienced, and I thank God for it."

I was impressed with Mary's acceptance of her illness. She told me in December 1983, "I know the Lord could heal me. He has the power to do so. But I am confident he can use my illness to glorify his name." Then she added, "I have learned to live one day at a time. When you discover that you have a terminal illness, you go through your life with a fine-tooth comb and pick up the shattered pieces and broken threads to be sure you have everything in order."

Mary often said she drew special strength and comfort from Isaiah 43:1-3, "Do not be afraid—I will save you. I have called you by name. You are mine. When you pass through the deep waters, I will be with you; your troubles will not overwhelm you. When you pass through fire, you will not be burned; the hard trials that come will not hurt you."

While visiting in her home, it was apparent that children in the neighborhood had free access to Mary's house and to her love. Young Kimmy, a 10-year-old from next door, came dashing into the living room, said, "Hi," gave Mary a quick hug, grabbed a piece of candy off the end table and was gone. Mary smiled as she soaked up this unabashed affection. "These children are in and out of my home constantly. I love kids. I don't have any of my own, Dan, but I have lots of children everywhere I go."

With her repeated hospitalizations I was wondering if her young friends understood the extent of her illness. "I think they know I'm very sick," she said, "but they also know that if I die, I will be in the presence of God. They know of my faith."

Millie Mason, who is now a young mother, shares that Mary challenged her as a young child to place her trust in the Lord and was instrumental in the decision she made to commit her life to God. Lori Yoder, Mary's niece, says, "She has been a great inspiration to me to become the Christian I so desperately want to be."

I went to visit Mary the evening

Jesus Christ is the foremost example of how the suffering servant can become the beautiful witness.

before she died. Upon arriving at her home I was told that she was in a coma and unresponsive.

Being aware that her journey on earth was about to end, numerous friends came to Mary's bedside. They wanted to tell her one more time that she was loved and, if they could, would have taken her by the hand and personally escorted her into the presence of God.

Even though we know that the Lord can heal, sometimes we must learn to live with the mystery.

I don't know if she heard or understood anything that transpired while in a coma, but her many friends showered much love upon her in those last few days and hours.

Mary had a cross-stitch plaque hanging on her living room wall bearing a simple but beautiful message, "Friend, you have sown flowers on the siderows of my life." It truly reflects the legacy she left behind.

Dan Nissley, Jr., 583 E. Penn Ave., Cleona, PA 17042, is a free-lance writer.

Three prayers

Fern Pankratz Ruth

"You want white?" said the Lord.
"I'll give you white!"
And Miriam stood leprous,
White,
In punishment for murmuring
Against the duskiness
Of Moses' Cushite wife.

"You want meat?" said the Lord.
"I'll give you meat!"
And quail flew from the sea, and
Fell
Around the flesh pots of the camp,
And people took them up
And ate, and sickened, died.

"You want WHAT?" says the Lord.

OMSC: the place for renewal for mission

"OMSC has been the ideal place in which to be renewed for further commitments. The Seminars with outstanding mission leaders, friendships with missionaries from many different backgrounds, and the study resources have helped bring into focus important issues which arose for me in Christian service abroad. I have been wonderfully enriched."
—Dorothy Plater, BMMF Int'l (India)

Dorothy Plater

Dorothy and Mark Plater joined the resident community of the Overseas Ministries Study Center last September. Citizens of the United Kingdom, Dorothy and Mark represent a growing number of international church and mission leaders who, together with North American missionaries on furlough, make OMSC a unique center of mission learning and renewal. Every year people from more than 60 mission societies and agencies, and from a score of nations, come to OMSC for rest, renewal and further mission study. They enrich OMSC—and leave enriched themselves. Apply now for any of the seminars and courses announced here and/or for residence in the OMSC community.

SEPTEMBER 17-20
Growth and Change in Evangelical Missions: Personal Reflections. Dr. J. Herbert Kane, Trinity Evangelical Divinity School.

***SEPTEMBER 23-27**
Megatrends in Mission: Agenda for Missionary Faithfulness. Dr. Marcella Hoesl, M.M., Selly Oak Colleges, Birmingham, U.K. Co-sponsored by Maryknoll Mission Institute.

***SEPTEMBER 30-OCTOBER 4**
African Christianity: Assessing the Problems and Opportunities. Dr. Adrian Hastings, University of Zimbabwe, and University of Aberdeen, Scotland.

***OCTOBER 7-11**
Christian Response to Folk Religion: A Missionary Challenge. Dr. Paul Hiebert, Fuller Theological Seminary.

***OCTOBER 14-18**
The Gospel Prepared for All Peoples; All Peoples Prepared for the Gospel. Rev. Don Richardson, Regions Beyond Missionary Union, author of *Peace Child, Lords of the Earth,* and *Eternity in Their Hearts.* Co-sponsored by Africa Evangelical Fellowship, Christian and Missionary Alliance, Liebenzell Mission, and SIM Int'l.

OCTOBER 22-25
Effective Communication with the Folks Back Home: A Writing Workshop for Missionaries. Robert T. Coote, OMSC staff.

OCTOBER 29-NOVEMBER 1
History's Lessons for Tomorrow's Mission. Dr. Tracey K. Jones, Jr., Drew University Theological School.

***NOVEMBER 4-8**
Understanding Yourself as Person, Partner and Parent. Dr. John Powell, Michigan State University.

NOVEMBER 12-15
Evangelicals and Roman Catholics in Mission: Convergences and Divergences. Rev. Thomas F. Stransky, The Paulists.

**Indicates seminar format (16 hours with lecturer beginning Monday afternoon and concluding Friday noon); tuition $45. All other courses run four mornings, beginning Tuesday (8 hours with lecturer); tuition $30.*

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"Raising kids amidst the money pressures and peer pressures of the 1980s is new to many rural Mennonites," says Rosie Epp, co-pastor of Southern Hills Mennonite Church, Topeka, Kan. She is available (for the cost of transportation) to congregations who want to "Share the Concerns of Parenting," as she likes to call the workshops. Epp can be contacted at Southern Hills Church, 511 E. 37th, Topeka, KS 67154, (913) 266-9403.

Women in Mission together with the Commission on Home Ministries and with staffing from the Commission on Education are joining forces and funds to give emphasis to concerns of parenting. Scholarships and travel subsidies are available to people who would like to receive training to become presenters in the area of parenting for peace and justice. People seeking insights about peace and justice in childrearing are encouraged to invite trained people to do workshops. Contact either Myrna or Randy Krehbiel (COE), Robert Hull (CHM) or Joan Wiebe (WM) at Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Six conferences represented

Mennonites want a seminary in Canada

Waterloo, Ont. (Meetinghouse)—Some form of Mennonite seminary education is needed in Canada, agreed participants at a consultation on Mennonite graduate theological education May 24-25. A Canadian perspective needs to be recognized more adequately in pastoral and theological training.

About 25 conference representatives and school administrators from across Canada and from three Mennonite seminaries in the United States met at Conrad Grebel College here for the consultation, which was convened by Ontario's Inter-Mennonite Pastoral Leadership Training Board.

"It was a historic meeting," said several participants. Six conferences and their schools met for the first time to discuss their pastoral training needs for Canadian churches. Presenting papers were the Evangelical Mennonite Conference, the Evangelical Mennonite Mission Conference, the Mennonite Brethren of Canada, the Conference of Mennonites in Canada, the Brethren in Christ Canada and the Mennonite Church Canada.

Representatives agreed on several issues. The undergraduate theological education now in place continues to be essential but needs reinforcement—perhaps new models need to be explored, such as bivocational training options for pastors. While seminary training in a Canadian context is needed, that training should remain linked to existing programs (U.S. seminaries). It should also be pursued in an interchurch context in Canada, not by establishing new institutions. Conference-based seminary education in Ontario and the Junior Seminary vision in Winnipeg were cited as models.

There was also extensive discussion about regionalism in Canada, which may make Canadians more different from each other than from their American neighbors.

Participants were struck by the growing need for pastors in Canada—over 500 in the next 15 years, estimated the conferences. A systematic study was suggested to find out the actual educational needs of Mennonites in Canada.

A theological basis for pursuing graduate theological education in Canada was presented in a paper by Rod Sawatsky of Conrad Grebel College. Anabaptist understandings of Christianity emphasize that theology always be related to a particular time and place, said Sawatsky, an understanding often labeled as "contextualizing" the faith. "An Anabaptist-Mennonite theology for Canadian Mennonites, accordingly, needs to be contextualized in terms of the Canadian realities."

Sawatsky also deplored the fact that although Canadian Mennonites are involved on every level of Canadian cultural and political life, there is no comparable theological involvement. Because we have no graduate theological institutions in Canada, said Sawatsky, we are excluded from a certain kind of theological dialogue with other denominations.

"These conversations are important to us for they are the focus not only for discussing common concerns regarding theological education but also for discussing strategies for Christian ministry in this country."

Brian Stiller, executive secretary of the Evangelical Fellowship of Canada, also made a plea for Canadianized pastoral training. In a stimulating speech on Friday evening he outlined 10 distinctives of Canadian culture and urged more cooperation among schools in Canada because there are fewer people to draw on than in the United States and fewer religious differences. He also stressed the need for Mennonites to "go public" with their peace stance by engaging in dialogue with other religious groups instead of downgrading those who think differently. (Tongue in cheek, Stiller suggested that he had been introduced to the Mennonite vision of peace by playing hockey in Saskatchewan as a boy.)

The conference and school leaders were eager to continue the discussion. Tentative plans are to meet again June 6-7, 1986, in Winnipeg. *Margaret Loewen Reimer*

Home repair supervisor

Crossroads Community Center, Philadelphia, needs a home repair supervisor. Housing, utilities, health-care and salary are provided.

Job description: bid on repair jobs and supervise and train unskilled workers.

Contact:
Bill Tilghman
964 Holland Road
Holland, PA 18966
(215) 355-1442.

A chain fast protesting capital punishment has been linking death-penalty opponents throughout the United States, according to the National Coalition Against the Death Penalty. The fast was begun Jan. 1 by Chuck Culhane, a former death-row inmate serving a life sentence in Sing-Sing. NCADP director Tim Cain said the purpose of the fast is "to focus national attention on the growing number of executions in the United States." Sparked by Culhane's month-long fast, participants in and outside prison have pledged to decline solid food for periods of time ranging from a week to a month.

Private voluntary agencies engaged in relief, reconstruction and development activities in Nicaragua have a direct interest in President's Reagan's executive order of May 1 imposing a trade embargo on Nicaragua. Four relief agencies—Mennonite Central Committee, American Friends Service Committee, The Heifer Project and Oxfam America—made a statement objecting to an embargo or any other action by the United States government that is harmful to the people of Nicaragua and which interferes with their ability to fulfill their mandate.

Prayer was more than the announced theme at a recent Bible study conference of Independent Church leadership in the Transkei, southern Africa. Africa Inter-Mennonite Mission worker Larry Hills was conducting his first weekend conference since successful surgery for a malignant tumor late last year. "These people had prayed hard and long for me," he said. Sixty-five people took part, the largest attendance to date.

Peace guard dominates discussions at Peace Section meeting

Regina (MCC)—A proposal to create an international Mennonite "peace guard" may have been brought closer to realization with a decision made by Mennonite Central Committee Peace Section at its recent semiannual meeting here May 17-18.

Encouraged by positive responses made by key church leaders to the underlying principles of the proposed peace guard, the MCC group appointed several of its members to work closely with originator Ron Sider on a revised proposal.

Ron Sider, center, discusses Anabaptist peace guard idea, which he originated.

The feasibility of the peace guard proposal has been studied by MCC Peace Section at the request of the Council of Moderators and Secretaries of Mennonite and Brethren in Christ conferences. The revised proposal will go back to members of that council for discussion and possible action by the end of the year.

Introduced by Sider at last year's Mennonite World Conference in Strasbourg, the proposal calls for the assembling of a highly trained body of 100 to 500 Christian volunteers who would stand ready to intervene in situations of conflict between warring nations or groups. Its members would use non-violent direct action as a means of promoting peace, justice and freedom in a wide variety of contexts.

A major component of the Anabaptist Peace Guard, as Sider calls it, would be an intense training period of several months that would involve worship, Bible study, reflection, participation in prayer chains, study of the culture and history of the area of activity, physical training and education in the techniques of non-violence.

The team would involve itself in various ways, such as placing members between warring parties to deter violence, researching and reporting on violence or dramatizing an injustice such as South African apartheid. Various scenarios are suggested in the proposal, involving nations such as Laos (neutralizing unexploded weaponry), El Salvador (rebuilding villages destroyed by war), Nicaragua (camping on the border to discourage intrusions of U.S.-backed guerrillas) and South Africa (entering the country in a peaceful but well-publicized demonstration of solidarity with oppressed blacks).

A survey of Mennonite and Brethren in Christ leaders showed that many applaud the idea of a body that would explore new means of discipleship through a direct peace witness, as an additional means of building "shalom" alongside more traditional methods such as prayer, development work and diplomacy.

However, many questioned specific parts of the proposal. Some leaders suggested that the language and tactics advocated in the proposal were too militaristic in tone, including the name.

Some felt the foreign emphasis of the original proposal dwells too much on the "sins" of other nations and expressed fears that the team's activities abroad could be perceived as just another imperialistic intrusion into the affairs of other countries. It was suggested that what is most needed is a domestic peace group to educate North Americans about the role they and their governments play in encouraging political and economic injustice and oppression abroad.

As Peace Section member Joy Lovett said at the Regina meeting, "To have integrity in moving into an international situation, we first have to respond to those folks who say, Why haven't you done your job at home?"

The Sider proposal has, in fact, already undergone substantial revision. Suggested scenarios for action in Northern Ireland and Poland, for example, have been deemed unrealistic by advisers and dropped. But a plan for action in North America has been added.

A key concern for those involved in the peace guard debate is whether North American Mennonites are prepared to undertake the radical means of peacemaking that the peace guard would represent—especially when its activities challenge comfortable assumptions about the nature of discipleship and obedience to the state.

John Stoner, who heads MCC U.S. Peace Section, suggested a step for the next few years might be the formation of hundreds of small Faithful Witness

Psalms Alive, a new and contemporary musical setting of 10 familiar Scripture texts from the Psalms, was presented by a 40-voice choir at First Mennonite Church in Allentown, Pa., on June 2 and at Upper Milford Mennonite in Zionsville, Pa., on June 8. Earl W. Miller directed the choir, which was made up of choirs from the two host churches, Saucon Mennonite Church in Coopersburg and West Swamp Mennonite Church in Quakertown.

Bethlehem Mennonite Church, Bloomfield, Mont., will celebrate its 75th anniversary July 12-14. Registration will begin at 3 p.m. on Friday, July 12, followed by a pancake supper and an informal music service. Saturday will feature a memorial service in the cemetery in the morning and a reminiscing/music service at Eastern Montana Bible Camp in the evening. The Sunday morning service will include sharing by former pastors, church workers and conference officials. All former members and friends of the church are invited.

Abortion and public peace witness were among agenda at the Mennonite Central Committee U.S. Peace Section, which met in Akron, Pa., April 19-20. U.S. Peace Section staff have received encouragement to do more on the issue of abortion, including education on the issues involved and on legislation that would provide more human services for prenatal and postnatal care for unwed mothers. Section members discussed the possibility of sponsoring a peace assembly on the theme of public witness, but no action was taken. The meeting also formally endorsed the work of American Christians for the Abolition of Torture.

Peace guard discussed

continued

Groups that would devote themselves to prayer, study, discernment, service and resistance within their congregations in an attempt to restore the church's commitment to non-violent direct action.

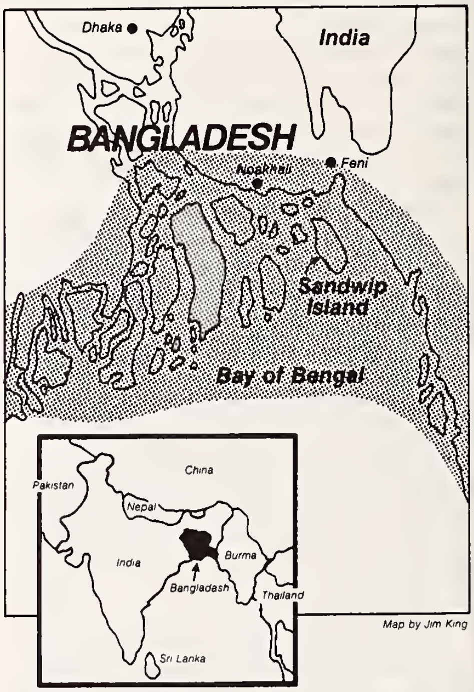
The peace guard proposal, he said, "underestimates the need of the church for spiritual renewal before it can support the costly discipleship required to make the Anabaptist Peace Guard functional."

Sider, who was present at the Peace Section meeting, confessed his own fear that many Christians lack a "clear understanding that a relationship with Christ means being countercultural." He said he was eager to see the proposal come into discussion among the church's authorized leaders, where the leading of the Spirit can be discerned and, if agreement is reached, a more widespread base of moral and prayer support can be established.

Several Peace Section members mentioned their concern that more effective connections between the peace guard and congregations and other church bodies such as colleges be worked out in the proposal. The spiritual and peacemaking training provided by a stint in the guard could be used effectively in other areas of Christian ministry, one pointed out.

Sider emphasized that non-violent direct action of the sort to be employed by a peace guard should never be considered "the" means of bringing shalom into the suffering corners of the world. He said it is important to know that only a living relationship with Christ brings the fulness of shalom. Yet the church cannot afford to ignore the possibility that the Spirit may be calling for a bolder witness to the power of love and reconciliation. *Doreen Martens*

MCC helps cyclone victims in Bangladesh



Map by Jim King

Akron, Pa. (MCC)—Mennonite Central Committee is launching an emergency response program for cyclone victims in Bangladesh. MCC received details of the program in a June 4 telephone call from the MCC country representative there, Mark Nord.

On May 25 a cyclone struck the coast and off-shore islands of Bangladesh, killing an estimated 20,000 people, with thousands more reported missing. Winds of up to 100 miles an hour drove waves 10-12 feet high across islands in the Bay of Bengal and onto the coastal districts of Feni and Noakhali, where MCC has had agricultural programs for the past 15 years.

Salt water, swept in from the Bay of Bengal, has rendered nearly all of the ground water and pond water in these coastal areas useless, said Nord, who is from Mentone, Calif.

On June 4, MCC teams had already dug 150 wells. They plan to dig approximately 150 more so that residents have fresh, sweet drinking water. They are also pumping salt water from ponds in the affected coastal areas so that when the rains begin in two to three weeks the ponds will be filled with sweet water again. Water from these ponds is used for bathing, irrigation, laundry and other household tasks.

By June 4, MCC teams had pumped the salt water from 15 ponds. Pumping water from ponds is going slowly, Nord explains, because few power pumps are available.

MCC worker Marilyn Stucky of Newton, Kan., and Angela Carter, a nurse "on loan" to MCC from the Presbyterians, have set up a clinic in Char Ganchil. They are treating many people who are dehydrated and running low-grade fevers. They are distributing oral rehydration supplies and watching the situation carefully for signs of a diarrhea outbreak. Disasters like this often bring with them outbreaks of diarrhea and diarrhea-related diseases such as cholera because of contaminated drinking water.

MCC has also distributed limited amounts of dry food, soap, blankets, tarpaulin tents and saris to people in the area. The government of Bangladesh is providing food supplements, Nord said.

MCC is also planning a three-month program that will likely involve work with rice seedlings, draft animals and equipment. Details of this three-month program are still being worked out, but four or five full-time people from the MCC agriculture and job creation teams will work in the program.

Contributions for the emergency response, which Nord estimates will cost $100,000 U.S., are welcome.

MCC is monitoring the situation on

Mennonite media people were hosted April 27 to a "work print" stage viewing of a projected 25-minute movie of the 1984 Mennonite World Conference at Strasbourg, France. Max Wiedmer of Hegenheim, France, a 26-year-old amateur film producer from the Altkirch-Birkenhof congregation, did the filming. Now he has edited his film footage with the sound tapes made by Mennonite World Conference and a script by Winnipeg writer Doreen Martens. Narration is taped in English, German and French. Wiedmer hopes to complete the project this summer, then find a distributor for the United States and Canada.

Max Wiedmer

Jesus Christ died on Friday, April 3, A.D. 33, assert two British leading scientists. They arrived at the date by reconstructing the Jewish calendar at the time and dating a lunar eclipse. The scientists, Colin J. Humphreys and W. G. Waddington, both of Oxford University, published their findings in the *British Science* magazine.

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continued from p. 320

the cyclone-hit islands off the coast but has chosen to limit its response to the coastal areas. The Bangladesh government and other foreign and local voluntary organizations are providing assistance on the islands, Nord notes.

MCC has also decided not to build any houses or shelters in the coastal areas. OXFAM is planning to construct 1,000 to 2,000 houses in Noakhali District, Nord says.

In 1970 a worse storm, killing 300,000 people, brought MCC to Bangladesh. MCC has continued its work there since that time. Currently MCC has 24 North Americans working there in agriculture, job creation, sanitation, health, child sponsorship and material aid programs. *Charmayne Denlinger Brubaker*

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MDS crews begin tornado cleanup

Akron, Pa. (MCC U.S.)—Mennonite Disaster Service crews have begun helping families in eastern Ohio, northwestern and central Pennsylvania and southern Ontario clean up after tornadoes damaged their houses, barns and properties.

More than two dozen tornadoes struck these areas May 31, killing at least 110 people, injuring about 580 more and damaging thousands of buildings.

The most extensive damage was in northeastern Ohio and northwestern Pennsylvania, where Richard Burkholder, chairman for the Eastern Ohio Unit of MDS Region II, reports that 23 communities have suffered severe damages. "I've called on Landis Hershey of Region I and Virgil Gingerich of Region II for volunteers and help," Burkholder says. "We'll have lots of work now and all summer long with repairing and rebuilding."

Currently Ohio MDS crews are traveling to different communities in eastern Ohio to help clean up the debris and haul away fallen trees. MDS crews in western Pennsylvania have been cleaning up debris in Wheatland, Atlantic, Albion, Cochranton and Spartansburg, Pa.

MDS worker Ken Gerber, who lives near Atlantic, Pa., only a half mile from where a tornado touched down, says the families they have been working with have "so much cleaning up to do, they don't know what to do next."

Landis Hershey, director of MDS Region I, reports that Region I crews will be working in Tionesta and Kane, Pa., towns 40 and 60 miles east of Meadville, Pa., respectively.

In central Pennsylvania, MDS crews are helping farmers near Elimsport, Allenwood and Dewart, three towns south of Williamsport, Pa., clean debris from their fields so that crops can grow. They are trimming fallen trees, moving cattle to other farms and pulling down damaged structures. From 350 to 400 families were affected in this area.

On June 3 the MDS crews helped one farmer there who had lost his house and two barns. "All he had left was a pile of hay," reported Martha Zimmerman of Turbotville, Pa., who with her husband, Ray, is helping coordinate the MDS work there.

Delmar Zehr of Tavistock, Ont., director of Ontario MDS, reported June 4 that approximately 1,000 people worked June 3-4 cleaning debris from the town of Grand Valley, Ont., and farm fields surrounding it. "Not all of the people helping were Mennonites. We had a lot of high schools come to help, people from Toronto, all over southern Ontario. I'm really pleased," he said.

The tornado went right down the center of Grand Valley, killing two people and damaging the business district.

Zehr said that next week MDS will begin cleanup work in Barrie, Ont., a city of 45,000 people where the tornado touched down, killing eight. "We had to wait to begin work there until the insurance adjustors were done with their work," Zehr explains.

After the initial cleanup is completed, MDS crews in the above areas will work on rebuilding projects that are not covered by insurance or the government.

The tornadoes were part of a storm system that cut through the middle west and northeast sections of the United States and into Ontario and Quebec. U.S. weather officials said the May 31 outbreak of tornadoes was the worst since April 3, 1974, when 315 people were killed as 148 tornadoes struck in 10 states. *Charmayne Denlinger Brubaker*

The parents of these eight Sudanese school children (right) sitting on the steps of the Juba Model School are not able to pay school fees, a common problem in many Third World countries. Mennonite Central Committee Sudan pays their school fees so that these children can learn to read and write and have hope for a better future. Through MCC's Child Sponsorship Program another 1,863 Third World children are able to attend school this year.

The farm crisis committee of Mennonite Central Committee in central Kansas has arranged a seminar for pastors, church leaders and individuals concerned about the current dilemma on the farm. The seminar will be held at Alexanderwohl Mennonite Church, north of Goessel, Kan., on July 14 from 3:30 to 9 p.m. Topics of presentations include "Land: a Theme of the Bible," "Description of the Status of the Current Farm Economy" and "Stress and the Farm Family." Advance registrations for the evening meal are needed by July 5. Contact MCC Central States, Box 235, North Newton, KS 67117, (316) 283-2720.

CIM faces dilemmas of modern missions

Salunga, Pa. (Meetinghouse)—Food sits in the harbor and rots. Sullen, befuddled officials "forget" to haul it to their starving countrymen. You are a relief administrator. Should you run over people to make the program work? Or play by their rules at the cost of thousands of lives?

A minority race oppresses the majority until revolts break out like chicken pox. Should you rejoice that justice is coming? Or remind the rich and poor alike that casting out one evil does not put a lesser one in its place?

A retired military officer becomes the director of a missionary recruitment convention you support. It takes a turn to the political and religious right. Do you pull out, stay or bargain?

Thirty-two of the best-traveled Mennonites in the world gathered here to ask these and similar questions. The globetrotting executives of overseas programs unpacked their suitcases May 21-22, between Ascension Day and Pentecost, to attend a biannual meeting of the Council of International Ministries. Working 12-hour days and allowing themselves no vanities except long coffee breaks and frequent references to their most recent administrative jaunts, they huddled for a morning in task forces (which they instead called area committees) and then met as one group to discuss decisions they face daily.

Should they urge the Colony Mennonites (German-speaking immigrants to South America) to change their radical policy of isolation in hopes that other Mennonites in the southern continent will not suffer guilt by association?

How can Mennonite World Conference run its travel fund without inviting jealousies, rivalries and charges of favoritism?

How much insurance is enough to protect mission agencies from lawsuits, which can run into seven-figure sums?

While some of the executives measured the issues against Anabaptist theology, others considered the preferences of their constituencies. Still others worked with a let's-get-the-job-done-in-a-spirit-of-cooperation pragmatism.

The sessions were called to order with a teacher's bell and proceeded with the barest of parliamentary decorum.

Debate and commentary were mostly gentlemanly (the word is chosen advisedly since only three women were present) and rational. The business was predictably punctuated with prayers, devotions and hymns.

Twenty-one Mennonite-related agencies with overseas programs make up the Council of International Ministries. A dozen of them are the official mission agencies of specific church bodies. Together, the agencies represent a constituency of roughly a quarter-million people. Their combined budgets run to some $20 million U.S., and they place over 1,375 workers in four dozen countries.

CIM, formerly the Council of Mission Board Secretaries, began meeting 27 years ago to rein in the Mennonite Central Committee which, in its postwar exuberance, was expanding without consulting the mission boards. The mission agencies wanted to keep word and deed—evangelism and relief, mission and service—closely related. Since the unity of word and deed was seemingly taken for granted by all present, CIM has surely succeeded.

CIM is a volunteer think tank for mission board administrators. It runs no programs of its own, although it has given birth to several programs, such as China Educational Exchange, which are jointly administered by CIM agencies that choose to participate. According to William Snyder, CIM is a "housekeeping operation." There are times that he wishes it were more exciting.

In the fall, CIM meets in or close to Chicago and in the spring at the member agencies in rotation. This session was held in the Salunga meetinghouse, which was built in 1893, the same decade the earliest CIM agencies sent missionaries overseas.

When the Salunga congregation merged with neighboring Landisville Mennonite Church in 1954, its building was given to the Eastern Mennonite Board of Missions.

Three men associated with CIM from its founding attended this meeting: Paul Kraybill of Mennonite World Conference, Wilbert Shenk of Mennonite Board of Missions and William Snyder of Mennonite Central Committee.

Only a year ago the issue of merger was fresh on the minds of several Mennonite bodies. Is CIM a theater where church merger is being tried out?

"In the western states practically all new churches are bi- or multi-conference," said Paul Gingrich, president of MBM, Elkhart, Ind. "It (merger) simply is a matter of necessity."

However, John Lapp, executive secretary of MCC, said that conference-related programs "keep closer to the constituencies." "They really do represent a people," he said.

Andrew Rupp, who announced his retirement from the Evangelical Mennonite Church Commission of Overseas Mission, sounded the separate-is-better theme in another way. "Sometimes we can do things better alone," he said. "Biblical unity is not observable merger but a spirit of cooperation." *Glenn M. Lehman*

"A Christian community is defined and confirmed by the degree to which it extends valued participation to its weakest and most needy members," declared Wolf Wolfensberger at an April 13 symposium in Lansdale, Pa., on "Being the Caring Community: an Action Plan for the Church." The symposium brought together helping professionals, pastors, and families and friends of "devalued" people to talk about the relationship of the church to those with mental illness and physical and developmental handicaps. He urged churches to "exhaust informal helping forms before going to more formal forms."

They called their quilt "Many Trips Around the World" and it brought the top price of $2,400 at the Mennonite relief sale April 13 in Hutchinson, Kan., where more than 300 needlework items were offered at auction. This gift from the women of an Amish congregation provided a theme for what has become, for the past 17 years, an annual spring ritual for the Mennonite, Amish and Brethren in Christ churches of Kansas—an offering for the many around the world who are hungry. Over $310,000 was raised, compared with 1984's record receipts of $345,000.

Cedar Hills Mennonite Church, Surrey, B.C., commemorated Disability Sunday on March 3. Pastor John Unrau invited everyone to stand, then asked anyone to sit down who had a disability like wearing glasses or hearing aids, who had a heart condition or other physical condition, allergies, difficulty exercising moderation in eating and drinking. By the end, no one was left standing. Rose Debrun explained how the Lord's love led her and her husband to adopt four handicapped children.

AIMM appoints nine, ratifies Zaire agreement

Chicago (AIMM)—Nine candidates, including a board member, were approved for service in Africa at the spring board meeting of the Africa Inter-Mennonite Mission here April 12-13.

Board member Richard Steiner and his wife, Marilyn, will join the faculty of ISTK, the Theological Institute in Kinshasa, Zaire. Richard served at ISTK prior to his return to the United States in 1974. He is currently pastor of Highland Bethel Evangelical Mennonite Church in Fort Wayne, Ind. The Steiners will be supported by the Evangelical Mennonite Church's Commission on Missions.

The remaining seven appointees are being supported by the General Conference Commission on Overseas Mission. Gordon and Kathryn Myers, Wayland, Iowa, will assist with support services in Kinshasa. Matthew and Becky Swora, Minneapolis, will join the AIMM team in Burkina Faso in a discipling ministry among newly planted churches. Garry and Diane Janzen, Winnipeg, and Don Boschman, Vancouver, were approved for service in Botswana relating to African Independent Churches in Bible teaching ministries.

Much of the AIMM board agenda centered on reports by the delegation which visited Africa in November and December 1984. This five-man delegation represented AIMM in a major consultation with the Mennonite Church of Zaire (CMZ) at Tshikapa. A new agreement describing the working relationships between AIMM and CMZ was signed Dec. 11, 1984, subject to ratification by the respective bodies. On April 12 the AIMM board unanimously ratified the Tshikapa agreement.

Other matters reviewed were AIMM's continuing involvement with African Independent Churches in southern Africa, AIMM's partnership with MCC in Mennonite Ministries in Botswana and the role of AIMM communications in relation to the five partner groups comprising AIMM. A decision was made to discontinue the *AIMM Contact* as an insert in the quarterly *Messenger* magazine and instead increase the supply of news releases directly to constituency publications.

Financial analysis of 1984 revealed that AIMM's total ministry in five countries involves $1.4 million. Fifty-five percent of this amount was needed for support and maintenance of the 80 missionaries and their families. Only 9 percent was used directly in administration.

COM worker describes evangelism in Uruguay

Newton, Kan. (GCMC)—John Fehr, Commission on Overseas Mission worker, originally from Cuauhtemoc, Mexico, details three kinds of evangelism in Uruguay: (1) within the congregation, (2) in the neighborhood and (3) interchurch outreach.

Each summer the Las Piedras Mennonite Church, in which Fehr works, has at least one baptism service on the beach. Because many families cannot afford to go to the beach, this is quite an event. The pattern is for the church to charter a bus and pack it full of people and picnic lunches. After the worship service the entire congregation walks into the water, and those having requested it (last January, five) receive baptism.

At the request of another Uruguayan church, a German-speaking congregation at Colonia Delta, Fehr taught a three-month course in personal evangelism. Expecting about four interested people, he was delighted when 14 came for orientation.

Forty-five-minute classroom instruction periods are followed by evangelistic visits in teams of three—two trainees and one trainer. After visiting with the Spanish-speaking employees that live within the colony, the group has begun to visit families that live in the area surrounding the colony. As of May 8, 21 people had made decisions to follow Christ, and several had enrolled in a discipleship course.

Baptism in Uruguay

Fellowship and prayer meetings of evangelical pastors in Las Piedras resulted in a joint evangelistic campaign last March. The pastors invited and sponsored the evangelistic team of the Evangelical Armenian Church because that group has a tent that can seat 1,000 people.

Eight churches sponsored the campaign. The city was divided into eight sections, with each church promoting and then following up in its section. Attendance was near capacity except for three nights when there was heavy rain. A hundred adults and 60 young people made first-time commitments to Jesus Christ. Of these, 20 adults and 12 young people were assigned to Las Piedras Mennonite Church, and several are now attending worship services.

Record prices for quilts and the sale of a 1935 Chevrolet highlighted the 18th annual West Coast Mennonite Relief Sale. The event was held April 12-13 at Fresno (Calif.) Pacific College. The weekend activities resulted in over $156,000 in proceeds. A candlewick quilt brought $3,500, and a lone star quilt brought $3,050. A 1935 Chevrolet sold for $7,400. A record of approximately 8,000 people turned out for the two-day event.

A visit to Cuba March 18-23 gave Mennonite Central Committee Canada representative Ingrid Schultz an opportunity to talk with church leaders and to visit Cuban non-governmental agencies involved in development projects. Government officials seemed very interested in who Mennonites are and what they believe, Schultz said. Cuban officials said they would be open to cooperation with a church agency like MCC in Cuba. Schultz visited an animal research center, a rural model community, a rehabilitation center for the physically and mentally handicapped, a senior citizens home and a school for the blind.

Mennonites in Montana are extending an invitation to the annual Northern Cheyenne Campout, to be July 17-21 at Crazy Head Springs near Lame Deer. Non-Indian Mennonite families are invited to use this occasion to learn about Cheyenne culture. Much of each day is free for visiting and recreation. Daily morning Bible study and evening campfire programs are scheduled. Children's and youth activities are organized. Participants need to bring camping equipment. Noon and evening meals are provided. Register with Willis Busenitz, Box 37, Busby, MT 59016, (406) 592-3643.

MINISTERS

Ryan Ahlgrim was ordained on June 2 at the Peoria-North Fellowship, Peoria, Ill.

Ken Bauman, pastor of First Church, Berne, Ind., has been granted a sabbatical and will be returning to India with his wife, Mary, to teach a term at the seminary and visit the mission work of Commission on Overseas Mission in India. They will be gone from June to November.

Eleanor Beachy, co-pastor of Bergthal Church, Pawnee Rock, Kan., was licensed for ministry on June 9.

Ruth Buxman, pastor at First Church of San Francisco, was ordained on May 26.

George Classen has resigned as pastor of North Danvers Church, Danvers, Ill., to become chaplain at Meadows Mennonite Home.

Don Esau was installed as pastor of Atwater (Calif.) Church on March 3.

David Ewert will begin pastoral duties at Markham (Ill.) Community Church in July.

Tom Finger, First Church, Oak Park, Ill., was ordained on May 5.

Elmer Friesen, Pacific District Conference minister, has resigned and will pastor Glendale Church, Lynden, Wash., starting in July.

Jacob T. Friesen is interim pastor of Grace Hill Church, Whitewater, Kan., effective June 23.

John Friesen, pastor of Zoar Church, Langham, Sask., will become pastor of the Bethel Church, Aldergrove, B.C., effective July 1.

Lorne Friesen has been asked to continue as pastor at First Church, Sugarcreek, Ohio, until Sept. 1.

Roland Goering will serve as interim pastor at Tabor Church, Goessel, Kan., beginning July 1.

Ardean Goertzen, pastor of First Church of Oak Park, Ill., has been granted a leave-of-absence to join his wife, Norma, for the last four months of her sabbatical beginning in August. She will be spending six months in Scotland and Great Britain visiting libraries and doing research on a Reformation printer.

Levi Hochstetler will assume the pastorate of North Danvers Church, Danvers, Ill., this summer.

Jerry Holsopple has resigned as youth minister of First Church, Berne, Ind., effective Dec. 31.

Abe Krause will serve as pastor of Bethel Church, Hydro, Okla., beginning around Sept. 1.

Waldo Kaufman will retire from full-time pastoral duties on Aug. 31.

Don Longbottom has resigned as pastor of Grace Church, Pandora, Ohio, to become pastor of Eden Church, Moundridge, Kan.

Russell Mast will be interim pastor of First Church, Sugarcreek, Ohio, effective Sept. 1.

C. Nevin Miller terminated as interim pastor at Eden Church, Moundridge, Kan., on June 16.

John Reeser resigned as pastor of Pleasant Oaks Church, Middlebury, Ind., effective June 30.

Peter Retzlaff has resigned as pastor of the Bethel Church, Aldergrove, B.C., effective June 30. He will assume the pastorate of Vineland (Ont.) United Mennonite Church, effective Sept. 1.

Jim Schrag will become pastor of Oak Grove Church, Smithville, Ohio, effective Aug. 1.

Tim Schrag will serve as pastor of First Church, Beatrice, Neb., effective July 1.

Buxman

Horst

Paul Sieber, pastor of United Mennonite Church, Peoria, Ill., will retire from the ministry this summer.

James Voth will serve as pastor of Grace Hill Church, Whitewater, Kan., beginning the later part of October.

James Waltner has resigned as pastor of Mennonite Church of Normal, Ill., effective in the summer of 1986. He will become pastor of College Mennonite Church, Goshen, Ind., beginning next summer.

D. C. Wedel began serving as interim pastor of Buhler (Kan.) Church on June 2.

WORKERS

Mike Barborak, an assistant coach at Rice University last year, has been named head basketball coach and assistant professor of health, physical education and recreation at Bluffton (Ohio) College.

Bruno Bergen, Peace Church, Richmond, B.C., has been appointed personnel secretary for the Commission on Overseas Mission effective July 1. He and his wife, Wanda Derksen Bergen, have been serving as Overseas Mission Volunteers with COM in Taichung,

Will poverty turn Africa into a dumping ground for the developed world's most dangerous pollutants? That question was raised by reports in early May that deposed Sudanese president Gaafar al-Numeiri had agreed to let a German company bury high-level radioactive waste in the Sahara desert. That deal was canceled by the military officers who overthrew Numeiri in April. According to the *London Observer*, a group of European firms last year offered $500 million for permission to bury nuclear waste in Namibia, a territory occupied by South Africa in violation of international law.

RECORD

Taiwan, for the past two years.

Glen Horst, instructor in practical theology at Canadian Mennonite Bible College, has resigned effective June 30. He has been appointed chaplain of Municipal Hospitals, Winnipeg, a three-hospital complex that provides palliative day hospital care to about 325 patients.

Other faculty changes at CMBC for 1985-86: *David Schroeder* will be returning from sabbatical leave in England to teach New Testament. *John Friesen*, professor of theology and history will be on sabbatical leave to research Prussian Mennonites. *Rudy Baergen*, who was on a two-year appointment on a half-time basis, will not be returning.

Mark Winslow, pastor of First Church, Allentown, Pa., has been elected by the Eastern District Conference to the Commission on Home Ministries.

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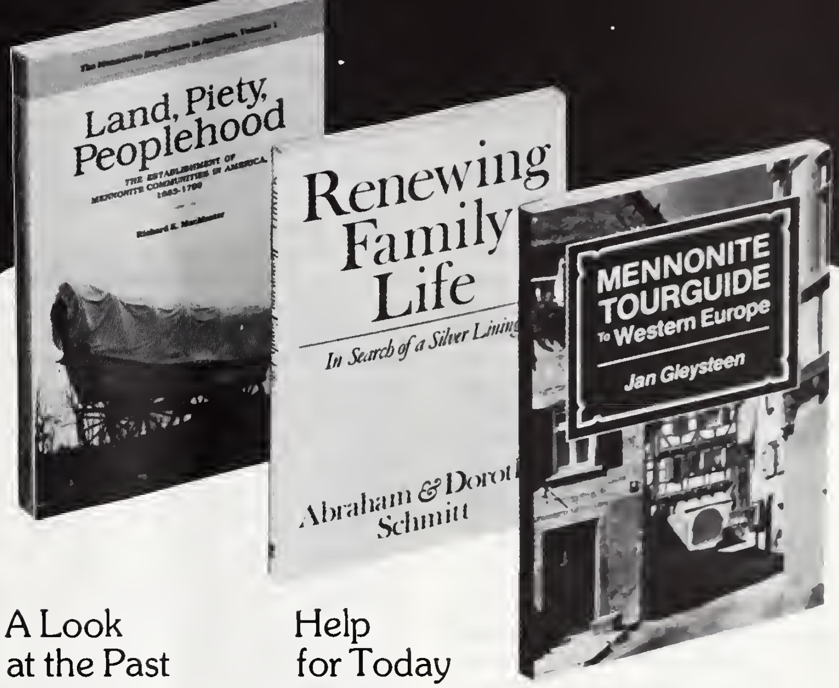
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Baptism and children

Believer's Baptism for Children of the Church *by Marlin Jeschke (Herald Press, 1983, 160 pages)*

Reviewed by Arthur Boers, 1945 West 22nd Place, Chicago, IL 60608

Believer's baptism is a central feature of our doctrine; indeed, adult baptisms were the catalyst for the Anabaptist movement. Recently Anabaptists have written little about baptism. Marlin Jeschke's book, a timely introduction to believer's baptism, covers such topics as origins, symbols, history and modes of baptism.

I appreciated the discussion of what baptism entails. "Such identification with God's purposes *did* mean leaving behind an old epoch and an old social, political, economic and religious order" (p. 30). Jeschke explores the biblical meaning of baptism and deals with common misunderstandings.

Although Jeschke refutes arguments for infant baptism, he shows that pedobaptists can teach us about nurturing children in faith. "One of the weaknesses of the believer's baptism tradition has been its neglect of a theology of the status of children" (p. 103).

Jeschke has many practical suggestions. Some are obvious, but others may be controversial. For example, he recommends that we not have annual baptisms, and he criticizes many kinds of child evangelism as mere guilt manipulation. I was disturbed by his suggestion that we consider having "two modes of baptism to distinguish between the adult convert coming from the non-Christian world . . . and the descendant of the church . . ." (p. 130).

Jeschke's book is worthy reading for anyone interested in baptism, church life or child raising.

Children's faith

What We Believe About Children *by Marvin K. Yoder (Herald Press, 1984, 75 pages)*

Reviewed by Cornelia Lehn, 9103 Hazel Street, S., Chilliwack, BC V2P 5N5

This book is long overdue. Even though theologians have mentioned the place of children in the kingdom of God, and conferences have passed statements on the subject, there is still much confusion regarding the faith of children.

"Are children responsible for sin during their childhood . . . for sins of their ancestors? Are children included in Christ's saving work?" Marvin K. Yoder has searched diligently in the Scriptures to give us clarity on how to receive children into the life of the church. He believes we need to ask ourselves, "In what way or on what condition do we believe God includes children in his kingdom?" and, "How do we believe Christ includes children in his gospel?"

In his introductory chapter the author mentions briefly different beliefs about the spiritual status of children in today's Mennonite churches, then states what 16th-century Anabaptists believed.

In chapter 2 he carefully examines many references in the Old Testament to see how children were included in the covenant with God, what was expected of parents and of children.

In chapter 3 the author explores how children are included in Christ's redemptive work. He answers such questions as, "What does God do with children because of Adam and Eve's sin?" "How did Jesus relate to children?" "What did Jesus expect of them?" "What did he say about them?"

In chapter 4 Yoder concentrates on the question, "What do we believe our Lord Jesus Christ is commanding us, his church, to do with the children God has given us?" In this context the author also shares his interpretation of how Ephesians 5:22-33 shows us how mother, father and children are to relate to each other and to Christ. Some aspects of this interpretation may well be controversial.

I believe this will be a valuable book in Christian education. It should be in the hands of every parent, every worker with children and every pastor. It will help all of us better understand how we can bring our children to Jesus so that he may bless them.

I was glad that the author did say something about the needs and capacities of children and the nature of the church and of the child. I was disappointed, however, that this section was not more fully developed. It seems to me it would have strengthened the book immensely if we could have seen more clearly how the integration of the mental, moral, social and spiritual growth of children relates to a strong and total commitment to Christ. Perhaps this can be the subject of another book.

Preaching to children

Gospel Telling *by Richard Coleman (Eerdmans, 1982, 134 pages)*

Reviewed by Rosella Wiens Regier, Box 347, Newton, KS 67114

Gospel Telling is a book which could be helpful to people who tell stories to children during worship services and who conduct children's worship services. With adaptations, I tried one of the sermons as a children's story in church. It was popular with the children, and adults were appreciative.

Gospel Telling is based on two assumptions: Children should be active participants in corporate worship, and children should experience worship appropriate to their age levels. The book grew out of Coleman's experiences as teaching minister of the Community Church of Durham, N.H., where they hold age-appropriate chapel services for children twice a month and include children in corporate worship the other Sundays in the month.

The book is divided into two sections. "Laying a Good Foundation" asserts that telling the old favorite stories or familiar Bible stories is not an easy matter. Coleman discusses purposes behind our preaching and stresses the use of the story as proclamation—gospel telling.

Part two contains 31 sermons which Coleman has used and recommends to others. They are divided into six classifications—pretending, using visual demonstrations, involving the children dramatically, a few pantomime and echo sermons, some stories to tell, and a few with a prophetic emphasis. Each sermon lists a Scripture text, a season in which it is appropriate, a goal or summary of purpose, and any necessary materials or props.

I found the book useful in getting ideas for work with children. The sample sermons are inspiring. Some of the themes, though, tend toward patriotism, and there are references to "the devil" in others, neither of which are appropriate for my use. But many of the sermons can be adapted. The book includes a good bibliography. While the language, terminology and emphasis in the book are Coleman's, I discovered sound principles of storytelling, pointers in learning to talk with children more effectively and a pervading joy about sharing the story of God's love.

Likes editorials

We are always eager for your editorials on the back page of *The Mennonite*. The recent editorial mentioning South Africa's desire to have evangelical missionaries working with blacks is complemented by the church/state relationship expressed in a recent clipping from the *Rand Daily Mail*. P. W. Botha, with helicopter overhead, made a dramatic appearance at the 75th anniversary celebration of the black separatist Zion Christian Church.

Thanks again for your stimulating input to Mennonite thought and life through *The Mennonite*. We appreciate the ideas, inspiration and information we get through this periodical. *Sara Regier, Box 33, Gaborone, Botswana*

May 1

War is external too

Your editorial of April 23 raised several questions for me. Perhaps I'm wrong, but it sounded like a new wrinkle on the old argument that says, Get people converted and we won't need to focus energy, money or time on the issues of contemporary society. They'll be taken care of apart from our involvement.

You speak of an interior war with the real enemy within. But Jesus seemed to oppose *external* forces on numerous occasions. It's not the only way, of course, but a march might be one way of engaging in the war, external and internal, and can sometimes be more effective and reach a more varied audience than all our pulpits and editorial pages. Meditation may well have a place in the war, but I believe the march also has its place, as do other activities.

My second question relates to the manner in which you place people with homosexual orientations into the same rather random category with "pornography, prostitution, unwelcome pregnancies and family abuse." These, you say, are "predictable consequences." Of what I'm not sure. A society that dwells on and sells itself with innuendoes and obsession? Families in which members are not open to learning about the way sexuality relates to their total being? Families in which there is an attitude of silence and secrecy?

I find it difficult to believe there is a body of evidence (scientific or otherwise) to suggest that any of the above can be expected to produce people with homosexual orientations. As far as I know, there is no evidence to show that the percentage of heterosexual people is decreasing in our society. If gays seem more visible, it would seem to be because of their willingness to acknowledge their sexuality rather than be silent. Unfortunately, it seems to require more courage to do that within the church than outside. *Frank G. Ward, 1444 Southwest Blvd., Kansas City, KS 66103*

May 2

Liked *Witness*

Gordon Houser's review (March 12 issue) of the film *Witness* was interesting. My husband, Frank, and I saw *Witness* when we celebrated our wedding anniversary in February.

We love the Amish. We have lived near them and talked with them. We have family and friends who either have close relationships with the Amish or come from Amish background. And we feel we have spiritual ties with many ways of the Amish.

Houser expressed disappointment with the scene where Rachel removes her covering as she runs to hug and kiss Book. He even laments that this scene was not cut from the movie. Common sense tells a person that if the covering had been on her head the exuberance of the couple would have crushed and crumpled the starchy thing.

What I feel definitely should have been cut is Rachel's semi-nude scene. To me it seems that Rachel should have been more demure and grabbed a towel and covered herself. This scene seemed way out of character for her. There are many scenes with Book and Rachel showing their love for each other with tender innocence and respectful distances. Modesty should have been displayed in this particular love scene also.

Except for this scene and the violence depicted, we feel *Witness* is an excellent production. My husband and I had a pleasant celebration. *Robin Knepper Gibbs, 1-7176-21, Archbold, OH 43502*

May 4

Questions moral argument

First, I'd like to express my appreciation for a well-laid-out April 9 issue incorporating various salvation themes. The editorial regarding salvation being physical, spiritual—personal, individual—social, political—past, present, future—was enlightening for me.

I appreciated the letter to the editor regarding Reagan's Defense Initiative. The writer makes the point that it is unacceptable to deny completely the moral distinction between weapons that destroy people and weapons that destroy weapons. However, I feel that he does not take the "moral" argument far enough. For example, at what point does Reagan's "Star Wars Strategy," which is meant to destroy Soviet offensive weapons that destroy "our people," actually free other American weapons to destroy (not only their weapons but) "their people"? Do we really have that much trust in Reagan that he'll stop at only destroying the weapons? When I observe and read about his Nicaraguan "peace plan" that requests $14 million in aid for the contras, I become skeptical. I don't see general concern for people at the expense of weapons but concern for oil imports, foreign-trade, capital investments, etc. that affect the concerns of upper-class American people at the expense of the Nicaraguan people. *Maria Matty, 3024 Tims Street, Clearbrook, BC V2T 4G8*

May 6

Amen to prayer

Your May 28 issue was excellent. I would say "amen" to your prayer (p. 283) that "this issue might affirm a greater resolve to become empowered in God's Spirit."

The article by John Bender on Nelson and Ada Litwiller was well done. The Litwillers are indeed a gift of God to the church. Levi Keidel's article was precisely the message we need to hear in the North American church. We may not like hearing it, but it is what we need.

One correction should be noted. The excerpted article of Terry Miller was actually entitled "Renewing [not Remembering] the Anabaptist Vision."

Thank you again for an excellent issue. *Harold Gingerich, Box 426, Topeka, IN 46571*

June 5

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names in special situations.* Editor

A black South African brother speaks to us

Joseph Masemola

SOUTH
AFRICA
the EVIL
REGIME

Boxing champ Larry Holmes carried this sign in one of the demonstrations at the South African embassy in Washington last December.

You asked me to tell you about my plans. I'll narrow them to Masemola village, my home. It has about 5,000 families, thus 5,000 slaves.

We are slaves because of our tradition. We are loyal to Chief Masemola. The government manipulates us through Chief Masemola.

We are slaves because we are ignorant of Western types of government. We are used to a hereditary type of government in which the Masemola dynasty reigns forever—unchallenged, unquestioned, uninterrupted by human power. Our loyalty to Chief Masemola is inherent in us. We are glad if Chief Masemola is considerate enough to provide education, health care, farming implements and protection from tyrants in Pretoria by being a rational mouthpiece. Yet because Chief Masemola is another marionette, there is nothing he can do other than accept stipends from the government, gifts from us (mandatory or otherwise) and follow closely the government code of law.

We are slaves because we are ill prepared educationally. Shacks that crumble on us at a slight breeze are our classrooms. Teachers who have completed grades 8-10 teach elementary school. Teachers who have completed grades 10-12 teach secondary schools. Jesus rightly said that a blind person leading the blind would cause both to fall into a ditch. That is why our teachers were the first to fall. Then the disciples followed. We are still falling into many more ditches. There is no one to pull us out and lead us to green pastures.

I as an individual feel that it is my duty to help lead Masemola village to green pastures. It takes sacrificial love and effort to pull 5,000 families out of Hades and to lead them to where light is. Just imagine if you were in my shoes.

Let me give you an idea of how much it will cost to build schools. There are 10 sub-villages. Thus each would require elementary, secondary and high schools. Each school would cost no less than $15,000, which means about $150,000 to build reasonable schools. When one adds costs of modest salaries, books, etc., both elementary and secondary schools could cost close to $1 million to provide a glimpse of light to the blind peasants of Masemola tribe.

To operate this incredible project there should be some help. Christians should stop looking at the repressive white government and embark on this project. It would take a *lot of sacrifice.* Christians should stop dreaming of a second car, a bigger garage, an extra two bedrooms, a spacious kitchen, and put away such monies and make them available to those who don't have a car or a house and need education.

For the success or lack of success, let the project evaluate itself. If the educated people would decide to remain enslaved, it's up to them. If they react violently after receiving the light, pray to God for peace. Whatever the outcome, the Christians would have done their part.

It is unrealistic to point a finger at the white government in South Africa because the other white government here is doing the same. Few blacks own land in the United States or are in elite posts either in church or government. They are looked down on by whites generally, are plagued by extreme poverty and associated with the ghettos of the United States. They are shunned and repelled by whites and lead about the same life as South African blacks, with one exception. They have no identity.

The welfare of Masemola tribe lies most in the availability of that which nature endows to people. Land is one of these gifts of nature. Yet we do not have millions of acres, even thousands. An average could be an acre per family. This is tremendously small for a community to make a living. Japan faces a similar fate. But because of technology Japan meets its agricultural demands at least halfway. Why couldn't Masemola tribe do the same? Probably because of some obstacle the government puts in front of us, but I believe lack of know-how is the major factor. With know-how, capital and motivation we can make enough from that land to feed our families.

Job opportunity in the form of industrial employment could provide substantial income. Yet which factory would hire Masemola community when the black brothers scared them out of the country? Probably none, since the industrialists are in the process of moving out. What is the alternative to foreign investment in industry? Maybe those who urged the industrialist to move out would move in to provide more jobs with better pay. But from my experience I know *no one* will ever bring back any other means of employment. Instead they'll send reporters and journalists with TV cameras to take pictures of more Masemola people starving to death and then start a hunger relief campaign.

I know where I stand on disinvestment. I oppose that callous, insensitive approach by leaders who have never been employed by either an American company or any other company. That is why they don't see the help that people get from such employment. Disinvestment does not help the people it was intended to help.

Even among Mennonites there is disagreement on disinvestment. Some invest (such as your neighbor who has a small business in South Africa). Others demonstrate against such investment (but have no substitute to keep blacks alive).

What alternative could curb this menacing dilemma? Christians ready to sacrifice could send enough money to buy agricultural implements, good seed, fertilizer, etc. Yet it is ironic that Pfizer Fertilizer and other related industries, e.g. Ford for implements, Mobil Oil for gas, will be kicked out if the disinvestment drive succeeds. But maybe dedicated Christians will see to it that we get all this equipment and other necessities for agriculture. We are ready with manpower. We've been toiling to make others rich. There is no way we could neglect to toil to enrich ourselves.

The reality, however, is that it is just as difficult to chase the industrialists out as to become personally involved in bettering the situation of 5,000 Masemola families. And it is unrealistic to expect industrialists to return if they are once chased out. It costs too much for industrialists to establish their enterprises anywhere. Thus, once they pull out it is over with that country. I would do the same too if I had spent millions of dollars establishing a business, was kicked out unceremoniously and then unceremoniously asked to re-establish my business. It is illogical, absurd and unrealistic to point a finger at an industrialist who underpays Masemola peasants, then provide no means of livelihood after that industrialist has left. It boils down to being callous and cruel to human life.

It is clear that Christians who have something find it hard to part with it. They'd part with what they have in songs ("All I have I give to you . . ."), but when it comes to the real situation they see the pitfalls of "selling all that you have, giving to the poor and following" Jesus. The horror of facing hardships is something affluent Christians are not ready to face in the eye. Yet to me it requires taking up the cross to follow him. "Birds have nests. . . ," yet he had no place to lay his head. Jesus was telling the truth.

The end of the sermon. Just a reminder that I've been tormented enough by Christians who know how hungry I am, what kind of hunger I have, how to go about relieving that hunger, even know how to feed me. I am reduced to little less than an animal because, for instance, a dog with rabies could infect you by biting you. Thus people pay more attention and are more careful in treating sick animals.

I am told you need to take the peace stance, take a gun or a combination of both. I am told by people that they'll support me, yet they are unable to support me when I am among them. I am told that they'll stand with me, yet they are far away and even retreat when I present myself personally.

Thus I am convinced that if no one wants to listen to me and give the help that I know I need, then no one is ready to help me out of my slavery. I have come to the conclusion that I am ready to die in my integrity rather than give in to someone who's ready to tell me what my problems are, give interpretations of those problems with a package of solutions and then impose them on me to carry them out. I have resolved to reject such packages unflinchingly. But if someone is ready to discuss what my problems are and work on appropriate solutions which suit both of us correctly and are relevant to my problems and likely to yield desired results beneficial to both of us, then there is room for such talks. Otherwise I don't want to hear any more about South Africa—it's useless because I know about it. It is like a person who is lame and continually being reminded of that limitation.

At this point I've applied for a job at home. I might be employed. If employed, I'll go home. If not, I'll wait to hear what direction the Lord wants me to take.

> *"It is clear that Christians who have something find it hard to part with it." They sing, " 'All I have I give to you,' but when it comes to the real situation they see the pitfalls of 'selling all that you have. . . .' "*

Joseph Masemola is a student at Goshen (Ind.) College. He is from a black homeland in South Africa and was engaged in agricultural extension work and teaching before coming to the United States as a student. He studied at Rosedale Bible Institute before coming to Goshen. These comments are excerpted from a letter to Ted and Gayle Gerber Koontz, 3003 Benham Ave., Elkhart, IN 46517, and were edited by them. The letter was prompted by discussion about demonstrations at the South African embassy in Washington which sought, in part, to press for disinvestment by U.S. firms doing business in South Africa.

Good work or bad work?

Calvin Redekop

The story is told of the irate father whose son was in bed past milking time. "Son," he shouted up the stairs, "what do you think Lincoln would have been doing at your age?" The son drowsily replied, "I don't know, but I know what he was doing at your age." Hard work has not proven to be a foolproof way to achieve, but work is necessary for human survival. God told Adam that by the sweat of his brow he would eat his bread.

Work has received unusual attention in recent years because many people are unable to find it and because many types of work are disappearing. "Work redundancy" is used to describe this phenomenon. E. F. Schumacher has challenged the entire social/economic structure and suggested that we have, through technology, taken away the person's opportunity to master something and thereby put a personal stamp upon it.

In *The Mennonite* (Jan. 31, 1984, issue) I spoke to the trauma of losing one's job. A more general problem confronting all of us is, What is the meaning of our work? How does what I do fit into my Christian calling?

Many are so locked into the ongoing process of making a living and achieving security that they fail to ask that question. They may be workaholics yet never know why.

For many of us the answer may be easy. We work like moles to amass wealth and security. We all have known in our communities a counterpart to Willy Loman (from the drama "Death of a Salesman"). I remember a farmer in our neighborhood who literally worked from dawn to dusk and died a worn-out machine. I do not remember him ever not working.

But why quibble about something which is as necessary as breathing? If work is necessary, why not exploit it to achieve the goodies such as leisure, enjoyment, prestige, freedom, power and fame? The problem is that work is not just a means to ends. It is different from sleeping, which is also a necessity.

Work is both a means and an end. I work to achieve something, but the work itself also has meaning, influence and consequences for me. So work is more than a means to get rich. It gives me self-respect or takes it from me.

Work either shapes us or we shape it. It's a choice we must make.

Some argue that this notion comes mainly from Karl Marx because it has become hopelessly contaminated with the communist ideology.

It has been overwhelmingly proven that bad work alienates the worker. But what has been overlooked is the other side of the coin, namely that good work harmonizes and integrates our lives. In *Good Work* E. F. Schumacher says, "The question of what the work does to the worker is hardly ever asked. . . . How does work relate to the end and purpose of man's being? . . . To perfect himself, he needs purposeful activity in accordance with the injunction: 'Whichever gift each of you has received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms" (p. 3). Work can alienate, but it can also perfect.

So we need to conclude that work is necessary and that we must choose good work, since bad work will alienate and destroy us.

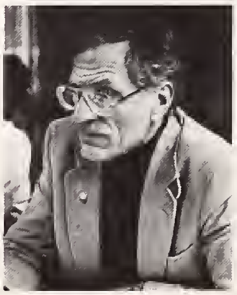
Work is the expending of energy in an activity to achieve an end. A job is a specific activity with a prescribed remuneration. Work is the all-encompassing way in which we achieve our survival and become who we are. It is not work but jobs that become the prisons and the destroyers of our being. Schumacher coined the term "bad work" for all jobs which "treat us as 'factors of production' instead of responsible people (and) are a grave evil leading to innumerable stunted or even wasted lives" (p. 28).

Good work, he maintained, is "good for the worker" (p. 120). A simple definition but hard to achieve. Modern specialization and technology, according to D. Urquhart, has created ". . . the assassination of a people" (Schumacher, p. 42). Good work therefore must pertain to work which is good for the worker and, if Christians, allows us to fulfill our obligation to be disciples of Jesus Christ. Most of us work in jobs that consist either of good work or bad work (probably a combination of both in varying degrees).

We often stay in jobs which consist mainly of bad work because of security, good pay, prestige or traditions.

Why do we not find jobs where we can do good work? The reasons are the same—fear of losing security, pay, prestige, or trying something new. Christians should think of work as the underlying foundation and jobs as more specific contexts in which kingdom work is done. But many of us are locked into the massive complexities of modern industrial society with its "destruction of the content and dignity of most forms of work" (Schumacher, p. 29).

Who can tell us when we ought to change jobs and do good work? Many of us have availed ourselves of occupational counseling, job placement tests, career analysis. But what would happen if someone were to ask your Sunday school class, "What should I do?" I have experienced such an event, and the response was mainly nervous laughter. Meanwhile, bad work and bad jobs continue to "assassinate people" and possibly hinder the work of the kingdom.


Calvin Redekop is professor of sociology at Conrad Grebel College, Waterloo, ON N2L 3G6.

MEDITATION

I am grateful to God for . . .

When I came to you my soul was lost
At the point of no return
I began to think all hope was gone
Then I began to learn
Not only of the Savior
Christ Jesus Lord of all
But you helped me change my ways to good
And helped me to walk tall.

Your love is like the sunshine
In a place that saw no light
Your friendship in your teaching me
Left me with second sight
I think of you in times of need
Through trial and tribulation
You helped the problems disappear
You are the inspiration.

This church is like a great big home
I never thought I'd see
It's people from all walks of life
They are my family
To you I give a "thank you"
For what you've done for me
The kind of love I feel for you,
Will go on endlessly.

Ann Mason

Stewardship and Burger Chef

I can't explain why it happened at Burger Chef, but as we were sitting there eating Super Chefs and fries, we started to talk about Christian lifestyles.

Who do we know who is living on less than they can afford? Is anyone intentionally limiting their standards of living? We could think of a few people.

It seemed to us that as Christians we are deciding to set our lifestyles at one of three levels: *What we can afford*—Our incomes can be the sole determinants of our standard of living. Our consumption can increase in direct proportion to our income. We can live right up to the limit of our resources. We can work for more so we can live better. *More than we can afford*—We can buy now and hope to pay later. We can use indebtedness to increase our consumption. We can live beyond our means. We can display the usual marks of affluence without being worth much. *Less than we can afford*—We can make some deliberate decisions to consume less so we can give more. We can liberate some resources for others. We can live beneath what we can afford. Our standards of living don't have to increase in direct proportion to our increased income and wealth.

For years we have been hearing sermons and reading articles about rich Christians in a world of poverty and need. We're often bewildered about what one couple can do.

But there at Burger Chef we arrived at a logical conclusion. We'll try to take a few additional steps toward option three. Even in an era of inflation we should be able to live on less than we can afford. So we can be a little more helpful to others.

John H. Rudy

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Summer has just begun and people's schedules carry them in many directions. Sometimes it's tempting to forget our faith and our church during these times.

We have prepared a stimulating set of articles to keep your spirit in touch with God's Spirit. Take them along on your travels or read them wherever you are right now.

You will be reminded of the whole GC family, of special need situations and of the beautiful people in God's great spiritual family. Go and continue to grow.

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EdITORIAL

The twin sins and the twin commands

Abortion and the production of nuclear weapons are urgent, often polarizing issues.

Recently I was with groups that illustrated this polarization. One group fervently opposed abortion as murder. But the mention of nuclear weapons brought moans of "Oh no. Can't we get out of that rut?"

Another group spoke comfortably of the need to abolish nuclear weapons, but when I raised the subject of abortion for discussion, several people objected. "That's just opening a can of worms." End of discussion.

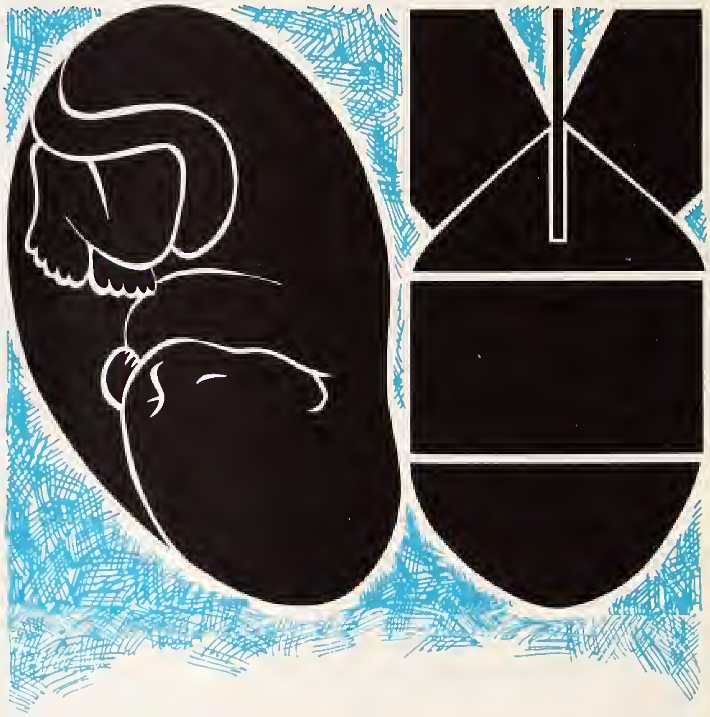
Many women have a hard time hearing men rail against abortion when it is often poor women in desperate circumstances, abandoned by men, who opt for abortion. As a father who has witnessed the miracle of my son's birth and has suffered the anguish of two miscarriages, I can only imagine the desperation that might lead a woman to have an abortion. The women I know who've had abortions did not do it lightly for convenience' sake.

Many Third World people ignore the nuclear peril because of the immediate peril of poverty they face. And some have expressed disgust at us North American Mennonites who talk about responding non-violently to oppression while our convenient lifestyles are largely supported by the violent poverty these Filipinos, Salvadorans, Thais or South Africans suffer.

Without ignoring the complexities of either action, I believe that aborting life and building nuclear weapons are sinful. But, I submit, they are symptomatic of deeper, more basic sins—the twin sins of greed and idolatry.

The greed that spends resources on wasteful, useless weapons and provides for convenient abortions is the greed that allows 6 percent of the world's people to consume 40 percent of the world's resources.

Idolatry is greed's twin. Mammon and Moloch. We do not bow down to household gods, perhaps. But what of the gods of metal—the Titans, Tridents, MXs—that feed on much of our money, our best scientific minds, our natural resources, while children starve? What of the power we claim over the precious life in a woman's womb when we snuff it out or fail to provide for its mother's welfare? Are we not usurping God's authority over life?



These are not simple questions, but as we answer them may we not ignore the beams of greed and idolatry in our eyes. May we address ourselves to abortion and the production of nuclear weapons with humility, with the awareness of our participation in these problems.

The greatest commandment, Jesus said, is to "love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30). The second, its twin, is to "love your neighbor as yourself" (12:31).

The first addresses the sin of idolatry. Love *me*, God says. *I* am the Lord of life. *I* am your security. The second speaks to greed. Love your neighbor, whether enemy or stranger or friend, for in this way you will be like God (Matthew 5:43-45).

The twin sins of greed and idolatry must be met with obedience to the twin commands to love God and neighbor. This requires faith, humility and following Jesus together. *Gordon Houser*

THE MENNONITE

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Vacations as lif

(and stressful)

Melvin D. Schmidt

Having grown up on a farm where a vacation away from the cows and chickens was unthinkable, I quite naturally drifted into a vocation without much room for vacations. I begrudgingly took off several weeks of the year, but it seemed that my time off was always combined or coordinated with work to be taken care of. Vacation times were used for directing teenage camps, attending pastors' retreats or church conferences.

Eventually, however, I grew up and put away childish things. Instead of turning my vacation time into productive activity—painting the house or redoing a room—I learned to participate in that great American institution called "the trip." I quickly learned the joys of personal renewal from a burst radiator hose 50 miles northeast of Thunder Bay, Ont., an overheated, underpowered engine at 2:30 a.m. in Needles, Calif., and a burned out alternator in Missoula, Mont. I also learned the refreshment of standing in line at Disneyland and revelled in the sense of satisfaction upon arriving in Gulch Creek, Nev., at 10:30 p.m. without a motel reservation.

Small wonder, then, that according to the Holmes scale of stress-producing events, a vacation purportedly produces a score of 13 life-change units. That

Sometimes it may be best
not to think too hard about
the "why" of your vacation.
Stress is bound
to be part of it.
But in reality
stress can be re-creation
or wreck-creation—
it depends on
how you accept it.

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changing

was the last straw for me. I quickly perused the entire list of life-change units on the Holmes scale, seeking out the stressful events of the past year and adding up my life change units. Yes, in the past year we had changed residences (20), a daughter had left home (29), my spouse had stopped one job and begun another (26), we had a radical change in our living conditions (25), we had a change in the number of family get-togethers (15), we had borrowed over $10,000 on a mortgage (31), our financial state had radically changed (38), we had changed schools (20), and I had gotten a speeding ticket (11). My life-change units already exceeded the 200 which Dr. Holmes says is the maximum allowable per year without risking some sort of dysfunctional response. I decided by cutting out a vacation (13) this year and stabilizing my work and sleeping habits, I could probably absorb the stress units which I had already accumulated.

I presented my spouse with the unassailable evidence. A vacation this year would not be wise. Looking at the list of "life-change events," she noticed the item "change in the number of arguments with spouse" (35). She wanted to know what I intended to do about the fact that if we cut out the vacation (13), we would be *adding* a hefty 35 units by increasing the number of arguments with the spouse. A net gain of 22 points on the impact scale.

I knew she had me there, since her numbers had a logic all their own. But I made another stab at it. OK, I admitted, we would probably have more arguments if we were to forego a vacation this year, but negotiation is always possible. Then she pointed out the item "marital reconciliation," which produces an impact of no less than 45 points. I conceded that it would be better to go ahead with the vacation.

Then came the matter of deciding what sort of non-stressful vacation we should plan, taking into consideration the narrow margin of error we were dealing with. A trip seemed clearly out of the question. We had already run the gamut of broken radiator hoses, flat tires and rain-soaked camping gear to the limit of our stress tolerances. The choice seemed to lie somewhere between (1) staying at home and (2) not going anywhere. We decided to compromise by doing both.

Having settled that much, we were still faced with negotiating the matter of how our non-stressful time at home should be used. We agreed that since our vacation time would be spent at home, we might as well face the fact that our vacationing minds and bodies would never be at ease unless the lawns were mowed and the yard maintained. Seeing the weeds grow out in the garden would raise our stress levels also, so mowing, raking and weeding would have to be done during our vacation.

We then discussed the possibility of undertaking one carefully chosen, therapeutically sound project inside the house with a view to improving our living conditions and making them less stressful in the long run. The choices were finishing the attic for a home study or renovating the dining room for entertaining. We decided to compromise by undertaking both.

I eagerly prepared myself for the great vacation onslaught, realizing that three weeks was not really enough time to complete all the projects. But we progressed rapidly. In three weeks the dining room was finished, my study was well on its way, and somewhere in between I had managed to paint the house trim, keep the yard mowed and the garden weeded.

One evening as we sat in our newly finished dining room, my spouse, the great demythologizer, said something to the effect that during our vacation we had done exactly what we would have done had we stayed home. I noted the Freudian slip but quickly agreed. Somehow we had managed to take a vacation yet continued doing what we would do anyway, thus avoiding the stress points of taking a vacation. I was proud of how we could have our cake and eat it too.

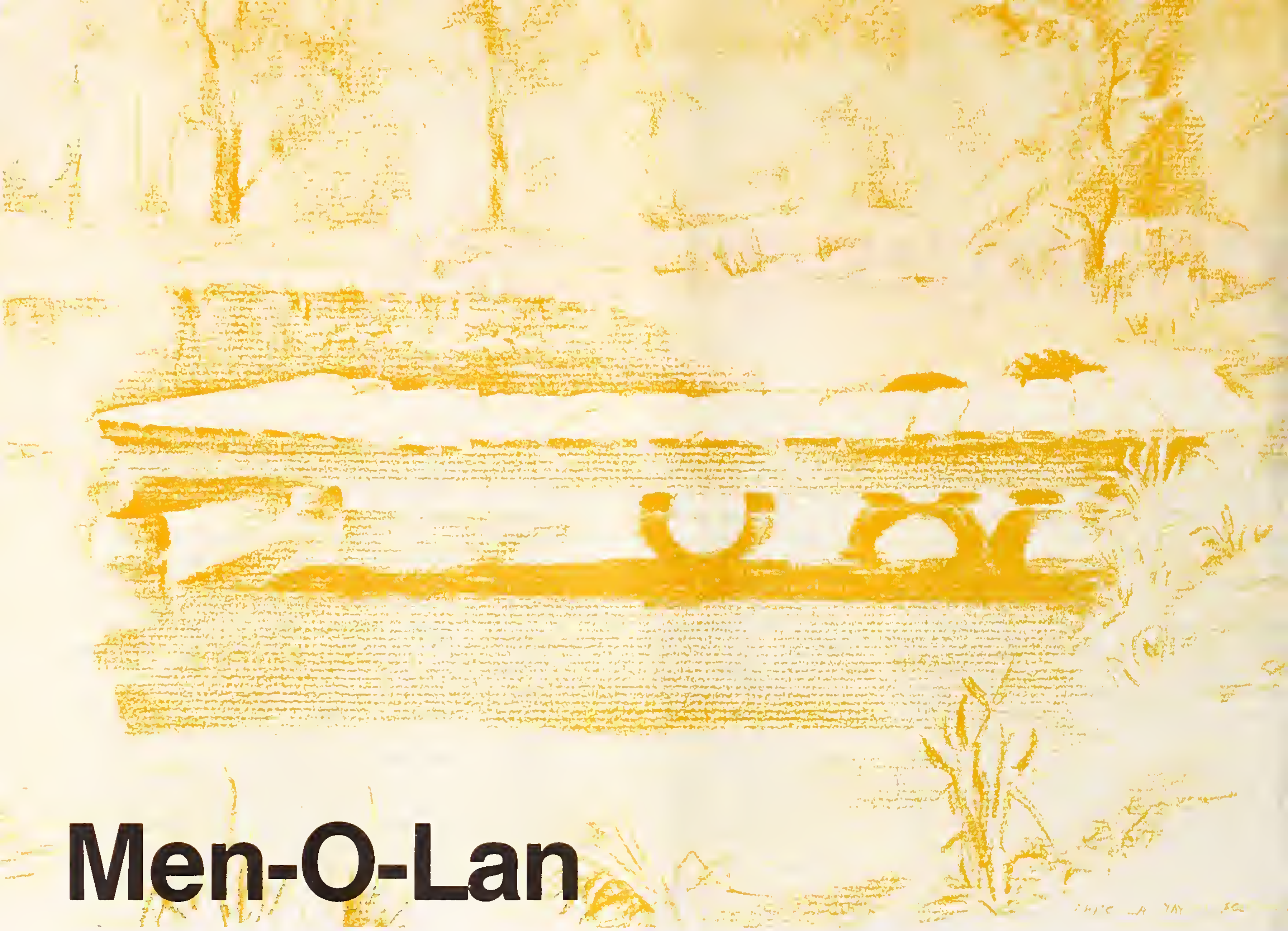
Unfortunately, my spouse did not leave well enough alone. She began wondering whether we had really had a vacation or whether we hadn't. Of course we had, I assured her. She replied that of course we hadn't, because we had stayed home and done what we would do anyway. That wasn't the point, I countered; the important thing is the *reason why* we did them. We decided to stay home, mow the lawn, tend the garden and work on our house because we wanted "that kind" of a vacation. You can do the same things for therapeutic and untherapeutic reasons. As far as I was concerned, it had been a therapeutic vacation.

Somehow my impeccable logic escaped her. She said it was a lot of hogwash—or something to that effect—which really burned me. I said it was unhealthy to worry about whether or not we'd had a vacation. She countered that all my projects were my sickness, even though I called them my therapy.

I realized we were heading straight toward a life-change event that would result in an unfavorable increase of 35 points (change in number of arguments with spouse) and knew things must be headed off at the pass. Giving our discussion a futuristic turn was the only way to avoid getting bogged down in the past.

Well, I said, I am prepared to let bygones be bygones. The important thing is making plans for our next vacation in ways healthy and wholesome for both of us. She had no problem agreeing.

So we are already happily engaged in planning a trip for the summer of 1986. Determined to have a good time, I figure that even if the stress kills me, the trip will be worth it. Furthermore, I would have to admit that I have always wanted to visit Saskatoon in July. •



Men-O-Lan influences whole Eastern District

The boat dock at the "lake" is a popular gathering point for water activities. But it is also known as a place to go for quiet meditation times.

Ray C. Linberger and *Earl Miller*

Creation. Take one section of earth from God's creation and, in 1941, set it apart for special use. Scatter numerous boulders across its slight slopes and soften their hard granite appearance with moss, Indian paintbrushes, black-eyed Susans, violets and little "pine tree forests." Add the pastoral setting of the oak, maple, cedar and hemlock trees, the mighty chestnut and a scattered abundance of pure white dogwoods. See God take his mighty finger and, pushing not too hard, draw a groove, a twisting, winding channel across the babbling brook to tempt young people to walk across these mighty bridges and to find the hiding places of crawfish and various types of frogs. Reserve a marshy grassland which decades later people may be proud of having formed into a lake on which to boat and in which to fish. Over all this area spread a cover of soft, puffy clouds, or some high thin clouds with bright sunshine and a beautiful canopy of blue. Reserve some gray clouds and some thunder-filled clouds for girls' and boys' hikes.

To this natural retreat setting sprinkle the chirps, tweets and warbles of a multitude of birds and the hoot of owls at night. Into the still of nature's night and early morning, raccoon, skunk, possum, red fox, flying squirrel, groundhog, rabbit and white-tailed deer make their way through the setting. Keep this combination intact, allowing occasional elk and Indian to traverse its bounds. For a time lend it to pioneers and their offspring to partially clear and till, then allow it to return to a wilderness awaiting a clear-

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"I don't know exactly what happened here, but I know for sure it turned my daughter around and changed her life."

ing by a few with a vision.

Vision. The vision began in the eyes and mind of a good-hearted bachelor Sunday school teacher in the East Swamp congregation. J. Walter Landis, who liked young people, envisioned a piece of property for a "playground," as he called it. So he purchased a 106-acre farm along a creek littered with boulders and overgrown with briars and scrubby plants.

Crippled since childhood and unable to walk without crutches, Landis had no more resources to bring this vision into reality. But he shared his dream with others, and finally in 1938 the Eastern District Conference caught his vision and gratefully accepted 23 acres of the Landis farm for the development of a campground.

Physical development. The small spark of an idea soon turned into a blaze as pastors and lay people came in large work parties to burn brush, to bury or move boulders and to make an entrance road and a play area along with a clearing for a dining hall. Early 1941 was a busy time as everyone was determined to develop the new land suitably enough to open the camp, even with war on the horizon and young men facing all the decisions involving a "draft." July 18, 1941, was the historic day when the first campers arrived. They registered, slept and attended classes in tents with the only existing buildings being a dining hall and two latrines. The sleeping tents had loose floor boards, were lit by kerosene lanterns, and sleeping was on straw-filled ticks. The cook made huge dinners on a discarded coal stove that was scavenged from the conference home. So the first permanent and continuously used (to this day) Mennonite camp in North America was born.

By 1942 Eastern District Conference Sunday schools started announcing their intentions to build cabins for campers, resulting in 11 buildings being erected in four years with mostly volunteer help and donated funds. Because of wartime restrictions, an auditorium was delayed until 1946-47, when it was constructed of secondhand material from other buildings. This building was later named Simon's Hall. Two more cabins were built in 1947 and 1956, followed by a missionary cabin, a snack shop, bath house, picnic and craft pavilion, an infirmary/nurses' cabin. In 1960-61 a 25-by-60-foot pool was constructed.

As the use of the camp grew, the vision of a building which could be a multiuse building came into view in the early 1970s. By 1974 the original simple vision of a pole barn changed to a metal-sided, fully enclosed building. When the final vote was taken, a block wall structure, 90 by 130 feet, including a full-sized gym and a dormitory area to sleep 50, was agreed upon, with ground broken in December 1975 and the dedication of Landis Hall in June 1976.

Program development. In 1946 the first annual Bible Conference was held with Robert Fritsch. It continued annually over the Labor Day weekend, with such speakers as Herbert Fretz, Ken Bauman, Erland Waltner, George Brunk, Tony Campolo and Gerald Derstine. Beginning at about the same time was the Christian Endeavor's Memorial Day weekend at camp, which has become a family weekend.

From the beginning until 1974 the camp was run by a retreat chairman. In 1974 George Bohrer became the first full-time administrator. He served until his sudden death in December 1977 and was followed by Ray Linberger.

Scripture states, "Where there is no vision the people perish." Where there is a vision, a new and continuous growth blossoms forth. The physical use from a two-weekend camp period in 1941 serving almost entirely conference young people has become today a camp used 300-plus days a year by various churches, organizations and denominations. From 23 acres of land originally, the present camp consists of 115 acres. From a few tents we have grown to 25 buildings, a pool, tennis and basketball courts, trailer camping sites, a lake, obstacle course and nature trail. From just summer program, it has grown to year-round events like senior citizens' meetings, conference hymn sing, conference prayer breakfast, conference adult Christmas dinner, young people's weekend volleyball tournaments and a spaghetti supper.

Some extra desserts. Another blessing from the Lord in developing Men-O-Lan's ministry has led to at least two offspring camps, neither of which are of our General Conference body. Spruce Lake Retreat in the Poconos, run by the Franconia Conference of the Mennonite Church, used Men-O-Lan camp as their starting point. Another camp begun in 1982 is in California. This was started by a Korean group which has been coming to Men-O-Lan for many years. The director assured us that many of the elements of the Men-O-Lan camp can be found in the California camp.

When campers come year after year, many new people are met. From these new acquaintances many "old friendships" have developed. Many of these friendships have developed into marriages, with some ceremonies being performed at camp in the open field, the Chapel in the Woods, in Simon's Hall, etc. Couples like J. Herbert and Helen Fretz and Ken and Mary Bauman, are samples of the many who met each other at camp.

The highest dividends. Besides the formation of friendships on many levels, social and psychological growth takes place as campers interact with staff and other campers. On top of all of these is the basic plan of God for Men-O-Lan—to create and to deepen the spiritual life in all who attend.

To show how God's master plan and the camp setting blend together to create a spiritual atmosphere wherein the greatest dividends are paid, consider the testimony of a young man who was not a camper but just came to visit one evening. Upon attending the evening campfire, he heard the Word of God and was so moved by the Spirit's presence that at the invitation of the program director he was ready to accept the Lord as Savior. Today he feels led to work in a witness ministry at a large college campus.

Hear a mother, upon registering her daughter, say she's happy to have her daughter back at camp. "I don't know exactly what happened here, but I know for sure it turned my daughter around and changed her life."

Consider also the changed life of a camper who had come for a number of years and had been seen as "the terror of the camp." Christ in his life has developed him into a conscientious Christ-living young man planning to attend Bible college.

At the close of each week it is common to hear various expressions by campers that have the following similar content: "This was the greatest week in my life. I accepted the Lord. He came into my heart and I know it."

These are recent typical results of

SNACKSHOP
KUM-INN

Men-O-Lan's most beloved place three times a day is the kitchen-dining area. Over the years most of the kitchen staff have been volunteers from the Eastern District churches. • No camp is complete without a special "refreshment" place. •A Friday evening group is ready for their "dress up" meal at Men-O-Lan. One of the exciting features at Men-O-Lan has been that it's not unusual to see four or five different nationalities in the regular camping groups. • On hot summer days, most Men-O-Lan campers prefer swimming time to just about any other time. • Even at Men-O-Lan winter comes. Such a winter scene of a summer cabin is seen by very few campers.

the Lord's work in our summer camps. This type of dividend has been ongoing over many years. Hear the following testimonies of some older campers.

Pastor Floyd Bartel shares his feelings of Men-O-Lan: "I remember the good meals and one singing grace ('Come and Dine'), a couple of pastors' retreats and especially the closing communion. They were really special to me."

J. Herbert Fretz relates what camp meant to him: "Through Bible teachers and discussion I began to have a conscience against military service. In addition to this the whole meaning of the New Testament was beginning to take hold on me. In fact, the Lord used this time to change my decision to prepare for a career in law and instead to prepare for the pastoral ministry."

Erwin and Angela Rempel sum up the feelings of many who have been to Men-O-Lan: "The best part of Men-O-Lan is knowing that it is a place where God can and does touch lives."

Men-O-Lan's future. As the vision began in the late 1930s, future visions and programs continue to be created. Like the Tiny Tots Day camp begun last year. Conference-wide seminars, like ones held on physical and mental health, prayer and evangelism. Interdenominational retreats for singles plus conferences with other Mennonite bodies.

Today, along with a full-time administrator, the camp has a voluntary service couple to give additional support to a full summer and weekend program. Additional support staff includes a head and assistant cooks, and numerous volunteers, which include board members.

Some believe Men-O-Lan has been and will continue to be the Eastern District's single most cohesive and educational tool for the teaching of faith to new generations. Because it was and is operated on a shoestring and piece by piece is added by many individuals, it continues to evoke a strong sense of ownership from all the congregations of the Eastern District.

Our prayers are that all future visions will include the spiritual emphasis which has made it commonplace for young disciples ready for baptism to testify to their congregations, "I accepted Jesus at Men-O-Lan." •

God cares for 'boondocks' too

Dennis Webber

"... Though he was as tall as the cedars and strong as the oaks, I destroyed his fruit above and his roots below" (Amos 2:9).

Has someone ever told you that you live in the "sticks" or the "boondocks"? Do friends from urban areas think that when you need fresh meat you just shoot a buffalo from the living room window? Are you sometimes made to feel inferior because you live 30 miles from the nearest fast-food restaurant or airport that isn't a field? Does the only way people on the coasts or down south know about your place come by hearing the overnight lowest temperature in the nation—International Falls, Cut Bank, Bismark, Pierre (pronounced in French)?

If you answered "yes" to any of the above questions, or if you know more about the pros and cons of John Deere versus International than you do about the national news, this article is for you.

I grew up in a town of 2,000 in the Black Hills of South Dakota, taught high school in a plains town of 1,000 and have lived two years in country parsonages. My wife is a farm girl from the metropolis of Carpenter, S.D., population 21 in summer, 19 in winter. I love small-town and country people and their lifestyle, and I know that the majority of the Northern District people either currently live in rural areas or have their roots there. I often sense a subtle inferiority complex among my country friends, a defensiveness in many rural Mennonite people who have been made to feel like second-class citizens because they choose to live on farms or in small towns. I would like to offer a brief defense from the Old Testament for an agricultural, rural way of life.

The Old Testament was written by and for a predominantly rural people. Our first ancestor, Adam, was farm-produced, from the soil. He was the first gardener/farmer, put in the garden of Eden by God to "cultivate and keep it." The first sacrifices offered to God were livestock and "fruit of the ground," offered just before Cain's murder of Abel—the first farmer/rancher squabble in history. Noah had to be a natural stockman besides being an able carpenter and sailor.

Abraham and the other patriarchs had vast flocks of sheep and herds of cattle. (Job with his camels and "female donkeys" may have been an early advocate of the "exotic breeds.") Moses was prepared for his leadership during the Exodus by tending sheep for 40 years in the wilderness.

A glance through the Law of Moses reveals the rural nature of the nation God was preparing to conquer and settle the Promised Land. The sacrificial system was based on a ready supply of sheep, goats, birds and cattle for the various offerings. The Feast of First Fruits celebrated God's goodness as the harvest started and was a dedication to show that the whole harvest was in his hands. The feast of Pentecost followed 50 days later, after the barley and wheat harvest was complete. Pentecost was an Old Testament Harvest Festival (minus the pumpkins) to thank God for the gathering in of the whole crop. Other laws concerned leaving a remnant of the crop in the fields for the needy, the year of Jubilee with its returning of the land plots to the original family owners, the conduct and rescue of livestock, the sacredness of the boundary mark, the instructions for the portable Tabernacle.

After the five books of Moses and the conquering of the cities and pasture lands of Canaan by Joshua, Judges details the successive backsliding and revivals of the changeable Israelites. Part of the enemy oppression was the raiding of the Jewish fields every harvest, which is why Gideon was threshing wheat secretly when God called him. The book of Ruth is set against the background of a barley harvest, with much faith and romance in between.

In the history of the Jewish kings following David and the accounts of the prophets are more examples of rural life, from the destruction of the farms and fields by the Assyrians and Babylonians to the promise that the desert shall blossom again like a flower to the prophetic image of Jeremiah's yoke. Hebrew poetry often speaks of the rural setting of the writers, as in the pastoral scenes of many of the Psalms. The practical wisdom of Proverbs and Ecclesiastes and the romance of the Song of Solomon also have many rural references.

God chose to let his Word be written by many country people, using many rural settings and expressions. I'm sure he knows today's closing markets and the financial pinch all people involved in agriculture are feeling.

The city has its place in God's plan too, but I'll leave that topic to one of my urban friends to address. I'm saying we country people don't have to be ashamed. God used country- and small-village people before in his plan, and he seeks to use them again. There are no "sticks" or "hicks" in God's eyes—only ordinary, hardworking people for whom he has a special love.

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The hidden crime in our midst

Doreen Martens

To ensure submission from his wife, for years one man made a regular practice of terrorizing her by shooting bullets just over her head. Another beat his wife black and blue for cutting his sandwich the wrong way. One repeatedly kicked, then threw his pregnant wife down the stairs for failing to stop her toddler's crying.

A young mother, depressed and frustrated with her colicky baby, hit the child on the head repeatedly until it stopped crying—forever. A father who believed strongly in corporal punishment got so carried away in disciplining his son that the boy suffered numerous "accidents" requiring hospital treatment, including a dozen fractures and suspicious burns.

A girl was first "visited" at night by her stepfather at age nine and was continually molested and raped by him until she was 13, forced into secrecy through intimidation and ridicule. Her mother turned a blind eye.

These stories are not unusual. Some involve Mennonites. Patterns of family terror are repeated again and again in hundreds of thousands of homes each year, making family violence an insidious killer of body and spirit in our midst. Yet for the most part it goes unrecognized, especially by the churches.

Dr. Peter Jaffe, who worked with London, Ont., police on a pioneer program to reduce wife battering, told a government inquiry that "the majority of violence in our society is in intimate relationships." People, he said, "are more in danger in their own homes than they are on the streets."

The statistics are horrifying. At least one of 10 Canadian women is regularly physically and emotionally battered by her husband and one-fifth of all murders in Canada are between family members, usually husbands killing wives. A Canadian government study found that homicide is the fourth major cause of death in children under six. Each year a million North American children are physically or sexually abused, and 2,000 die as a direct result.

No boundaries. Contrary to popular opinion, typical child and spouse abusers are not "sick." According to one study only 2 percent of wife batterers can be classed as mentally ill, and few are violent outside the home. Nor are they alcoholics, though alcohol may be used as an excuse for violence. And abusers are not necessarily from low-income groups, though middle- and upper-class families are better equipped to hide it. Family violence knows no boundaries.

It is sad but true that some people are better off on the streets than they are in their own homes. The tragedy seems even greater when Christians are unable to help their fellow believers in such situations.

The batterer or child abuser "could be a deacon in the church," according to Carole Smith, a Mennonite and coordinator of the Morden-Winkler (Man.) Committee on Family Violence. "He could be an upstanding citizen and no one would ever guess. He could just as easily be that kind of person as the kind of person who lives down at the other end of the street with the down-and-outs."

Mennonite church-goers are not immune to family violence and are as frequently seen in counseling centers for abuse victims as members of any other religious or cultural group. In many cases, situations of gross physical, emotional and sexual abuse have gone unnoticed or at least untended to by the congregation for many years. Even if the family stays together—and sometimes because it stays together—violence exacts an enormous toll.

Endless cycle. After years of repeated beatings, virtual imprisonment in her own home (often deprived of access to money, transportation, friends and even the telephone), constant belittlement and ridicule, the average battered woman is so low in self-esteem and saddled with so much fear and guilt that she finds it almost impossible to take action against it. She blames herself for not being perfect enough to meet her husband's impossible demands. Pressures to keep the family unit together at all costs—from other family members, the church and the community at large—may make suicide the only option. Carole Smith tells of the agony of trying to help a young woman who refuses to leave her abusive husband because she believes it would be a terrible sin.

"She will sit in front of you and say she wants to die, and you know she means it—that as soon as she knows her children are safe she'll kill herself."

Friends, pastors and even parents of

the abused woman will often urge her to try and patch things up with her husband "for the sake of the children."

Children who repeatedly see violence used as a method of dealing with stress and conflict often grow up to be abusers themselves, compounding the cycle. Studies have shown that boys who see their mothers brutally beaten and neglected begin early to view women as second-class citizens and are aggressive and prone to hit and kick to get their way. According to McMaster University psychiatrist John Byles, "They learn that might is right, that it's right to inflict violence on those you love." Girls suffer from learned inferiority and often grow up unconsciously assuming that male authority—and male violence—are the norm in marital relationships.

Physically maltreated children sustain scars, both physical and psychological, that may persist through life. Abused children find it difficult to trust others, receive low marks or act up in school and have great difficulty in forming friendships. Quite possibly they will abuse their own children, since they haven't learned good techniques for managing parental anger and frustration or good methods of disciplining children.

Sexually abused children (most typically girls abused by fathers or stepfathers) often suffer years of guilt and self-hatred fostered by the offender, who typically threatens and ridicules the victim to keep their "secret." Victims of incest in childhood find it almost impossible to form healthy, meaningful relationships in later life. Many are poisoned by the bitterness of knowing other family members—as well as people in the church and community—who may have suspected the abuse but chose to protect the offender's reputation rather than the victim.

Learned response. What causes family violence? The evidence clearly points to violent behavior as a *learned* response. Parents who model non-violent methods of handling stress in their intimate relationships teach their children to do the same. At the root of violence in the home—as on other battlefields—is a struggle for power and an attitude which dehumanizes the "weaker" person (usually a woman or child). Barbara Roberts of the University of Winnipeg writes, "Violence against women in the home and violence against humankind in war are part of the same system. Both are justified by the ideology of absolute sovereignty: Human relationships must operate on the basis of power over others rather than mutual creation, interdependence and empowerment."

The church's struggle. The church, in expressing a non-violent approach to larger issues, has a prophetic role to play in exposing and resolving causes of family violence. Yet it has more often done the opposite. In an eagerness to protect a Christian family model, many churches champion patriarchal power and authority, as well as the indivisibility of the family unit—thus giving abusers the perfect excuse to believe it their right to beat or sexually abuse their wives and children.

Family violence, on the other hand, "is least likely to occur in a family when Mom and Dad have an egalitarian situation," says Sharon Sawatsky, who has counseled numerous Mennonite victims of sexual assault and incest at Winnipeg's Klinic. The church must face up to family violence and stop giving the abuser moral opportunity to deny or rationalize such actions, she believes.

"What the church needs to struggle with is how it can be involved in the process of restoring health to the individual in a family. Sometimes this will mean putting the *individual* before the *unit*. Responsibility must be placed on those people perpetrating the abuse."

Church members often refuse to "meddle" with bad family situations in their midst, fearing the embarrassment of family breakups more than the terrible effects of the abuse. Carole Smith says her organization has been blessed with cooperation from churches in its predominantly Mennonite constituency but admits that many are apprehensive about encouraging the (temporary) separation needed if the intense therapy required by both the victim and the abuser is to take place. Most abusers first deny the violence, then when undeniable evidence is presented become contrite and vow to be different. Rarely is there any permanent change in the cycle of violence. Some people, hoping for a snap cure, may be fooled by this show of repentance.

Cathy Boyko, assistant coordinator of the Osborne House women's shelter in Winnipeg, advises ministers "to look at it realistically . . . when there's abuse in a marriage it's not the same as simply a rocky marriage; there's a deeper problem there."

Peacemaking, like charity, begins at home.

The best thing church members can do is confront the hidden problem, giving the victim "permission" to speak out. If you suspect a child is being abused (frequent injuries, constant bruising, overly withdrawn or extremely bad behavior are some signs), one way is to ask the child directly. Ask more than once, if he or she is evasive. Child social worker Alice McEwen Wan-Morris suggests, "It makes me worried that you have so many bruises and I'm worried that someone may be hurting you. They shouldn't be doing that." Calling the authorities may seem drastic, but it may be the only way to break the vicious cycle.

Similarly, Carole Smith suggests, a caring church member could befriend a woman she suspects of being battered and provide her with what she most needs, a confidential, listening ear.

A willingness to intervene is essential to helping those oppressed and needy in our midst, but the only long-term solution to family violence is a new model for living in our homes and families, and the recognition that peacemaking, like charity, begins at home.

Doreen Martens, 196 Balmoral St., Winnipeg, MB R3C 1X6, has been a free-lance writer but is now assuming the position of Information Services director for MCC Canada. This article was written by special arrangements with The Mennonite *and the Conference of Mennonites in Canada.*

Thanksgiving described the spirit of about 200 people who celebrated the 30th birthday of Lin-Shen Road Mennonite Church in Taichung, Taiwan, in March. This was the first General Conference Mennonite congregation started in Taiwan in the 1950s. C. C. Lu, Presbyterian evangelist and pastor, who assisted (then) Mennonite Central Committee workers Glen and June Straite Graber in founding the congregation, was the main speaker.

Hope Mennonite Church, a new congregation in west Wichita, Kan., held its first worship service on May 19. The group, comprised of 55 adults, six youth and 13 children, meets in an elementary school. Western District Conference began the idea of a new church. The WDC's home missions committee approached Marvin Zehr of Fort Wayne, Ind., who had 24 years of experience in the pastorate. Zehr and his wife, Jeannie, moved to Wichita in January. The committee also approached First Mennonite Church in Newton, Kan., about sponsoring the new work. That church is giving over $1,000 a month in support.

NEWS

Commission execs keynote speakers

Northern District marks 'Pilgrimage of Faith'

Freeman, S.D. (GCMC)—A first-ever concurrent youth conference, attended by 80 young people, was a healthy sign to the 135 adult delegates of Northern District Conference convening here June 13-16. It was the 92nd session, this one drawing representatives from 32 of the 35 member congregations.

With courage and gentleness, president Aaron Glanzer called the churches to obedience to Christ. "A love for Christ can bring us together if we obey," he proclaimed, having held up the symbol unique to this district—the Cheyenne peace pipe.

Glanzer himself personified the theme, "Pilgrimage of Faith." He said, "From 1952-54 I was taught to hate. My M-1 rifle was to be my savior. Even blindfolded I could take it apart and set it together." Answering the rich young ruler's timeless question, "What must I do to have eternal life?" Glanzer summarized Jesus' words with "Believe and obey, and then come and follow." He called youth to consider volunteering for two to three years of church work, and retired people to "move to cities where we have planted churches and become pillars in those churches."

Predictably, money was a concern as the gathering proceeded with its annual business. "Not having met the last three years' budgets," said Willis Busenitz, Busby, Mont., "doesn't mean we aren't doing things right. Everyone is struggling to meet budgets."

"Help us make a budget," pleaded president Glanzer with the delegates. "What do you want dropped in this district? Non-conference giving is worthy, but remember that the Northern District is also worthy. This is our work." A tool for budget evaluation was filled out by each delegate, and Glanzer promised careful evaluation.

Enthusiastic affirmation was shown for how money was spent by the four committees: education, retreat (Swan Lake Christian Camp), home missions, and peace and social concerns. Investment of the year may have been the every-congregation tour last autumn by Foundation Series resourcer Janelle Ortman, youth minister Michael Bogard, conference minister Ernest Neufeld, and Commission on Education executive secretary J. W. Sprunger. A budget of $197,715 was unanimously accepted for the coming fiscal year. "Remember to add," said Glanzer, "the $13,500 we borrowed to finish paying last year's bills."

Northern District's parent organization, the General Conference Mennonite Church, was well represented. Speaking for Commission on Overseas Mission, Erwin Rempel's analogy of "coming full circle" (apostolic church to the Reformation, and Anabaptist reformation to the modern missionary movement) was made unforgettable by a circling bird that found its way into Pioneer Hall. "There's a living illustration," smiled Rempel. "Do we need to keep going in circles? We can avoid yet another circle by keeping our missionary vision," by detecting what "turns off the light" and avoiding that.

Stanley Bohn for Commission on Home Ministries presented the option of believing that "we are sent, not dragged by circumstances, for purpose and mission." Four directives for Mennonites at this time are (1) the population shift to the Sun Belt; (2) people's need for nurturing fellowships in a "high-tech" society; (3) increasing interest in peacemaking; and (4) a collective Mennonite memory of also being immigrants.

Janelle Ortman introduces "learnshop" participants to the resources available for education in congregations.

J. W. Sprunger, executive secretary of Commission on Education, detailed his own pilgrimage of faith. Growth happens at transitions, he said, and transitions happen at crises. "Each has a painful end and the promise of a new beginning." We look to Jesus, the pioneer and perfector of our faith.

After prayer, turning again to business, delegates elected Aaron Glanzer to continue as president, Melvin Schwartz as financial secretary, Bessie Harder to the program committee, Donavin Diller to the committee on ministry, Erna Graber and Jan McFarren to the education committee, Loren

"Despite the exhausting pace I came away refreshed," wrote a participant at the end of a Marriage Encounter weekend. Between October 1984 and April, 288 couples experienced Mennonite Marriage Encounter. MME weekends were held in eight states and two provinces. Myrna and Randy Krehbiel, Commission on Education secretaries for family life education, administer the inter-Mennonite program. Four MME weekends are scheduled for this fall: Sept. 27-29 in Oklahoma, Oct. 4-6 in Ontario, Nov. 1-3 in Arizona and Nov. 15-17 in Pennsylvania. For information write MME, Box 347, Newton, KS 67114, (316) 283-5100.

"Learning to Love the Stranger" was the theme of a retreat of Soviet and American church women, sponsored by the American Fellowship of Reconciliation. It was held earlier this year in Santa Barbara, Calif. The participants were four Russian Orthodox women from the Soviet Union plus 15 American women from Quaker, Lutheran, Presbyterian, Mennonite, United Church of Christ, Catholic, Jewish and American Orthodox backgrounds. The women described their retreat as an effort to "search for initiatives to peace through worship, creative listening and dialogue."

The first baptismal and child dedication service for the Indo-Canadian Christian Fellowship in the Clearbrook, B.C., area was held at the Olivet Mennonite Church on May 26. The baptisms are an outgrowth of a group of some 10-15 Indo-Canadians who meet weekly for worship under the direction of Jake Giesbrecht, who also conducted the baptismal service.

J. Friesen to peace and social concerns, and Neville J. Peterson to the home missions committee. Milton Harder, who is coming to pastor Faith Church, Geneva, Neb., was appointed to represent the district on Commission on Home Ministries, replacing Donald W. Fry who has moved to the Eastern District.

When adjournment suddenly followed the conclusion of business, many people were astonished. There had been almost no discussion from the floor. The answer probably lies in the tightly knit schedule of "learnshops," and more so in after-hours conversation.

Five learnshops informed conference participants about committee and commission work plus Mennonite Central Committee. The peace and social concerns committee invited Paul Neufeld Weaver, Markham, Ill., and a young man from El Salvador to talk about Central America, and conversation continued two hours after the schedule stopped. Leaders of new and emerging Mennonite fellowships took turns describing and fielding questions in another learnshop. "In the last six weeks," said Helen Quintela of West St. Paul, "four new people have started coming to our Bible studies." "We have put our house up for sale," said Gary Daught of Duluth, Minn., then added, "Please pray for us."

Probably the "real" agenda, the preoccupation of many, surfaced when the film "Down on the Farm" was shown following official adjournment. Freeman Junior College's chapel, not quite dark enough for a movie and hot with the western sun, was full and the audience intent. A dark picture of an environment being poisoned, of out-of-control farm debts, unfolded on the screen. Only at the end of the film came a couple of modest examples of farmers trying a new (but "very old," says farmer David B. Quiring of Henderson, Neb.) smaller-scale method of farming. Lyle Preheim of Freeman introduced the organization "Faith and Farming." The group wrestles with the question "How does sustainable agriculture relate to our faith?" "Farming is an ethical issue," said Phil Marner, Kalona, Iowa, who came to the conference to represent Mennonite Mutual Aid. Added Gordon Waltner, "When we start working for *greed* rather than need we abuse the land. Our Mennonite heritage is that we work for what we *need*."

The lobby of Pioneer Hall at Freeman Junior College saw a steady stream of young people during the NDC sessions. Behind them is the quilted anniversary banner by Art Isaak and Esther Engleman.

Another after-hours concern was for congregations that want Mennonite pastors but have been unable to get them. Leadership consistently expressed longing for the groups and leaders that for one reason or another find themselves on the fringe.

A three-act original drama, "King David" by Lauren Friesen, Goshen, Ind., provided stunning diversion from conference business on Friday evening.

Notable among the guests were Melvin and Goldy Hochstetler who drove 650 miles one way to represent the North Central Conference of the Mennonite Church.

Saturday evening was devoted to the separate organizations of Women in Mission and Mennonite Men. The latter heard Erwin Rempel describe some African Mennonite men, elected LaVerne Graber president and Robert Kennel to the program committee, and adopted a budget of $11,050. Prominent in their budget are scholarships to Mennonite schools and for training of Hispanic church leaders.

Women in Mission, with 1,105 members in 32 groups, had a total income last year of $118,149.19. Giving averages $106.92 per member. They elected Elsie Klassen vice president and Veronica Friesen secretary. Angela Albrecht Rempel spoke to the group about "God at Work in Africa" and showed her sound/slide set entitled "Many Gifts."

And what had 80 youth been doing all this time? Alternating with a smorgasbord of seminars and worship, they completed a 31-game volleyball tournament. White River Cheyenne Mennonite youth emerged undefeated after playing 13 of those games. *Muriel Thiessen Stackley*

Billings (Mont.) Mennonite Church dedicated its facility on May 5, including a listing of charter members. Aaron Glanzer of Salem, S.D., president of the Northern District Conference, presided. Henry and Anne Penner have been the church planters. The new church building is close to Eastern Montana State College, the address being Ninth Avenue and 19th Street.

Twenty-five people representing the Brethren in Christ, Mennonite Brethren, Church of the Brethren, the Mennonite Church and the General Conference participated in Houston '85, the National Convocation on Evangelizing Ethnic America, April 15-18. Church growth specialist C. Peter Wagner said during his keynote address that American ethnics "are under evangelized." An informal survey during the Mennonite/Brethren caucus indicated that on any given Sunday across North America, Mennonite and Brethren people are worshiping in at least 30 different languages.

The Second National Congress on Evangelism, held in Kinshasa, Zaire, April 7-14, resulted in the call for a coordinated nationwide evangelistic effort with an ongoing plan to initiate action. Emphasis throughout the congress centered on the responsibility to reach the unevangelized and how to do it. Geographic distance, cultural distance, lack of vision on the part of the evangelized and the presence of non-Christian religions such as Islam were reasons given for large groups of unevangelized people existing in Zaire. The Mennonite Churches of Zaire were represented by Mr. Klembe, Earl Roth and Don Unruh.

PDC studies shalom, discusses homosexuality, discipline

Flagstaff, Ariz.—LeRoy Friesen gave three talks on the biblical concept of shalom, and delegates used group dynamics to discuss a statement on homosexuality at the 86th session of the Pacific District Conference at the Mt. Elden Bible Conference Campgrounds here June 20-23.

Friesen, associate professor of peace studies at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., addressed the conference theme, "Called to Be Peacemakers," in three presentations. He began with "God's Dream for the Creation," in which he outlined the richness of the Hebrew word shalom and the vision of wholeness that it represents in the Old Testament.

Next he described Jesus as "shalom walking," the manifestation of what shalom means. He pointed out Jesus' proclamation of justice. "Jesus didn't go to the cross because he believed in 'peace,' " Friesen said. Shalom making leads to suffering, he said. "The loudest word is the one that is lived."

Friesen's third talk was entitled "Who Is the God Who Calls Us to Peacemaking?" Referring to Ephesians 1:8-10, he said that shalom is "not something on the edge of Jesus' teaching or something Menno made up or some Mennonite idiosyncracy or something someone who wanted to be unpopular thought up," but "it is at the center of what God is up to."

Dialogue became the catchword of the conference's proceedings. PDC president James Wenger's opening message called for Christian dialogue, for "only when we discuss issues openly can we determine what it means to be faithful."

Dialogue was most impressively, though inconclusively, demonstrated in a Friday afternoon session devoted to discussing a statement on homosexuality adopted by the executive committees of the PDC and the Southwest Conference of the Mennonite Church in September 1983. Ron Claassen of Fresno, Calif., led participants through several group exercises.

James Wenger explained the executive committee's process of writing the statement. He said that although they "cannot accept as leaders in our churches practicing homosexuals," the committee doesn't have all the answers and they want to uphold human rights. Then Rebecca Slough and Joe Miller of First Mennonite Church, San Francisco, related their ambivalence about homosexuality after meeting "gays who had integrity and wanted to be in the church." They emphasized looking more at human sexuality rather than at genitality.

Next Claassen led everyone in continuum exercises in which people placed themselves along a continuum between two opposing points of view. Afterward, the 22 small groups practiced listening. To a succession of questions each person would respond, then listen to the person to their left summarize what they heard the first person say. The listener then rated the first person's emotional intensity. The first speaker then judged whether or not they had been heard.

This process proved conciliatory. But no decision or vote was to be made. That is to happen next year. This was one more step in gathering responses from delegates.

Another period of dialogue, though this time part of the parliamentary process, regarded a proposal to change the PDC constitution. Attention focused on the addition of two paragraphs under the section on membership. One requires a congregation that withdraws from the conference to specify the number of votes cast for and against the action. But the controversial paragraph provided that the conference may "remove a congregation from membership . . . upon a two-thirds vote of the delegates. . . ."

Elmer Friesen talks with Mary Steuben.

Duane Heffelbower, a lawyer from Reedley, Calif., who wrote the proposal, argued that the main concern of the paragraph was protection from a church that was not participating in the conference but continued to use a building deeded to the PDC and refused to withdraw. However, he said, it's better to use more general language and cover all the bases.

Ted Regier, pastor at Warden (Wash.) Mennonite Church, said the General Conference had become lax in discipline, which could lead to a loss of identity. Mary Steuben, pastor at Spokane (Wash.) Mennonite Fellowship, on the other hand, questioned the lack of specificity in the proposal. And Ruth Buxman, pastor at First Mennonite Church, San Francisco, said she felt uncomfortable with rushing the decision. Others said that the requirement of a two-thirds majority should ensure people's trust.

In the end, the proposal passed, with

Voluntary service directors met April 10-11 in Denver to discuss their ministries in the future. The annual meeting included representatives of Mennonite Voluntary Service (GC), Mennonite Board of Missions, Eastern Mennonite Board of Missions and Charities, Mennonite Central Committee, Church of the Brethren and Brethren in Christ Church. Immense need, particularly in North American urban settings, is being aggravated by a decrease in government funding. Currently 50-80 percent of VS workers' support comes from wages and other earned income of VS workers.

A man named Abou has made a difference in Burkina Faso. "More people have understood the gospel message," says Commission on Overseas Mission worker Loren Entz, "and considered taking it seriously in the last month than in all the six years before when it was only the missionary's testimony. It is a radical change in Abou's life that makes people stop and think." Says Abou, "I have found what I was searching for all these years as a Muslim. The missionaries didn't talk me into it. God did."

Tek-Un Mennonite Church in Taipei is a new member congregation of the Fellowship of Mennonite Churches in Taiwan. The 50 members (mostly young families) are pastored by Teh Khinleng. With the help of a loan from Church Extension Services, the group made the down payment on a fifth-floor apartment of a 14-story building, used as their meeting place, and is committed to repaying the loan with assistance from FOMCIT.

PDC *continued*

one vote being cast against it.

Earlier the delegates had passed a resolution requiring all congregations receiving financial assistance from the PDC to insert a reversion clause into their deeds, giving the property to the PDC in case the congregation dissolves or ceases to be a member of the PDC.

Tim Epp, pastor at Grace Mennonite Church, Dallas, Ore., pointed out that "this marks a change in our theology of congregational polity," then made a motion to adopt it. The motion passed unanimously.

In an action that president Wenger encouraged people to take seriously, delegates passed a proposal that each PDC congregation plant a daughter church during the next seven years, that each new church become self-supporting within seven years, that the PDC "begin one new church each year for the next 10 years in places where the daughter-church concept may not be practical" and that the average size of PDC congregations increase from 75 to 80 in the next seven years and to 90 in 15 years.

In other business, the 96 delegates from 26 (of 28) churches accepted two new congregations—Santa Clara (Calif.) Mennonite Church and Faith Chapel, Westminster, Calif.—agreed to hire a half-time conference pastor who would also serve as church planter (having had a quarter-time conference minister and a quarter-time church planter for several years) and adopted a budget almost 2 percent below last year's budget but 16 percent above last year's receipts.

On Saturday afternoon a group toured Hopiland, and that evening about 100 gathered at Hopi Mission School, Kykotsmovi, Ariz., for a meal and program to celebrate Mennonites' involvement among the Hopi. *Gordon Houser*

MCC executive committee discusses food aid

Akron, Pa. (MCC)—Personal security of overseas workers, how to be more creative in long-term planning, and food aid policy were among topics discussed by the Mennonite Central Committee executive committee meeting here June 14-15 for its quarterly session.

Executive secretary John A. Lapp noted that worker security has "probably been the number one issue these weeks," with workers in both Central America and the Middle East caught in emergencies due to war.

Committee members stressed the need to place workers together in clusters, rather than in isolated settings, and to do all possible to maintain an environment where workers are free to leave areas of danger and do not feel undue pressure to stay at great personal risk.

Members also noted that it is difficult to "stand in the way of what seems a rather mature sense of God's leading" on behalf of some workers who feel a strong calling to remain in situations where violence is common.

During overseas reporting, discussion turned to food aid and food production. Committee members noted press reports of problems related to large Africa food aid shipments.

"Humanitarianism has become big business. People hear of tons of grain going to waste. It would be a tragedy if misuse of aid by some leads to a lot of cynicism," Lapp noted. These reports reinforce the need for careful planning and reporting on how aid is used.

Questions also centered on food production. Are we increasing the number of workers in food production activities? it was asked. Africa secretary Tim Lind observed that because of emergency food needs in the past year, more MCC staff time has gone to food aid efforts than to new long-term production schemes. "We should spend more energy and personnel in food production if at all possible," noted member Siegfried Bartel of British Columbia.

Lapp called for a study leading to an MCC food aid policy. The study would look at such questions as what settings and situations call for food aid, how need is determined and when mission boards should seek MCC food aid.

The question "Where are our poets, our song writers and our angry prophets?" caught the interest of the committee. Included in a report by Paul Myers, MCC secretary for South Asia and the Middle East, the question led to a discussion on whether MCC takes time to think creatively of its future.

In a statement drafted by Larry Kehler, executive committee secretary, the committee agreed that MCC "should make more deliberate efforts to encourage the poets, song writers, prophets and visionaries," acknowledging that MCC needs to be ready to "dream new dreams, take greater risks at all levels of its work and take more seriously the call to be peacemakers in a world of growing violence."

Overseas reports were made from each continent and included firsthand observations from returned country representatives Eldon and Rachel Stoltzfus of Haiti and Allan Harder of Indonesia.

MCC controller Ken Langeman reported that contributions to MCC were strong for the first four months of this fiscal year, with a large percentage of those contributions being for African famine relief. In April and May contributions "were slightly below 1984 levels," he said.

If contributions for the remainder of the year are approximately what MCC received for the last half of 1984, MCC will be able to meet its program commitments. *Kristina Mast Burnett*

Our Swiss Pantry, a cookbook created and produced by Women in Mission at First Church, Berne, Ind., has had its 15-year productive life ended. A total of 17,455 were sold for $73,853.10. Interest amounted to $2,109.05. Mission projects received $37,072.29 over the years.

Sung Chiang Mennonite Church extended an open invitation "by the Lord's abundant grace" to its dedication and thanksgiving service on July 7 in Taipei, Taiwan. This 18th anniversary of the congregation's beginning included the ordination of Vincent Chen (interim pastor while Joshua and Sophia Chang received seminary training at Associated Mennonite Biblical Seminaries in Elkhart, Ind.) as well as dedication of its new facilities and location in four apartments of a downtown high-rise.

Community was reaffirmed as a strength of Mennonite churches at the Eastern Regional Student and Young Adult Workers Conference held at the Hyattsville (Md.) Mennonite Church in February. The gathering was sponsored by the Commission on Education of the General Conference and by the Mennonite Board of Missions of the Mennonite Church. Dale Stoll, MBM evangelism and church development consultant, stressed that the first need of Mennonites as a group is "to be set free to be the church in different ways." Mennonites, he said, have "tremendous insights to offer in Anabaptist theology and community."

Church press called to be prophet, not judge or messiah

Waterloo, Ont.—"The church press has a greater responsibility than the secular press, and has to do it with fewer resources," noted Jim Taylor, the main speaker at a May 3-4 event called "Relating to the Church Press." Taylor is editor of Wood Lake Books, an independent religious book publisher based in Toronto and Winfield, B.C.

The event was sponsored by seven Mennonite publications (*Der Bote, EMMC Recorder, Gospel Herald, Mennonite Brethren Herald, Mennonite Reporter, Mennonitische Rundschau* and *The Mennonite*) and Conrad Grebel College. The Friday evening Stauffer Lecture by Taylor was followed by 13 different workshops on Saturday for writers, editors, photographers and subscription secretaries. About 60 attended the workshops; over 100 heard the lecture.

Taylor warned of two perils: on the one hand the "reef" of objectivity; on the other the "whirlpool" of protectiveness (images from the Greek myth of Scylla and Charybdis). The first danger, he suggested, often goes unrecognized because of a "prevailing myth" that the church press isn't objective and the secular press is. "The only difference is they [the secular press] hide it better.

"The church press doesn't need to be ashamed that most of its sources are within the church," Taylor continued. "But it does need to be wary of putting that church on a pedestal."

He suggested that an understanding of four different kinds of conflict can help the church press steer a course between the reef and the whirlpool. The first two kinds—conflict with nature and between humans—are the easiest to write about and feature: hero against natural odds or good guys against the bad. The third level is about inner conflict. In the fourth level of conflict, humans struggle with God.

"I believe that almost any story can move into the third or fourth levels," said Taylor, "if you know how to ask the right questions." He urged writers to go beyond the easy questions—who? what? where? when? how?—with enough nerve to ask, "What did you learn from this?" or, "How have you changed?" or, "How does this affect your relationship with God?"

It's not enough, suggested Taylor, that both sides of an issue are equally mad at you. More important is to earn the respect of both sides. The church press is called to be prophetic without being either judge or messiah.

"This is an awesome responsibility," concluded Taylor. "I have no simple answers . . . I only know that as I try to avoid using my skills either at the expense of the institutions to which I belong or, on the other hand, in blindly protecting those institutions, I find myself constantly struggling with God. I keep losing. That is the source of my hope." *Ron Rempel*

Chinese pastors discuss Mennonite theology

Winnipeg (CMC)—Mennonite conferences are too cautious in reaching and ministering to Chinese people. This was the opinion of Chinese pastors and their spouses who participated in a weeklong retreat at the Vancouver Chinese Mennonite Church May 25-28.

Ten General Conference Chinese Mennonite pastors and their spouses from Canadian and American cities attended this retreat to share their experiences in the Mennonite church and to study, examine and test Mennonite theology and practice. The retreat was cosponsored by the Commission on Home Ministries of the General Conference and the Congregational Resources Board of the Conference of Mennonites in Canada, with travel expenses funded by a grant from the Schowalter Foundation.

Chinese Mennonite pastors and their church members come from a variety of language, cultural and theological backgrounds. Most have been attracted to the Mennonite church because of some special feature or practice. Some have a limited understanding of Mennonite faith and practice. At the urging of the pastors themselves, the major study sessions during the four-day retreat dealt with Mennonite history, theology and practice.

Participants in the retreat for Chinese pastors and spouses

Resource persons Palmer Becker, Steve Garrison, Helmut Harder and facilitators Don Yoder of CHM and Rudy Regehr of CRB helped the participants come to a better understanding of their chosen faith.

Each session included a vigorous period of singing simultaneously in several Chinese dialects and English.

A brief business session was held to discuss ongoing translation projects, a newsletter, and the need for more formal structures for the Chinese congregations. The group also affirmed the continuing need for periodic meetings with other cross-cultural groups.

Canada's new ambassador to the United Nations says that very valuable work is being done at the UN. In a speech in Ottawa he identified four areas: (1) The work of the specialized agencies—UNICEF's current response to certain children's diseases is literally saving millions of lives. (2) A place for antagonists to meet. (3) The missions of the Secretary General to numerous areas of conflict—because of such an effort, Iran and Iraq agreed not to bomb civilian populations. (4) The development of international rules illustrated by the recent adoption of "conventions" against torture and international drug trafficking.

"A high degree of religious orientation" is one of the qualities found in strong families, reports Randy Krehbiel, co-secretary for family life education for the Commission on Education in Newton, Kan. Returning from the Eighth National Symposium on "Building Family Strengths" held in Lincoln, Neb., Krehbiel heard speakers affirm that families with such orientation are "less petty and more accepting of each other" and tended to be more "optimistic and hopeful."

A refurbished van is used by Antonio and Elsa Arevalo, Dallas, as a church bus for gathering parishioners, many of whom have no cars. The group of Hispanics uses the facilities of Dallas Mennonite Fellowship. The van was purchased by the Western District Conference home mission committee. People from Alexanderwohl Mennonite Church, Goessel, Kan., helped to pay for, refurbish and transport the van to Dallas.

MCC Committee on Women's Concerns reaffirms binational character

Chicago (MCC U.S.)—Unity is the order of the day for the Committee on Women's Concerns (CWC). Having considered the idea of separating the committee into Canadian and U.S. entities, committee members have decided in favor of continuing as a binational committee for the present.

The committee will alter its composition somewhat, however, to better meet the needs of its Canadian staff member.

The committee members, five American and four Canadian women, decided that working across the border strengthens rather than weakens their efforts to promote women's concerns in the church. Meeting here June 7-8, they reaffimred the value of their cross-country friendships and the opportunity to meet together and learn from one another. They also felt called to witness, in however small a way, against today's nationalistic tendencies that too often lead to conflict.

A proposal for separate committees had arisen due to Mennonite Central Committee's provincial set-up north of the 49th parallel. There staff member Peggy Regehr, the first MCC Canada staff member for the CWC, felt a need to strengthen ties with the provinces as she builds a new program.

To help facilitate Regehr's outreach, CWC members recommended that provincial location, not just conference affiliation, be taken into account when new committee members are named. This would not alter the process by which new members are nominated by the CWC in consultation with U.S. Peace Section and MCC Canada Peace and Social Concerns Committee and elected by the respective peace committees. Regehr will also develop ad hoc provincial committees to advise and assist her.

Regehr reported that she has had requests to do programs on social issues of importance to Canadian women, notably pornography and domestic violence. The CWC affirmed her work in these areas on its own merits and as a means of building networks of socially conscious churchwomen.

On the U.S. side, the CWC identified communicating with MCC workers, here and abroad, on women's concerns as the priority program area for staff member Emily Will. Sensitizing today's MCC workers in the field to women's concerns will do the most in the long run to promote the interests of both Third World women and North American Mennonite women, members said.

In other business the committee passed a recommendation for future consideration by the newly created MCC personnel policies committee. This urges an evaluation of the child-care needs of MCC workers and of the existing support systems available to parents.

The CWC decided to discuss abortion at its next meeting, to be held in Winnipeg in November. Members noted that both the U.S. Peace Section and Canadian Peace and Social Concerns Committee have recently had lengthy debates on abortion. They expressed a desire to discuss abortion from a women's perspective, affirming both the sacredness of human life and the unique needs of women of childbearing age.

Committee on Women's Concerns members include Christine Derstine, Kitchener, Ont.; Mildred Dyck, Winnipeg; Joyce Eby, Harrisonburg, Va.; Joan Gerig, Chicago; Janice Kreider, Vancouver; Irene Loewen, Fresno, Calif.; and Arlene Miller, Elizabethtown, Pa.

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John Schroeder

"This is the first baptismal service for our Laotian people in Canada," said Tong Chitchalernthanm, pastor of Lao Christian Fellowship Church, St. Catharines, Ont. Six adults were baptized on June 16 at United Mennonite Church in St. Catharines.

First Mennonite Church in McPherson, Kan., devoted February and March to an emphasis on family life. Bernie Wiebe, editor of *The Mennonite*, was featured speaker in early March. The Dobson series, one of many film series on the family, was shown weekly from Feb. 3 to March 20. Wiebe spoke twice on March 3 on "When Bad Things Happen to Christian Families." That evening he dialogued with Orletta Heidi from Hillsboro, Kan., on friction in the family. Another dialogue took place between Randy and Myrna Krehbiel, General Conference secretaries for family life education.

Original plays addressing contemporary peace concerns are being solicited by Goshen (Ind.) College's communication department for its 1986 Peace Play Writing Contest. Assistant professor of drama Lauren Friesen said the peace play committee wants one-act plays of about 15-30 minutes which are unpublished and unproduced. Goshen College will hold all production rights for one year from the date the winning entry is announced. Deadline for submissions is Dec. 31. The winner, to be announced May 1, 1986, will receive $500. Entries may be sent to Lauren Friesen, Goshen College, Goshen, IN 46526.

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workers

Dietrich Bartel, Vancouver, was appointed to the position of assistant professor of music at Canadian Mennonite Bible College, effective July 1.

Don Boschman was ordained on June 16 at Mountain View Church, Vancouver. He has been appointed by the Commission on Overseas Mission to a three-year term as a Bible teacher for African Independent Churches in Botswana, southern Africa. He received a bachelor's degree in social work from Bethel College in North Newton, Kan. He graduated in May from Associated Mennonite Biblical Seminaries in Elkhart, Ind. His parents are Mary Ann and Paul Boschman.

Three appointments have been made at Bluffton (Ohio) College for the 1985-86 academic year. *Karen Carter* has been appointed assistant dean of student affairs and director of the career development center effective Aug. 1. *Kenneth V. Green*, who taught for 18 years at Bowling Green (Ohio) State University, will be associate professor of education. *Betty Sommer* has been appointed assistant professor of social work.

William E. Dunn, executive vice president, corporate division of BroMenn HealthCare, has been named executive director of Hospital Albert Schweitzer in Deschapelles, Haiti, effective Sept. 1. He is a graduate of Bethel College, North Newton, Kan., and received a master's degree in hospital administration from the University of Michigan.

Garry and *Diane Janzen*, Rosthern (Sask.) Church, have been appointed to three-year terms by COM as Bible teachers for African Independent Churches in Botswana, southern Africa. They are both alumni, and he a graduate, of Winnipeg Bible College. His parents are David and Evelyn Janzen and hers are Louise and Walter Falk, all of Rosthern.

Dunn

Kratz

Janzens

James D. Kratz announced in June that he has accepted the appointment to become president of Mennonite Mutual Aid, effective May 1986. He will succeed Dwight Stoltzfus, who will retire from nine years as MMA's leader next spring.

Russell and *Etsuko Yamazaki Sawatzky*, Eden Church, Chilliwack, B.C., have been appointed as COM missionaries to Japan for a two-and-a-half-year term. They will teach conversational English and work with youth groups in the Tokyo Area Fellowship of Mennonite churches. Both are graduates of CBI in Clearbrook, B.C. They were commissioned on June 2.

Smuckers

John Schmidt will join the faculty of CBI in fall on a half-time basis. He will be teaching courses in communication, ethics and pastoral theology. His one-year appointment will fill the vacancy created by Jurgen Schonwetter, who is on a graduate study leave at the Eastern Mennonite Seminary in Harrisonburg, Va.

Tom and *Kathy Smucker*, Oak Grove Church, Smithville, Ohio, began three-year MCC terms in St. Elizabeth, Jamaica. Tom will be working as an economic developer and Kathy in community work. Their children are Wendy, Christine, Chad, Matthew and Sharon. His parents are Earl and Marjorie Smucker, and hers are Leonard and Sarah Miller, all of Smithville.

Rod and *Kathi Suderman*, Charleswood Church, Winnipeg, will begin a three-year term as Overseas Mission Volunteers in Taiwan under COM. They will assist Taipei churches in youth ministry and teach conversational English. Rod is a graduate of the University of Manitoba and CMBC, both in Winnipeg. They were commissioned on June 2.

Mathew and *Rebecca Jackson Swora*,

"The medical ministry has opportunities for spiritual ministry that the church doesn't have," says Roland Brown, general and thoracic surgeon at Mennonite Christian Hospital, Hualien, Taiwan. "Often people are reached through medical work who would never enter a church." Brown reflected on his profession at a 10-day continuing education conference in Malaysia sponsored by the Christian Medical Society. Because of the increasing pressure for American doctors overseas to keep up with stateside licensure requirements of continuing medical education, CMS takes courses to them.

The Mennonite Library and Archives is completing the project of collecting and binding copies of annual reports from General Conference boards and commissions. The library has located most of the reports, and 40 volumes have been bound. Two additional reports are needed to complete the set and binding: the Board of Education and Publication report book for 1955 and the Board of Missions report book for 1958. If you would be willing to loan or donate copies of these items, contact David A. Haury, Mennonite Library and Archives, North Newton, KS 67117.

"Presenting team couples," those who lead Mennonite Marriage Encounters, had a retreat in West Liberty, Ohio, June 7-9. The four couples and their families plus Commission on Education staff Randy and Myrna Krehbiel come from four kinds of Mennonite congregations: General Conference Mennonite, Mennonite Church, Conservative Mennonite and a dual-conference Mennonite.

RECORD

K. Suderman

R. Suderman

Tremwels

M. Swora

R. Swora

Faith Church, Minneapolis, have been appointed as AIMM/COM missionaries to Burkina Faso for a three-year term. Rebecca will use her midwifery training in a public health program, and Mathew will focus on nurture and evangelism. Both are graduates of the University of Minnesota and Texas Christian University. They have one daughter, Claire.

Terry and *Margaret Tremwel*, Ames (Iowa) Fellowship, began three-year MCC terms in Nicaragua, where he is working as a water resources engineer and she as a community health worker. Terry received a master's degree in agricultural engineering from Iowa State University in Ames, and a bachelor's degree in agricultural engineering from the University of California in Davis. Margaret has a master's degree in zoology from Iowa State University, and a bachelor's degree in nursing from Niagara (N.Y.) University. His parents are Oscar and Emma Tremper of San Gabriel, Calif. Hers are Dorothy Welch of Utica, N.Y., and the late Edward Welch.

Entry deadline for the eighth annual Indiana Mennonite Slo-Pitch Softball Tourney has been set for **Aug. 10**. The tourney will be held on Labor Day Weekend, Aug. 31, Sept. 1 and 2. The tourney is open to any church listed in the 1985 Mennonite Yearbook.

Entry fee is $75, with all profit going to Mennonite Central Committee. Last year 44 teams participated.

For more information, write or call:
Roger R. Miller
Box 165
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Pastor needed

Pastor is required by the **Mennonite Church of Rosemary**. Duties to commence after **Aug. 1**.

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"Blessed are they that hear the word of God and keep it" (Luke 11:28b).

Letter from China to friends

Herta Funk

Some of you have recently asked for more information about my work with China Educational Exchange (CEE) and about life in China. Let me answer your questions.

This year I am helping young teachers at the North East University of Technology in Shengyang, Liaoning province, prepare for English language proficiency tests so that they can study abroad. Last year I taught English literature and composition at the Sichuan Teacher's College in Chengdu—the place where the Goshen (Ind.) College Study Service Trimester program is located each fall. I enjoy helping the young teachers.

You ask about religion in China. Religious freedom is guaranteed for all groups, including Christians. When in Chengdu I attended a Three-Self Church (churches functioning with government approval which are self-supported, self-administered and self-propagating). The church has a number of older pastors, including a woman ordained before liberation in 1949. Here in Shengyang I have attended a Protestant church a number of times. It too has older pastors. Both churches sponsor local seminaries, and young people are now being trained for ministry.

Attendance at both churches is high. The Chengdu church has increased from about 30 to almost 1,000 (on special occasions) in just five years. In Shengyang there are around 800 people in church each Sunday. These churches, like others in China, are self-supporting, self-propagating and self-governed.

You want to know about reforms in China. Basically a responsibility system is being instituted. In the countryside this means that families contract to work a plot of land, and after they meet their quotas they can sell excess produce at free markets. As a result of this system China is producing bumper crops and is, more or less, food sufficient.

In the factories the responsibility system, when it is implemented, will mean that workers will no longer be guaranteed life-long jobs. Under the old systems they could not be released, even if they weren't productive.

These reforms have generally brought about a kind of prosperity never thought possible a few years ago. Department stores have lots of goods—favorite items are stereos, TVs and washing machines. People now wear well-tailored suits, jeans and fine sweaters. Women wear jewelry and makeup. In other words, the individuality of people is becoming apparent.

Children enjoy an early morning table game in the park at Beijing Normal University.

You wonder about the place of women in China. Officially, they are equal to men—the constitution states that clearly. In reality, however, men are still in charge, and stereotypes still abound.

You ask if I've encountered any cultural barriers. Yes—there are barriers. The Chinese are, for example, good hosts. For that reason they put foreign guests in special dormitories, cutting us off from access to people. There is the language barrier as well. Despite the barriers I have made some satisfying contacts this year. I have come to appreciate some special people and love them dearly.

Finally, you wonder how this experience has affected me. It has shown me again how wastefully rich we Westerners are. We are accustomed to large homes and apartments. Here in China young couples struggle to find one room where they can live together. Many live apart for several years because they can't find private quarters. China is frantically trying to solve the housing shortage.

I've learned that I can do without a lot of things. For example, yesterday I enjoyed doing my laundry on an old-fashioned washboard, just like my mother used to do in Russia. I don't need a washing machine.

I've learned the value of little things. Last fall a CEE teacher invited me over for a tapioca pudding party—just a little thing, but it brought great pleasure.

I've also learned to think differently about time. When I can't telephone a friend I walk or bike over to see him or her. Nothing is lost if they aren't home and I have to go back. China is trying to make things work more efficiently, but the people still know that it takes time to get things done.

Thanks for taking interest in China and in my work with CEE. Think of your Chinese brothers and sisters and pray for them—pray that the changes taking place here will be life-giving.

Herta Funk is completing her second year as an English teacher in China with CEE. In September she will be teaching English in Nanjing, Jiangsu province.

LETTERS

Yes, the war is within

Thank you for the editorial "The War Is Within" (April 23 issue). As GC constituency, we have become active in addressing the world's ills and have become involved in various forms of protest and offered many forms of alternatives and answers to those who are elected or in positions of power. I feel, however, we are not known for reaching beyond the outward expressions and dealing with the root cause of the ills we protest or address. Your editorial does that honestly. I believe it is prophetic for us.

I've marched and volunteered to deliver letters of protest from the church constituency to elected representatives. I feel neither virtuous nor bad about it. It has its place and time. What concerns me is when the same constituents who easily *march* or *protest* become uneasy or threatened about having services or endeavors where the emphasis is on dealing with "the war within" (some call it evangelism or evangelistic). It would then appear that the protests and marches become at times an effort to "assuage."

My observations lead me to wonder whether many who leave our congregations to join others, and then become active in endeavors at addressing or calling attention to "the war within," do so because there may be an imbalance of the protest approach and the call to "conversion," as it may be termed, in our GC church family. As a traveling salesman who gets into other Christian institutions of education I'm convinced I heard right. Our people are in these other institutions at every level. *George Friesen, 255 Moray St., Winnipeg, MB R3J 3A4*

May 21

About indexes

Thank you for making indexes of *The Mennonite* available. We are avid readers of this excellent magazine and always check back issues in preparing for Sunday school, a meditation or a sermon. *The Mennonite* certainly is a valuable resource and we look forward to using it even better with the help of these indexes. *Dorothea and Walter Kampen, 682 Glenway Ave., Winnipeg, MB R2G 1J1*

May 27

Editor's note: Many people are binding The Mennonite *into volumes. Of course, indexes help to make them more accessible. We're glad to provide these on request.*

Must pass it on

The May 14 celebration issue of *The Mennonite* is beautiful, outstanding, informative, great, gorgeous, etc. etc. We like it!

With that issue, would you please put the following two people on your subscription list? . . . *Frances Sommer, 15406 Watercress Drive, Cassopolis, MI 49031*

May 28

An error and commendation

It is no big deal, but in the centerfold of the anniversary edition you have S. F. Pannabecker dying in 1978. Actually he died on Sept. 14, 1977. There's no point in correcting this for *The Mennonite*, but since I assume you got that mistaken information from some records, I wonder if you could correct that so the error is not perpetuated.

Many thanks. And thanks for this very good edition. They're mostly all good, but that one was obviously special. *Robert L. Ramseyer, 3003 Benham Ave., Elkhart, IN 46517-1999*

June 7

Give it to new Mennonites

While the special issue of *The Mennonite* (May 14—GC 125th anniversary) is still in my thoughts and just out of my hands, I simply want to send you a note of congratulations. It is a superb, imaginative and thoughtful issue that will have a real impact on all who read it. It is also the kind of issue that should be given to new Mennonites to help understand the GC heritage and connections. *Harold J. Schultz, president, Bethel College, North Newton, KS 67117*

June 7

How could you do it?

Congratulations on a fine issue of *The Mennonite* (May 14). When I read that the work for this issue had been in the planning for over a year, I was surprised that you could get it done in that amount of time.

Just from the amount of extra editorial work, research and production that are required for such a job, you are to be commended for undertaking the task and completing it so well.

A note on my contribution to your masterpiece: The monarch butterfly on page 246 just emerging from its chrysalis is hanging from the protective shell, not standing. We watched this particular insect from the egg stage on a milkweed plant, to the stage you showed. It was a fascinating experience to then see it come alive after being (apparently) dead. *David Hiebert, Box 301, Scottdale, PA 15683*

June 7

Congratulations on 125th

Congratulations to editor and to staff. The 125th anniversary issue is beautiful and full of history and insight into why and who we are as General Conference Mennonites.

I was a bit startled to see on page 246 that one of the pictures was printed upside down. A chrysalis hangs from its support and the butterfly hangs from the chrysalis while the fluids are pumped to its wings and the wings harden. Who are we to argue with God in his creation of even a butterfly? Babies, too, normally are upside down when they are born. *Marden C. Habegger, Box 632, Reedley, CA 93654*

June 11

Editor's note: Dr. Habegger is a lepidopterist (honest, it is in the dictionary) and who are we to argue with him?

Our contact continues

I'm glad for your continuing correspondence from your Cuba visit. Just now I'm in the Theological Baptist Seminary of Managua, Nicaragua, studying Licenciature in Theology and working as Chapelman.

I hope to go to Cuba in July and return here in August. I have met here a couple of Mennonite missionaries named Gerardo and Joetta Schlabach.

Please pray for me as I'm doing for you. *Manuel Morales, Apdo. 2555, Managua, Nicaragua*

June 11

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names in special situations.* Editor

Our churches have growth potential

Ken Peterson

"Church growth is like a small seed. It starts small and grows to become a big tree" (See Matthew 13:31-32, Mark 4:30-32 and Luke 13:18-19).

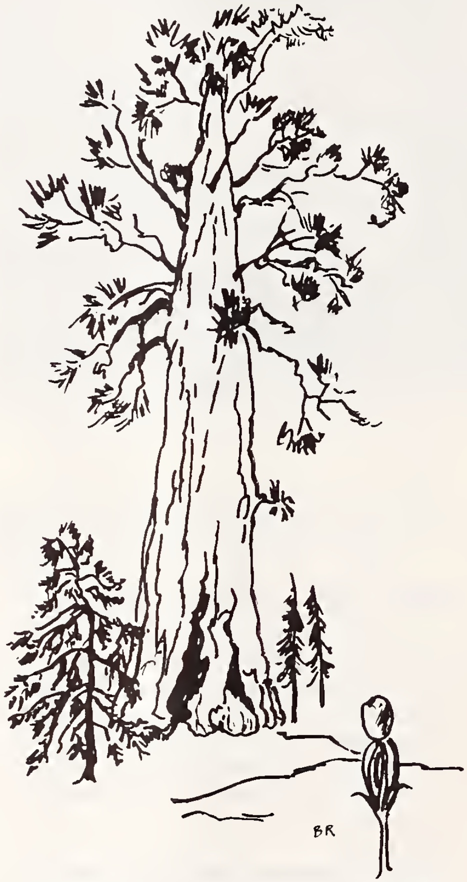
Last summer our family vacationed in one of God's wonderlands—Yosemite National Park. Among the many wonders of this peaceful place are the giant Sequoia trees. Our youngest daughter was to be driven to our Mennonite church camp, Camp Keola, the next day. I tried to excite Elizabeth regarding the big trees before leaving Yosemite. She couldn't imagine what would be exciting about seeing a tree. "If you've seen one tree, you've seen them all," she replied to my enthusiasm.

We drove to the Tuolumne Grove of giant Sequoias, hoping she would not be disappointed once she saw them. Was she excited! It was great fun being thrilled together in that wonderland grove of towering trees. We looked up and up to the sky where their limbs seemed to disappear into the sky. In silent awe we walked the trail, read the description markers and gazed at these ancient landmarks. We climbed high to the top of fallen giants and walked, ran and danced for glee the long distance from beginning to end of these amazing trees.

More than the size itself is amazing about the giant Sequoia. What seems impossible is that the big trees began with tiny seeds—wee little seeds about one-fourth of an inch long. It takes about 31,000 of these seeds to weigh a pound. Yet there is tremendous potential for growth in these tiny seeds. They can grow to become mature trees over 250 feet high (*sequoiadendron gigateum*—"the giant Sequoia tree"). Seeds so small, yet they grow to be so big. Trees so big, yet they begin so small.

The First Mennonite Church of Upland, Calif., has just updated its church history by Ella Schmidt. I notice with interest that from the formal organizing of the church in 1903 to the end of the ministry of the first elected pastor, Michael M. Horsch, the church grew from a small seed of 18 to a healthy tree of 188 members in 1914. By 1948 the church membership had grown to its highest number in its history—362, a mature tree. Many of our members can remember a full church sanctuary on Sunday mornings.

Through the years various factors caused a gradual decline of membership and attendance. From the high attendance and 300s membership around 1950, the next 30 years—1950 to 1980—saw attendance drop to a yearly average of about 70. It was discouraging for the people and the pastor. I know because I was there. How I loved this church and appreciated the supportive nature of the people. The question was high in my mind: What of the future? How long could this decline continue? I was deeply discouraged. Both the people and I wished we could grow. We had been trying without results. We didn't have the answer. We could only continue to pray for God's guidance and encouragement.



One tiny seed can grow into a giant Sequoia. No wonder Jesus spoke of faith, the size of a mustard seed, having capacity to move mountains.

Then several of us from the church attended an Institute for Successful Church Leadership. We saw with our eyes and heard with our ears how the small seed of a few people had grown to a large tree of a ministry reaching thousands with God's lifting love. We gained a sense of confidence that any church can grow. Our church could begin planting seeds for growth and see results. We were ignited with enthusiasm. Ideas of how to begin and what to do burst from the minds of people in our church. Little ideas started effective programs for reaching out to win new people. The little seed has started to grow. We've grown in attendance. We've grown in our positive attitudes. We've grown in our Christian lives. We've grown in a multitude of new programs relating to people. We now have about one-third new people in our church. We haven't reached our growth goals, but we have begun. We have seen a little miracle begin. A tiny seed is growing.

> *We've grown in a multitude of new programs relating to people. We now have about one-third new people in our church. We haven't reached our growth goals, but we have begun. We have seen a little miracle begin.*

Mennonite churches have great growth potential. What seed ideas do you have for your Mennonite church to grow? Write them down. Share them. Pray about them. Use them. Plant the little seeds. See them grow to become big trees. *First article in a series*

Ken Peterson is pastor of the First Mennonite Church, 379 N. Campus Ave., Box 338, Upland, CA 91786.

Does liberation theology liberate?

Brian Epp

Liberation theology is basically a Third World rebellion against the traditional "North Atlantic" theologies, the principal thrust coming from younger theologians in Latin America. In a break with traditional theology, they state openly that theologies of the affluent world are unsatisfactory for theologians committed to socio-political change.

We could shut our eyes and say this is a problem of the Third World and only overseas missionary activities will be confronted with it. But it is not so. With the struggles presently in ferment all over, every person should be aware of the sinister influences of this new theology.

Instead of beginning with God, church, Christ or eschatology, the theology of liberation starts from the poverty-stricken, oppressed and dominated people. Solidarity with the masses is the praxis out of which this theology arises. The starting point is people and their need for liberation.

Theologizing is carried on as critical reflection within the framework of a definite historical context. God is sovereign. He is active in human affairs and talks to us through contemporary human events. The emphasis is on human history, not divine revelation.

The tools for doing theology are the social sciences. Instead of reflecting on biblical matters of faith, the liberation theologian is passionately committed to social change that will liberate the masses from oppressive structures.

The four major issues that surface in this new theology are **(1) Salvation**. Virtually the entire theological system of liberation theology is based on one biblical motif—the Exodus—referred to in all its literature as the "biblical paradigm" or illustration. Oppression is the starting point, and Israel's liberation is understood as a political act. In the Exodus experience God carried out his purpose in history. On the human side, violence (the dark side of love) constituted the force that moved history along the road to a more perfect social state, thus salvation is equated with socio-economic-political liberation.

Liberation theology is more preoccupied with the qualitative dimension of salvation than with the quantitative.

2. Christology. Christ is understood in historical categories, the logos made flesh, the historization of God. We meet him in our encounter with people. Christ is the Neighbor.

3. Eschatology. One must keep sight of the biblical tension between the now and the not yet of the kingdom. The future can only be perceived in relation to the historical now. The future kingdom hope can only emerge from the now, from one's commitment to historical praxis.

4. Church. According to this theology, the church is a means and not an end, a visible sign that points beyond itself to what salvation is all about. To evangelize is to point out any injustice, because it is incompatible with the gospel.

I see several dangers in this theology. There is *the danger of a situational hermeneutic*. Liberation theology insists on the situation as the "text" on which theology is grounded. The historical situation is the only normative element. It refuses to consider Scripture a primary frame of reference. This, coupled with the scientific methodology used to analyze the situation, could easily lead to theological syncretism.

The danger of a humanized Christology. Any reference to the biblical man Christ Jesus can only be made after one's encounter with him in the neighbor. Such a position opens the door to distortion beyond recognition of the biblical Christ.

The absence of the Holy Spirit, divine revelation and the supernatural in this theology points to the *danger of an anthropocentric (man-centered) theology*. Christ is defined in terms of people (present in the neighbor), the church is viewed as part of the world of people, and salvation is seen in terms of people's liberation.

A qualitatively defined salvation is another danger. Emphasis on the qualitative dimension produces a universalistic salvation. The neo-universalistic stance of liberation theology removes the urgency and passion for a lost world. Salvation is defined in collective terms to the virtual exclusion of individual redemption.

The danger of questionable means and methodology. Their foremost prophets declare that in order to liberate the oppressed, the lamb has to be converted into a lion, the slave into a guerrilla fighter. One of the most revered Catholic priests martyred for this cause proclaimed that every Catholic who is not a revolutionary on the side of the revolutionaries lives in mortal sin.

Liberation theology advocates that the church must be much more aggressive in being change agents for justice to the oppressed.

The lamentable outcome of this zealous activism has been the incorporation of Marxist terminology into the literature of liberation theology. Until a few years ago, terms such as rebellion, oppression, exploitation, revolution, class struggles, liberation, praxis, Third World, proletariat and capitalistic domination were found almost exclusively in Marxist literature. Today these phrases punctuate the vehement discourses of many "Christian" leaders.

Brian Epp is the youth pastor of Bethesda Mennonite Church, Henderson, NE 68371.

books

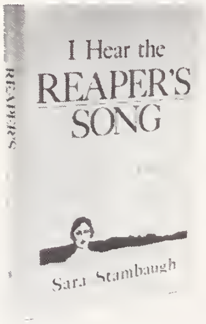
Unity and forgiveness

I Hear the Reaper's Song *by Sara Stambaugh (Good Books, 1984, 221 pages)*

Reviewed by Gordon Houser, assistant editor

This quiet, subtle novel grows out of an incident in Lancaster County in 1896, when a young girl's death from a train accident merges with the encroachment of revival preachers from the west. Stambaugh wisely tells the story in fictive form, lending drama and depth to what could have been dry historical writing. She escapes, barely, without leaving the impression that she has a bone to pick. This is good.

She unabashedly uses the names of real people, including her grandfather, Silas Hershey, who is the narrator. But it is her story, not his. Silas (the character) reflects on the year his beloved sister Barbie was killed and the deluge of revival preaching that followed. The story is filled with details, deftly handled, that lend it a realistic flavor. And it has its humorous and dramatic moments. This too is good.



However, though the homey voice of the narrator is inviting, it wears thin the further we read. And in spite of some dramatic conflict, the narrative moves too slowly. The accident should come earlier in the book. Many of the characters need more development, and much of their dialogue doesn't ring true. These elements are not as good.

Nevertheless, Stambaugh's writing clearly surpasses most Mennonite fiction, and her story brings deserved depth and complexity to the record of a people and place largely ignored, especially in fiction. At the same time, though good novels aren't didactic tracts, *I Hear the Reaper's Song* speaks to us about unity and forgiveness in a time when such themes need attention.

Treating alcoholism

The Church's Attitudes Toward Alcohol *by Daniel L. Haarer (Faith and Life Press, 1984, 118 pages)*

Beloved Alcoholic *by Janet Ohlemacher (Zondervan, 1984, 96 pages)*

Reviewed by David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0

The Church's Attitudes Toward Alcohol is a study guide with six topics: examining our attitudes, from biblical world to our world, the nature of problem drinking, the family and problem drinking, thinking about drinking, where to go for help. It is suggested that one could easily spend two study sessions on each chapter. The format includes reference to additional resource material, questions for discussion and evaluation, and practical suggestions for activities and plans of action. An appendix lists other resources and treatment agencies according to provinces in Canada and states in the United States.

There is still a lot of controversy from a scientific point of view regarding understanding, classification and treatment of alcoholics which is not clearly reflected in the study guide. Alcoholism is basically viewed as a disease, for which the alcoholic is as blameless as is a diabetic patient. It is not a matter of will power anymore than someone falling from a high building could stop his fall. But this position is not consistently maintained.

However, an abuse of alcohol clearly causes diseases like malnutrition and damage to the brain, heart and liver, and a chapter might have been included on this topic, as well as on the crisis of drinking children in our society.

Beloved Alcoholic deals with what to do when a family member drinks. It is written in the nature of a confession by a daughter who, as a child, had the burden of taking care of an alcoholic mother and the younger children. She covered up for her mother's lack of support, which led her to the brink of suicide. But she matured, was converted and finally learned the tactic of confrontation which led to failure in the immediate process but to success when the mother reached another crisis.

The book arouses sympathy and suggests that one can learn from the mistakes of a trial-and-error variety to modern treatment methods. The references to how one can discover God's will are irrational and unconvincing. In spite of all the pious language, in the end it is more the secular confrontation method and treatment that wins the battle than confrontation with the true God.

In addition to the above books, our bookstores have a study packet available that includes two small booklets, *To Drink or Not to Drink* by J. L. Burkholder and *Alcohol and the Bible* by Howard H. Charles.

Guide to Luke

Spread the Word—A Woman's Workshop on Luke *by Evelyn Bence (Zondervan, 1984, 102 pages)*

Reviewed by Janice A. Pauls, Route 2, Box 78, McPherson, KS 67460

The Gospel of Luke has been called "the most beautiful book ever written." We know that Luke was a physician and a gentile, a writer who attempted to appeal to the cultured and educated Greeks.

Although Luke exhibits a concern for all people, he includes an unusual sensitivity to women. They are pictured as having a significant part in Jesus' ministry. Evelyn Bence in her book *Spread the Word* indicates that "perhaps Luke came from Macedonia, where women were generally held in higher esteem than in first-century Jewish culture."

Spread the Word is a study guide for Luke's Gospel. Its 13 lessons are designed for group discussion of material that has first been individually studied. Limited background information, Scripture texts and key verses provide the basis for the questions that make up the rest of the book.

Although the author has subtitled her book "A Woman's Workshop on Luke," it is actually a solid study guide for anyone wishing to delve into this Gospel. The answers to many of the questions can be found directly in the 24 chapters of Luke, but Bence also includes a few personal, soul-searching questions that make the reader examine carefully one's Christian priorities.

After seriously working through *Spread the Word*, I was reminded that the Gospel of Luke contains much more than stories of Jesus' birth, death and resurrection. The author emphasizes that the words "follow me" are two words that call for action.

"You can ignore them," says Bence, "but you can't, in truth, claim to be following when you are sitting still, revving your motor or marking time."

MEDITATION

The calm after a storm

I had set aside this afternoon to do home visits—visiting alcoholics. After visiting a few homes, I approached the residence of a former hospital employee who had been discharged years ago because he couldn't leave the bottle. Since then he had tried and succeeded in remaining sober for a few months at a time. Unfortunately he had at other times indulged to such an extent that his liver almost couldn't tolerate it. Twice he was admitted to the intensive care unit, and both times he was declared beyond help.

But the great Physician was near him and prolonged his life. We have to also give credit to his wife's prayers of faith in this. For the past two years now this patient has stayed away from the bottle and has given his testimony in various churches.

As I approached the house, I wasn't absolutely sure it was the right place. In front of the house two boys in their birthday suits were having a great time with a water hose. A third smaller boy was looking on with glee. The boys asked who I was looking for. I told them I was looking for Mr. Tien and asked if this was his home. They assented and eagerly led the way into the house.

We sat down and started sharing. My client looked better than I had seen for the past few years, though far from robust. Soon the two boys, now dressed, joined us. The smaller one was with them too. He was calling me "America," as they often call whites. I informed him that I was a Canadian. Then they wanted to know where Canada was located. The older boys were in grades three and four. They also queried me about the type of people living in Canada—their color, etc.

Then, as their grandfather and I chatted, they sat listening quietly. The children's aunt, a lovely young woman, was also present. And after a while a sister returned from kindergarten. Then the grandmother returned from work. As I sat in this family circle, I felt a surge of genuine warmth enfolding us. How great the Lord is and what great things he has done for this family. Before I left, we had prayer together. The children also joined in with their gestures and their "Amens."

Helen Willms

Put off thy shoes

In every busy heart
There is a burning bush that calls
Dulled thoughts to turn away
From routine's mesmerizing chores
And reverence the holy ground
Of listening to God.

Fern Pankratz Ruth

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What are you doing this summer? Experiencing God's renewing and refreshing presence in special ways? Or does it seem like you are going at an even faster pace?

The articles in this issue contain some humor, some history and some sincerely challenging think pieces. We pray that they will enrich your summer and promote spiritual growth through God's Holy Spirit.

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EDITORIAL

Our drive for security

Debbie Fast

Our society teaches us to fight insecurity. Insurance firms encourage buying life insurance and banks push retirement savings plans. Unions battle for job security and we enroll in Dale Carnegie courses to overcome our personal insecurity. Most of us anticipate, even assume the eventual object of "settling down" to a life of relative comfort and stability. We have made it when we can relax in the assurance of a stable family situation, a paid-off mortgage and a salaried job including a reliable pension plan. Our realm of security extends even beyond death in wills written to bequeath our property to our family.

Bombarded with these influences, I often feel swept up into the pressing concern of seeking to maintain security in my life, no matter what the cost. The temptations from those offering freedom from all anxiety and doubt is too great. It is all appealing; all of us want a sense of control over our future and a preparation for possible tragedy.

Christians, however, are not called to a life of security. God calls us to live with insecurity, at least by the measures of the world. Jesus lived a life of uncertainties and beckoned his followers to the same. Throughout his ministry Jesus never had a permanent home. Responding to the law teacher who sought discipleship, Christ gave this condition: "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head" (Matthew 8:20).

Jesus answered the rich young ruler that he must sell all to gain eternal life. For that youth, obedience to this command meant the loss of all he held as security—his wealth and possessions.

But Christ also injects the strength of a hopeful but different assurance, "For the pagans run after all these things, and your Heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matthew 6:32-33).

In *The Cost of Discipleship* Dietrich Bonhoeffer speaks of earthly possessions dazzling our eyes and deluding us into perceiving them as security and freedom from anxiety. We must recognize these possessions as the very source of our anxiety and place them in perspective as we relate to our Lord. In Bonhoeffer's words, "Worldly cares are not a part of our discipleship, but distinct and subordinate concerns. Before we start taking thought for our life, our food and clothing, our work and families, we must seek the righteousness of Christ" (p. 161).

Am I willing to abandon my "security blankets" as the initiation of my discipleship? Can I truly set my face on the example of Christ oblivious to the visible signs of reassurance around me? A difficult question to answer. God's signs of assurance—faithfulness to Israel, "treasures in heaven"—are sometimes not enough for me. I want tangible evidence.

For some the answer lies not in a desperate search for earthly forms of security or in the sometimes illusive promises of eternal rest. Delores Friesen, a missionary in Ghana, approaches this question in Doris Longacre's book *Living More With Less*. Friesen relates the concept of security to the African view of life. For them God is all-pervasive. Daily living is suffused with an awareness of and dependence upon God. In connection with simple living, the emphasis of Longacre's book, Friesen says that a life free of dependence upon material goods becomes possible in light of this awareness. In her words, "If one has such an awareness of God's care, life and all within it becomes a gift. Then it is easy to live out more with less" (p. 42).

Richard Foster in *Celebration of Discipline* speaks of our need for a "divine Center" in our lives; the lack of this has led to our insane attachment to things. If God becomes the center of our concentration, we can truly "seek first the kingdom." Our anxiety over tomorrow becomes secondary in this light.

While living in awareness of God as "divine Center" appears a simplistic solution to our pursuit of security, it rings of promise. This awareness says all we have is from God; nothing is our own. God frees us from the burden of possession. In this freedom we "lay up treasures in heaven" as we walk in freedom from earthly securities.

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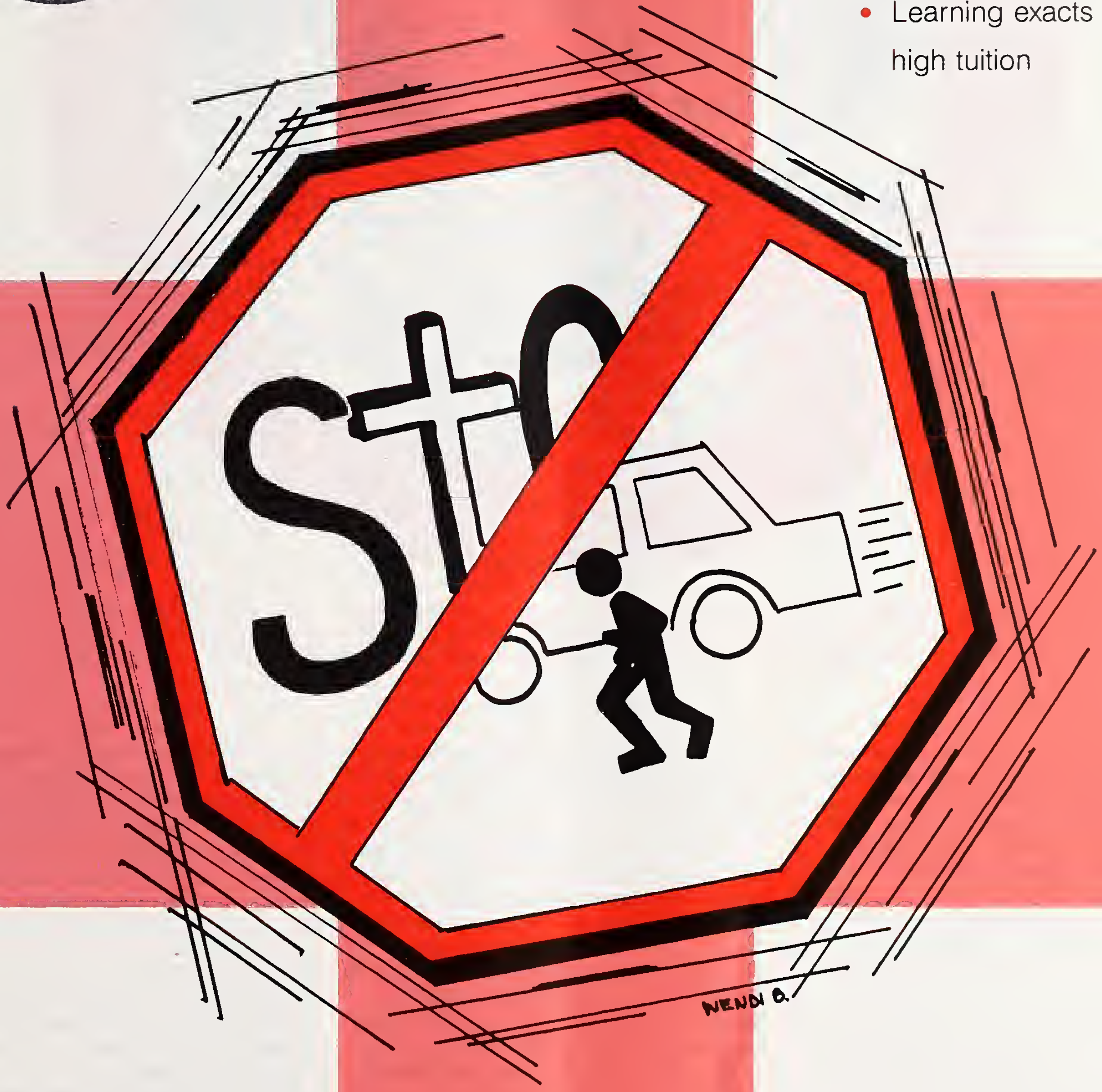

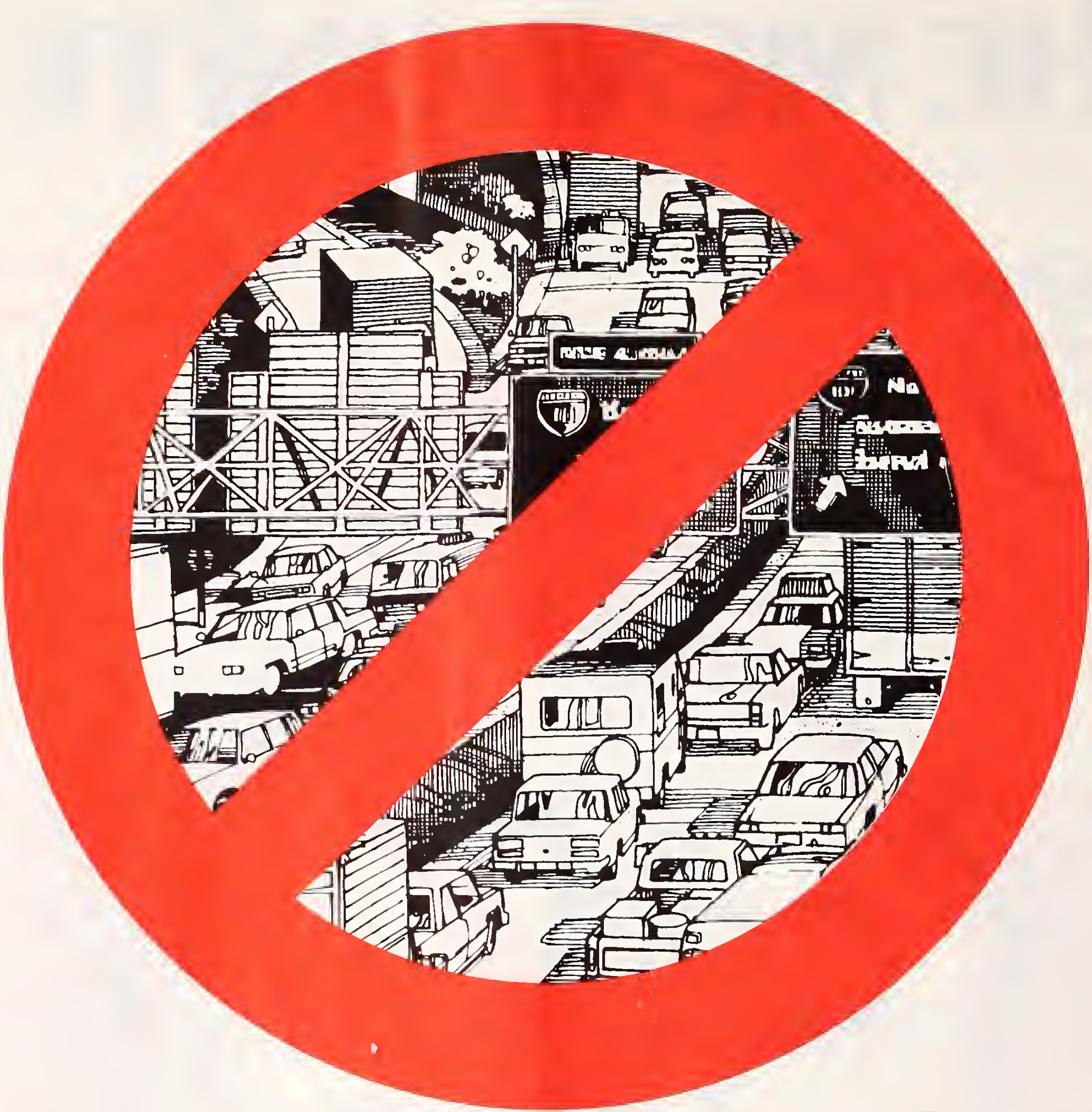

Three-mile-an-hour God

Robert Bartel

The concept of a "three-mile-an-hour God" comes from a Japanese theologian, Kosuke Koyama, who has written several books. He comes from a highly technological society but has experience with developing countries.

Aspects of God. When we say the word "God," different things pop into mind. At various periods of our life, different aspects of God become more important than others. I have a theory that the kind of God you have at this point in time indicates in part the kind of person you are now. If you feel one of the most important characteristics of God is his power, then power is important to you. You may be deficient in power or be on the plus side on the power ledger. You feel powerless or you enjoy using power. Young people often find power an important concept of God because they feel dominated by parents and teachers. They then enjoy the power of dirt bikes, snowmobiles and cars.

Similarly, in later teens, when courting begins, the concept "God is love" comes into vogue. The farther one finds oneself on the minus side or the positive side of the love ledger, the stronger one feels that God is love. Furthermore, if your God is one of peace, then you feel the need for peace because your life may be turbulent or you may be a peacemaker, an instrument of God's peace.

Today many people feel they need a God of answers because they are confused or can't make decisions. Many feel they need a pick-me-up Jesus because they are overburdened with today's cares.

Our world has changed from that of Jesus' time. It has changed tremendously even from our parents' time. We are a generation of instant communication, TV, satellites, fast foods, instant potatoes and puddings, microwave ovens, speedy transportation with our cars, trains and planes. We want instant gratification. We want to be entertained. We believe in efficiency and production. We believe in consumerism and materialism. We appreciate gadgets, labor-saving devices and advanced technology.

Somehow we expect God to be the same. We expect instant answers to our prayers. We thank God for material blessings and that we are not like the poor in the Third World. We expect God to be efficient because it leads to prosperity. Therefore God must bless

Three miles per hour is not very fast, but it is movement.

our abundance. We expect God to listen to our self-centered prayers, for we have learned to consume religion like we do electrical gadgets.

But the more I study the Bible stories, the more I find a God who is different than I expected. God is not a God of efficiency, even though I have worshiped efficiency. God is not a God of bounty, even though I have worshiped materialism.

Koyama reminds me that God is an inefficient God. When God calls Abraham and promises him land and uncountable descendants, Abraham leaves home for an unknown destination. You have to know where you are going if you want to be efficient. For Abraham to become the father of a great nation, God provided only one son. God said to be fruitful and multiply, so why was Abraham only adding? And God delivered the boy on unusual time—Sarah was 100 years old when Isaac was born. That breaks the record in the Guinness Book of World Records by 43 years.

Sarah and Abraham got so discouraged they brought in a maidservant, and Ishmael was born. When Abraham and Lot chose the land, Abraham got the worst land. Isaac had only two sons who fought all the time. Abraham's descendants only became numerous in Egypt, where they were slaves. It took 10 plagues to persuade the Pharoah to let Israel go. Surely, with God's power, one should have sufficed. It should take only a couple of months to get to Palestine from Egypt, but God allows it to take 40 years. God had to feed them manna and quail. Manna by the second day was filled with maggots, so the people had to go for it every day. An efficient God would have provided long-lasting manna or refrigerators.

God is so inefficient, Koyama calls him a "three-mile-an-hour" God. A three-mile-an-hour God is for people who are too busy or going too fast or for people who enjoy going slowly.

What is the significance of Koyama's choosing three miles an hour? Three miles an hour is a walking speed, and three miles an hour is slow. "Walk" is a symbolic word in the Bible. We are asked to walk in God's statutes and in God's ways. Enoch and Noah are said to have walked with God. The concordance is filled with this symbolic use of the word walk. It seems that Paul is the only biblical character who "runs" with God.

Time to relate to God. When you are walking in the wilderness for 40 years, you have time to develop your relationship with God. You have time to learn at Jesus' feet. In Deuteronomy 8:1-4 we read that by going slowly the children of Israel learned to know God. "Man cannot live on bread alone but lives by every word that comes from the mouth of the Lord" (v. 3). And they learned to know themselves: "You must remember all that road by which the Lord your God has led you these 40 years in the wilderness to humble you, to test you and to discover whether or not it was in your heart to keep his commandments" (v. 2). When you know yourself and you know God, a deeper relationship can grow between you. Together you can face the wilderness, together you can face the valley of the shadow of death, together you can prepare a table in the face of your enemies, your cup can overflow.

Time to relate to people. When you travel quickly, you don't relate to people. We learned when we were in Jamaica that when we drove a car, we didn't meet people. In fact, most of the time in the car was spent avoiding people walking on the narrow winding roads. When we walked we had time to talk and expand our personal relationships.

We forget that the symbol of the cross has two elements—vertical and horizontal. You can't just think about a personal relationship with God. You have to also consider personal relationships with others. It takes time to develop those relationships. You have to go slowly. There are no instant relationships. Remember that when Jesus died for you, he went so slowly that he came to a dead stop. He was nailed down. "There is no greater love than this, that a man should lay down his life for his friends" (John 15:13). To develop your friendships you have to walk with those friends. The ultimate sacrifice for your friend is to slow down to the point of coming to a dead stop.

God acts. Our slow and inefficient God is still a God of action. But the action with a three-mile-an-hour God is concentrated in the area of relationships, both the vertical—between God and people—and the horizontal—between people and people. Three miles per hour is not very fast, but it is movement. God's history moves from Adam to Christ and from Christ to his return. It may seem there are many lulls in this movement, but the movement isn't cyclical. The movement often depends on our understanding. We may retrace steps, we may wander, we may change directions and we may come to a full stop when we reach different points of understanding God. Christ's dead stop on the cross cemented the possibility of our vertical relationship with God and provided the base for our horizontal relationships with people.

A three-mile-an-hour God teaches us patience. God needs to be waited upon. Patience means waiting, but waiting expresses need. If I wait for you I need you. If I sit in a doctor's waiting room I need the doctor. If I don't need him I leave. If I wait for a bus I need a ride. I believe the custom of a bride deliberately coming late to her wedding ceremony is to prove to herself that her groom needs her. Having a three-mile-an-hour God means you wait for him because you need him. Having a three-mile-an-hour God means you wait for friends because you need them.

A three-mile-an-hour God is slow and inefficient so he can work through you and me. If he wanted efficiency, he would have created machines and robots. Only people can relate to God and to other people. God works his miracles through us. God needs us and waits for us. He waits for us to slow down enough to walk the wilderness with him. He waits for us to slow down enough to notice the full-stop Jesus of the cross.

God expects a relationship based on the mutual need of God and us. Instant answers to prayers mean God does all the work. An efficient God goes over our heads and does things himself. If God is efficient we become mere observers in the soap opera of life, praying to see burning bushes and dry fleeces in a rainstorm on the TV screen, clapping our hands in dismay, wondering how the visual trick was achieved.

Only when God becomes inefficient and slow do we have to become participants. Only when we become participants can we walk the wilderness with our three-mile-an-hour God. Only then can those who run in our fast-paced technological society slow down enough to establish relationships with God and people. •

My inward journey

Joyce M. Shutt

Three summers ago I ran away from home to a Mennonite Feminists Spirituality Retreat in South Bend, Ind. I ran tired and discouraged, so much so that I'd written a letter of resignation to my church because I felt I no longer had anything to give. I ran because I was afraid that I was someone or something bad.

As I listened to the other women share their stories, I came to realize that my being a female pastor was not the problem I'd been facing. Our congregation had drifted away from its goal of shared leadership to the more traditional pattern of centralized pastoral leadership. In most cases that pattern tends to promote inequity and inequality among members because it stems from either our innate love of power or our fear of being responsible for ourselves. We find it easier to just do as we are told rather than deal with those issues.

I realized with a weary sigh that I could not run away, for I take myself along wherever I go and ultimately I must also stand before the Judgment Seat and face my Lord. I too am responsible for my life, faith, choices and behaviors. And I cannot excuse myself by saying, "They wouldn't let me follow you."

We Mennonites tend to equate busyness with spirituality, but spirituality is not busyness. It's our depth response to life's experiences. It's a depth response that leads us closer to God, a response that requires time, retreat, commitment, silence and solitude. We cannot make that inward journey to the center of our being, where we meet the living Christ, while we are zipping and zooming around. An idle mind is the devil's workshop, goes the old cliché, but I have found that a cluttered mind crowds God out.

"We cannot make that inward journey to the center of our being, where we meet the living Christ, while we are zipping and zooming around."

Since that retreat I've been taking an hour each morning to read and practice being quiet. That's hard, for I'm the compulsive type. I've begun reading books on meditation and prayer. I was startled one morning to come across the lines, "The goal of our life is not people. It is God. Only in him shall we find the rest we seek" (Henri Nouwen, *The Way of the Heart*).

Nouwen goes on to tell the stories of the desert fathers who became hermits and mystics, who prayed and struggled with themselves for years before finally coming to an inner peace—a rest which was far more than themselves. At that point, Nouwen writes, people began coming to the desert fathers for help.

That's the point, I realized, the missing component in my own ministry—the reason I'd become so discouraged. The goal of life is not people, it's God.

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When we make God the true center and allow the Holy Spirit to live within us, then we have the resources we need to be there for the people around us. People will now come to us precisely because we have something truly different to offer them.

The Greek word "hesychast" is usually translated "prayer," but it also means "rest." Praying is resting in the Lord. It's stripping away the layers of words—our cerebral busyness. It involves listening, resting, centering in. In the past, when I heard others talk of praying all night, I imagined someone able to maintain a steady stream of intense words flowing toward God. That was threatening because, in spite of my compulsiveness, I can't sustain concentrated prayer more than three or four minutes before my mind begins to wander. I now realize that a night of prayer also involves lots of listening.

One of Satan's ruses is to make us think of prayer as primarily an intellectual activity, just as he likes us to define faith as a belief system—the intellectual acceptance of carefully worked out doctrinal statements. The tragedy is that when we see faith and prayer as primarily intellectual exercises we turn God into an object or subject that we can analyze, scrutinize, define, limit and monopolize. We then control God.

Theophan the recluse, a Russian mystic, once said, "To pray is to descend with the mind into the heart and there to stand before the face of the Lord—ever-present, all-seeing, within you." To descend into the source of all our physical, emotional, intellectual, volitional and moral energy, for from "the heart" come all knowable and unknowable impulses, moods and feelings. The heart is the center of our perception and understanding, the seat of our will, the source of our in-sight, the center and unifying force in our lives that not only shapes our personalities but is the place where God dwells. It is also the target of Satan's fiercest attacks.

The inward journey can only proceed in the quiet of solitude. In solitude God shows us the way to stop our behaviors from being shaped by the compulsions and values of the world through the transformed self (Romans 12:2)—the mind-heart of Christ. Silence prevents us from being suffocated by our wordy, noisy world and teaches us to speak, think and feel the Word of God.

One morning as I was trying to allow my mind to descend into my heart, I began to weep. I wept for two days. No wonder I had been afraid to be alone with myself and with God for any length of time.

When we descend with our minds into our hearts, we confront the selves we've hidden within—the selves we've pretended do not exist. But in so doing we also enter into the heart of God and there find a sustaining God who loves us just as we are, a loving God who enables us to become far more than we've been. Because the mind-heart of God shares and carries the load with and for us. •

Our child was born deaf

Mary Warkentin

To write our feelings as parents of a deaf child is not easy. We could fill a book or two with our experiences. When Wanda arrived on April 23, 1965, we had four children. She was welcomed with open arms. Wanda was smaller and weaker than the other children as infants. I had German measles in my third or fourth month of pregnancy, but we didn't connect that with Wanda's condition until much later.

I watched, wondered and prayed when I saw that 3-month-old Wanda's responses were different than what I was used to. My husband, Henry, and I consoled ourselves with the thought that she was just slow. But as her differences became more noticeable, I had questions. What is wrong? What can be done? Who do we go to? Where can we get help?

I chose to pray, and pray I did—almost to the point of forgetting all else. "God, make her whole," I said. "Make her as the other children. Whatever is the matter, cure her, please!" But no cure happened. It seemed as though my prayers were not heard.

I became more frustrated, more afraid, more uncertain (I hate to think of that time) until I came to the lowest point. I said to God, "Please help me. I'm finished. Thy will be done." That, for me, was the turning point.

Henry and I started to do something about our situation. Somehow I felt I was not alone anymore. I can say that once you do something about a situation, it becomes easier.

We took Wanda to our doctor, who recommended a Winnipeg specialist. The specialist diagnosed Wanda as having congenital nerve deafness.

We went to work by trial-and-error, making many mistakes and suffering many setbacks. We ran into friends and relatives who misunderstood deafness. We still run into well-meaning but ignorant people.

We coped with making choices—for instance, choosing between oral and manual communication. We chose manual, but it took years before we were comfortable with our choice.

To this day we struggle with slow change in the attitudes and acceptance within our community and church. Perhaps we should speak up more, but we don't want to offend. It does seem, however, that some people need to be told repeatedly about deafness before they respond.

A choir from the Christ United Methodist Church for the Deaf, Baltimore, uses sign language to "sing" at the dedication of a special housing complex for deaf tenants.

The biggest problem for deaf people is dealing with being alone and lonely. Their impairment is invisible and so they can be totally isolated in a crowd. Deaf people need people more than funds.

I challenge anyone who meets a deaf person: Don't be afraid to communicate even if you can't sign. Take a pen and paper, write a few words. Deaf people can read and write, and they appreciate your efforts. Communication means "to be in touch with." We all need that, no matter what methods are used.

We've been helped by God to see more in this world than our self-made walls allow us to realize. We've felt blessed many times in meeting and learning to love new people. Years ago we helped to start local church services and socials for deaf people.

The experience of having a deaf child is hard, yet we have been brought closer to God. Now we consider ourselves privileged to be the parents of a deaf girl.

Mary and Henry Warkentin, Box 163, Grunthal, MB R0A 0R0, farm and are active in the Elim Mennonite Church, where Henry serves as a lay minister. Mary says her desire is to help other parents in similar situations. Letters and/or visits are welcome. Wanda, 19, graduated from the Manitoba School for the Deaf in 1983. She is married to Randy Thiessen and lives in Steinbach, Man. They have an infant son, Jonathan James. Randy works in a grocery store; Wanda is a homemaker. Randy and "J.J." are hearing. Reprinted from Dialogue on Disabilities, *Fall 1984.*

Jesus understands rural folks

Dennis Webber

Have you ever thought about what Jesus would dress like if he visited you today? Would he arrive in blue jeans (bib overalls for you Osh-kosh b'gosh fans)? Would he wear slacks and a nice shirt, his hair neatly combed (no matter how long it is)? Would he wear a three-piece suit and sit in the back row?

I believe Jesus would appear to us in the dress of our circumstances, our occupation. Jesus identified with the rural and urban people of Palestine in every way (including dress) excepting sin. For us who are small town/country folks, we must remember that Jesus knows and cares about our way of life: our joys, our problems, our reasons for wearing dirty farm clothes streaked with grease, mud, sweat and often worse. He is the God-Man. The perfect Man and Lord of the universe who is not ashamed of profession and dress. He came as a common laborer, a servant—one of us and yet much more.

Jesus' life is filled with rural imagery from beginning to end. There are the outcast shepherds—first to be told of Christ's birth. Jesus' parents had to flee with him over barren deserts to Egypt until Herod's death. At age 12, living in Nazareth, Jesus knew the thrill small town children feel when they make a long journey to the big city. His wisdom and faith confounded the Jewish elders. How could this boy from the sticks know so much?

Jesus' ministry was centered in the Galilean hill country and seaside towns, with occasional trips south to Jerusalem and its surroundings. Galileans were the country bumpkins, the hillbillies.

Jesus concentrated his ministry among the lower economic/social/religious class that the Pharisees and Sadducees considered unclean and unregenerate.

One wonders, if Jesus' earthly ministry were beginning today, would he spend most of his time on gravel roads and in dwindling villages, only going into the city to preach and heal, confront and die, as he did in Jerusalem?

The Sermon on the Mount is a good example of how Jesus used rural, agricultural pictures in his teaching. "God causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. . . . But if God so arrays the grass of the field, which is alive today and is thrown in the furnace (or to the cows) tomorrow, will he not much more do so for you, O men of little faith?" (Matthew 5-7).

Many of Jesus' parables were spoken with an eye on the farmer of the day and his methods. "Behold, the sower went out to sow" (Mark 4:3), begins the parable of the four soil/heart conditions. The phrase "The soil produces crops by itself: first the blade, then the head, then the mature grain in the head" (Mark 4:28) sounds like it was taken from an extension agent's handbook.

It is also a humbling experience to remember that the "rich fool" was a farmer, a progressive one at that, so progressive and farsighted that he knew how to plan for all of his farm except for his own soul.

Many of Jesus' miracles were also performed in country settings. His sending of the demons into the pigs could have been the first farm surplus slaughter, as well as the invention of deviled ham.

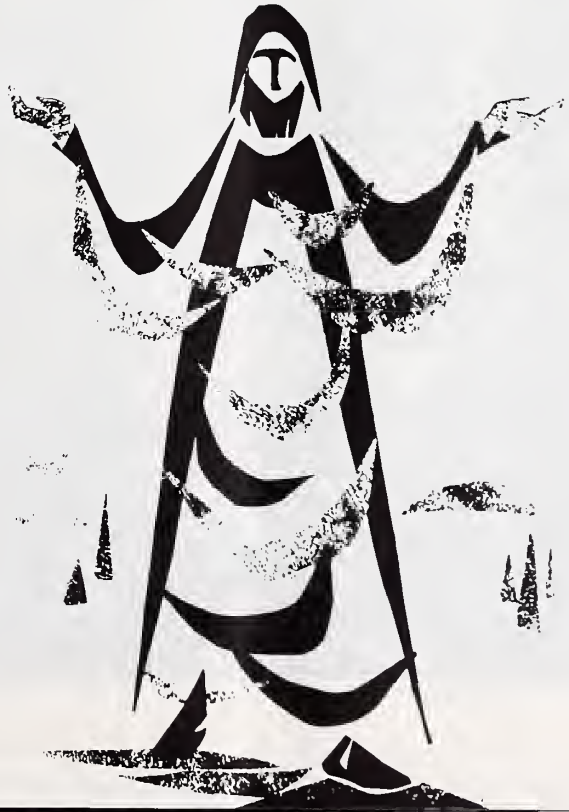
Jesus was transfigured on a lonely mountain. He prayed intensely and was betrayed in a garden, suffered "outside the camp" on a hill of torture, rose again from another garden, and returned to heaven from another mountaintop.

Will there be farming in heaven? If there is, there probably won't be any breakdowns, grasshoppers, huge loans or weather problems.

Acts 14:17, in what Charles Ryrie calls their Rotary Club speech, Paul and Barnabas sum up God's continual blessings of nature on which all farmers, and each of us, ultimately depend. "He did not leave himself without witness, in that he did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness." That was their springboard for church planting in that town.

Jesus Christ is Lord of both the silo and the skyscraper, Lord of the access road and the freeway, Lord of the cow as well as the computer. He doesn't have to look up your rural zip code every time you call out to him. He is totally familiar with all people. And he wants you to feel good about serving him and being his people—regardless of your geography or your lifestyle.

Dennis Webber, Route 1, Box 35, Bloomfield, MT 59315, is pastor of the Bethlehem Mennonite Church



"The Prophet" is a woodcut by Jack Morse. It somehow reflects some of the simple, rural, natural imagery Jesus used in his being and in his teaching.

Music knows no age limit

Esther Patkau

It's 10 a.m. on Sunday and the German service begins at First Mennonite Church in Saskatoon. With baton in hand and a spring in his step, the conductor, Jacob J. Martens, mounts the podium and signals his choir. The music stand in front of him is empty, the song is in his mind.

Similar scenes may occur in many churches, but this conductor is 93, and almost all the choir members are seniors in their 70s and 80s. From September through June every Sunday morning for the past 11 years they have enriched the worship with the singing of at least three anthems.

In 1973, when the congregation changed from a 90-minute bilingual worship to two separate-language one-hour services, the German worship seemed to lack something. A group of seniors began practicing and invited Martens to be their director. He hesitated because of his age but then accepted and has proved himself. He is always there. With his encouragement and diligent weekly practices, the at-first rusty voices have improved and now blend into beautiful harmony. From an original group of 14 the choir grew to its present 34 members.

Jacob J. Martens, 93, conducts the choir at First Mennonite Church, Saskatoon.

To expand the choir's repertoire Martens spends many hours studying through German hymnals and song collections. Often the books are out of print. Some jewels are found written in "number music" instead of notes. These he transposes into notes, sometimes even lowering the music a half-tone to help senior voices adjust to high ranges, then writes out words and notes and duplicates copies for his singers. His accurate records show that in the span of over a decade the choir has sung more than 1,800 songs. Four file drawers house his expanding music collection.

The choir often serves at special occasions and at funerals. As their voices harmonize in "Ich moechte Heim" ("I'd prefer to go home") or "Wiebersehen," ("See you again") their own deep faith in Christ and the assurance of life in the hereafter empowers the message to the hearers. From experience they know what it means to trust the Lord in crises, and as they sing "Gott wird dich tragen" ("God will take care of you") comfort and encouragement flow to the hearers. With their annual Christmas program they have traditionalized the singing of the majestic praise-giving "Der Friedensfuerst" ("The Prince of Peace") during Advent. Their participation in the summer senior citizens retreat has been a drawing card for increased attendance and has brought joy into the souls of many.

Music has been part of Martens' life since early childhood. Born in Russia in December 1891, he enjoyed a relatively quiet life. He began playing his first instrument at age 7. His older brother bought a violin but gave strict instructions for no one to touch it. When the brother left for school, Jacob carefully took out the beautiful instrument and began experimenting. At first his playing was scratchy, but it gradually improved. The brother surprised him one day—coming home early and finding him playing. The expected scolding did not come. Instead, a week later the brother presented him with a music book filled with strange symbols. In three years he solved the riddle of those notes and the violin became a precious friend.

In 1914, after finishing the local school and working for a while, Jacob left home for the Crimea, where he wanted to enter medical studies and continue his violin lessons. But his dreams did not materialize. A few weeks later the War of 1914 broke out. He was conscripted and sent to the Turkish front. In the Turkish town of Kara Kilissa he learned to know the famous Russian opera singer, Orda, and took voice lessons from him. Though he had sung in choirs for many years, it was from Orda that he really learned to sing. He could not forget Orda's words: "One may be able to sing a song, but the important part is *how* one sings it." Even today he strives not just for harmony of music, but for the expression of the deep feelings and messages of the hymns the choir sings. The hours with this teacher he considers as some of the best in his life.

With the close of the war in 1918 Martens returned to his home village to experience the ravages of revolution and to establish his own family. But pain and loss, disruption and disappointment could not quench the song within him. He joined the choir and for two years directed the youth choir in Nikolaipol. In 1923 came farewell to homeland, emigration to Canada and a new beginning as a farm worker at Wymark, Sask. With the influx of many immigrants into that community, a Mennonite church was organized, and Martens directed a choir as his service in the congregation.

Search for remunerative work took the family to Saskatoon in 1935. He joined the congregation of First Mennonite and began singing in the choir. A few weeks later the choir director left the city, and Martens took his place for the next 13 years. When a younger trained person became the conductor, Martens continued as a tenor. At age 72 he retired from the choir. But the song in him did not die, and after a respite of 10 years he became the director of the present German choir. He continues to be an encouragement and example to his singers and a beloved, faithful co-worker in the congregation. A widower of 30 years, he lives with his married daughter and assists with babysitting his great-grandchildren.

The motto for his life, he says, is, "Edel sei der Mensch, hilfreich und gut" ("Let man be noble, willing to help and good"). His life bears that out. Others would add that the music he has shared with others has brought blessing, joy and faith to hundreds.

Esther L. Patkau, 2206 Wiggins Ave., Saskatoon, SK S7J 1W7, is engaged in volunteer hospital chaplaincy work and visitation of elderly people.

Front row: (left to right) Anna Schellenberg, Gertrude Sawatzky, Agnes Fast, Mary Fast, Elfrieda Dueck, Catherine Toews (pianist), J. J. Martens (conductor), Melita Reimer, Kaethe Willms, Susan Bergen. Second row: Katharina Schoenfeld, Justine Neudorf, Maria Thiessen, Helena Krause, Helena Warkentin, Pauline Martens, Sue Neudorf, Elizabeth Krahn, Katherine Martens. Third row: Louise Wiens, Annie Klassen, Margaret Toews, Susie Friesen, Tina Klassen, Eva Toews, Jacob Wiebe, Julius Martens, David Voth. Back Row: Peter Krahn, Gerhard Schellenberg, Johann Kroeger, Dietrich Schellenberg, Cornelius Fast, Peter Martens, Peter Klassen, Isaac Kruger, Aaron Dueck.

The sales of war toys have climbed by 350 percent since 1982 to a record $842 million per year. The most popular war toys and the most popular toy set in the United States is Transformers, a series of futuristic robot warriors. According to the National Coalition on Television Violence, Transformers are promoted by a cartoon program of the same title, currently the most violent cartoon on TV, averaging 83 acts of violence per hour. NCTV reports that the average American child will see 800 advertisements this year promoting violent toys.

A $35,000 out-of-court settlement with Honeywell Corporation, maker of anti-personnel weapons used in the war in Indochina, will provide for shovels to help farmers in Laos dig up many of those same weapons. The $70,000 settlement stipulated that half go to the American Friends Service Committee for its shovel project. Honeywell was involved in the FBI Counterintelligence Program against nonviolent anti-war activists who were protesting Honeywell's actions. The lawsuit was the first to tie a major corporation into the FBI's massive operations against the anti-war movement.

NEWS

South African forces kill innocent people

Mennonite workers survive military raid

Elkhart, Ind. (AIMM)—Exploding shells and the chatter of machine guns shattered Botswana's nighttime stillness. Mennonite Ministries personnel in Gaborone awoke to frightening realities of a conflict that was spilling into their neighborhoods. A pre-emptive military raid by South African motorized defense forces struck 10 sites in the capital city in the early hours of June 14. Their targets were alleged to be people and centers used by the African National Congress, a banned resistance movement advocating the overthrow of the white-controlled South African government.

The Pretoria government reportedly launched the raid to prevent what they described as an ANC sabotage and assassination campaign in South Africa planned for the latter part of June. Twelve to 15 people died, and 30 others were injured in the incursion. Indications are that intelligence reports on the whereabouts of suspected people were not as current as believed by the military. Many of the victims were innocent, in some cases occupying homes only previously used by ANC sympathizers. None of the Mennonite Ministries workers or families was physically harmed, though some of the targeted houses were in the immediate vicinities.

Mennonite workers Fremont and Sara Regier expressed displeasure at how the incident was reported: "From here it is very obvious that South Africa, in a desperate attempt to restore her rapidly deteriorating world image, falsifies news reporting accordingly. This fact can hardly be overemphasized. As the news comes out of the mistakes made, South Africa creates more stories to cover up for the wrong people killed."

Missionaries described their experiences: "It seemed that we were in the midst of a war. The echo of shooting came from nearly every quarter of the city. After 15 minutes an eerie silence fell on the town. We lay awake in our bewilderment, trying to piece together what had happened. Daylight brought the first news via radio. This normally bucolic country was suddenly brought face to face with the reality of regional violence: shattered windows, pulverized masonry, splintered furniture and bloodstained blankets."

"Already we are beginning to harvest the bitterness and distrust that violence sows. Our faith that the gospel offers a way of peace through God's gift in Jesus seems so spindly and spare as bullets ricochet and the gunfire still echoes in our ears. But we take steps in confessing our faith, spindly as it is, in the face of these events as counterpoint to fear and violence. There is so much that needs to be done to restore community and trust to our people who are now divided, angry and suspicious," a missionary reported.

In the dark hours of that unforgettable night several of the workers ventured out to one of the damaged houses and discovered the body of an acquaintance slumped against the wall. One wrote, "Every time we close our eyes to sleep or pray now this scene returns. Will we ever be able to get it out of our minds? The smell of blood, smoke, gunpowder? We went back home in the eerie darkness."

Mennonite Ministry leaders reported that in spite of the fearful experience that "really there is little danger for any of us in MM. If we had done something foolish like going outside during the attack it could have been bad. But none of us have any connection to the ANC and so should be safe."

The day following the military raid a phone call was received from a white South African who works with the mission board of the Black Dutch Reformed Church. "He knew from reports that the attack targets were likely near us. It felt good to us to have a call from a white in South Africa, to call us to give us his love and to tell us how happy he was that we were alive. There are people, many people, whites and blacks alike, who are praying for peaceful ways to bring an end to apartheid and who seek God's help in seeking justice and peace, people of love and mercy and compassion. We thank God for this fact and for the voice of one who phoned us that morning."

Less than two weeks later in the Transkei, the homeland for Xhosa-speaking peoples, a government fuel depot was set ablaze by explosives. A power station was also damaged and a major water main cut. Mission personnel confirmed news reports that there were no injuries. It was believed by many that this action was planned and carried out by the ANC, perhaps as a response to the military strike at Gaborone in Botswana.

It took a week, but at a July 2 meeting, members of the U.S. administration's top-level National Security Planning Group finally talked President Reagan out of ordering an American air strike on Salvadoran rebel bases, according to *Newsweek* (July 15 issue). The president, incensed by the June 19 assassination of four Marines in San Salvador, had ordered the Pentagon to draw up a plan for retaliation against the forces presumed to be behind the killings. Military officials complied, but pointed out it would bring death to the women and children who live in the guerrilla camps. A reluctant Reagan dropped the idea.

"The Anabaptist-Mennonite Experience" was the final course in the 1984-85 program of the Great Plains seminary. Taught by Robert Kreider of the faculty of Bethel College in North Newton, Kan., the 15 weekly Monday evening sessions featured additional personnel from the Netherlands and Fresno, Calif., as well as a number of local historians. Brochures, course outlines and additional information for the 1985-86 program are available from the director, Leland Harder, Box 363, North Newton, KS 67117.

Presenting team couples, those who lead Mennonite Marriage Encounters, had a retreat in West Liberty, Ohio, June 7-9. The four couples and their families plus Commission on Education staff Randy and Myrna Krehbiel come from four kinds of Mennonite congregations: General Conference Mennonite, Mennonite Church, Conservative Mennonite and a dual-conference Mennonite.

Living with ambiguities in a violent world

Elkhart, Ind. (Meetinghouse)—Some 50 people met here June 20-23 at the Associated Mennonite Biblical Seminaries in the fourth Peace Theology Colloquium. Prior colloquia had met in Kansas City, 1976; Bethel College, 1978; Bluffton College, 1981.

For this meeting, Conrad Brunk reported for the planners, it had been decided to try a new approach: to have an ongoing dialogue to develop a peace theology together.

The dialogical quality of the meeting was evident: It was a three-day talkfest. In contrast to Sunday school, where the bell typically rings as the discussion quickens, the meeting sought to let all be heard.

Sponsored by the Peace and Social Concerns Committee of Mennonite Central Committee Canada and the Peace Section of MCC U.S., the colloquium considered four topics in major fashion and others in a smaller way. The four main topics were "How Do We Do Peace Theology?" "Power and Justice in Peace Theology," "Rethinking Christian Witness to Society and State" and "Biblical Concepts of God."

As the discussions made their way through the sessions it became clear that this largely academic group had a core of agreement on the biblical mandate for Christians, but differences emerged on how a peace theology is defined and carried out. Most controversial from the standpoint of critical responses were the "preliminary reflections" of Ted Koontz on the third topic.

Koontz, a political scientist who teaches at Goshen (Ind.) College, AMBS and Notre Dame University, asserted that the state should not be held to the same peaceful standard as the church. Drawing authority from sources such as Thomas Hobbes, Romans 13, Guy F. Hershberger and a 1979 statement by Lancaster Mennonite Conference, Koontz held that the calling of the state is different from that of the church. It is responsible to use violence for the protection of the innocent and it is possible that a state could be "too non-violent."

Harry Huebner (left) and Ted Koontz

Like a beleaguered Martin Luther, Koontz took his stand at this point and patiently resisted all efforts to dislodge him. He insisted that any who do not grant the state's right to violence should be consistent and renounce the use of the police. Instead of a sign proclaiming a "nuclear free zone," he proposed signs on individual houses announcing that this house is not subject to police protection.

The unease aroused by Koontz's revisionism (which he maintained was a return to traditional Anabaptism) seemed to be a fear that he would cut the nerve of a consistent broad-based testimony against violence. Does he let both sides off too easily? Among the criticisms were the following: Ron Sider saw him edging toward "just war" theory.

Conrad Brunk of Conrad Grebel College observed that Koontz "is committed in some sense to the idea that war has a moral basis."

Denny Weaver from Bluffton College was "uneasy about a two-kingdom system which allows the state to do things I can't do. If we accept two kingdoms we almost concede that violence is the only way that works."

Helmut Harder of Canadian Mennonite Bible College asked, "How many masters can you serve? Making a case for government violence in principle as a part of a system begins to recognize government as Lord. . . . With straining and groaning we understand and have sympathy for the dilemmas that governments get themselves into. But we don't in principle legitimate government military action."

Time and space fail to report at length on other topics presented and discussed in patient, courteous fashion during the long weekend. There was J. Lawrence Burkholder of Goshen College calling for a systematic, comprehensive peace theology in contrast to fragmentary biblical theologies. (The biblical theologians present did not appear to concede on this).

There was Duane Friesen of Bethel College, who asserted that power and coercion are not sinful in themselves but may be in how they are exercised.

There was Ron Sider, with further thoughts on his proposal for an Anabaptist Peace Guard, a non-violent group to confront injustices.

There was Ben Ollenburger from Princeton Theological Seminary, who asserted that even without a systematic theology the Anabaptists may serve as models of how to use the Scriptures in speaking for peace.

There was Gayle Gerber Koontz of AMBS, who built a case for accepting the functional authority of the Scriptures in spite of what some feminists see as sexism in the Bible.

While there were various disagreements on intellectual methods and some lack of consensus on strategies, the core of Anabaptist intention still holds: The Christian is called to love in spite of the ambiguities of living in a violent world. *Daniel Hertzler*

The American Bible Society reached a major milestone in 1984, distributing its four billionth copy of Scripture. ABS and its 99 partners in the United Bible Societies around the world are involved in translating the Bible in 562 languages. In 1984 the Mennonite churches gave $35,793 to the Bible cause.

Small farmers in Kampuchea can now cultivate their land more efficiently at half the ox or water buffalo power with a new plow and harness developed by researchers sponsored by Heifer Project International and the American Friends Service Committee. At left are two Kampuchean farmers plowing with the new system. The need for the new plowing system, the primary means of cultivation for Third World farmers, came about when an epidemic of diseases practically destroyed the majority of draft animals in the small country.

MCC workers, friends caught in cross fire in El Salvador

San Salvador, El Salvador (MCC)—Nathan and Elaine Zook Barge were caught in the middle of an army-guerrilla confrontation while traveling from the capital to their village by bus earlier this spring.

The Barges, originally from Colorado Springs, Colo., described their experience as "unnerving" and say they are grateful to be alive. Friends working in Guatemala with Mennonite Central Committee, Jess and Chris Kauffman, were with them when their bus was stopped in the middle of intense gunfire on the road between San Jose Guayabal, the village where the Barges work, and San Salvador.

The Barges reported there had been rumors of army-guerrilla conflicts near the village of Animas, where guerrillas had reportedly stopped traffic. But one bus driver returned from the area saying he had no problems in getting through. So the Barges and Kauffmans, originally from Goshen, Ind., boarded the bus along with a full load of women, children and men and left San Salvador in the late morning.

"After crossing the first river we noticed a few helicopters in the air and heard them shooting. By the time we crossed the second river, the shooting was heard more often and many people in the bus were looking out of the windows.

"We could see 10 helicopters right over us firing into the valley on our left. Many people were ducking down and praying," the Barges wrote.

The bus drove on with increasing military activity, including bombing to the rear of the bus and rockets which were fired from the helicopters still flying directly over the bus.

"People in the bus were frightened by this time and when the bus stalled, they yelled to keep going," they reported.

Soon the bus was flagged down by a group of soldiers. The bus backed up, and the passengers saw one dead soldier and one wounded in the leg. A third soldier was yelling into a radio, "We are by the bus. We are Guardia. Don't kill us!"

"We sat by the bus, frightened and not knowing whether to try to get to the house or stay on the floor of the bus. The helicopters continued to fly overhead, shooting into the fields on our left, and more wounded soldiers appeared.

"One civilian man, bleeding from head, face and leg wounds walked out by the bus. Some people in the bus knew him and called to him to come and get on the bus. He refused, 'Why should I leave? My family has been killed. They're in my house, dead.' He walked around in a shocked state and wouldn't get in the bus."

The fighting continued for an hour while the bus waited. Finally Salvadoran army troops from San Jose Guayabal arrived, and the wounded and dead were loaded onto the bus and driven into the village.

The Barges learned from their neighbors that the wounded civilian had lost his wife and three sons when his house was bombed by the Salvadoran Air Force. "We wonder how many soldiers were wounded by their own air force. During the confrontation there was no ground fire—it was only coming from the air. Some people believe it is common for the military to injure their own people in all the confusion," they wrote.

The villagers in San Jose Guayabal know who has the planes and bombs that brought so much death and suffering that day to their town. "The rest of that day there was a definite silence and sadness felt through the town. The family that was killed owned one of the town buses and had many relatives and friends here. Again we were reminded that each death in El Salvador affects many people. Family and friends grieve and hurt each time, just as anywhere else in the world."

The Barges said that the experience "helps us better understand the reality of fear and uncertainty Salvadorans face daily. We'll never be able to hear the bombing and firing on Guazapa mountain in the same detached manner as we have in the past. People on the Guazapa mountain crouch and pray just as we did, not knowing if they will live or die.

"We now understand why people we are working with have left their homes and tolerate a hard life as refugees in their own country." *Joy Hofer*

Pastor needed

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South German Mennonites are inviting North American Mennonites to join them in celebrating a Peace Sunday this fall through the Protestant churches' Friedensdekade, Nov. 10-20. The theme "Reconciliation with the East" fits North America during this year of the recognition of the 40th anniversary of the end of World War II, the founding of the United Nations and the start of the atomic age. Messages from North American Mennonites could be sent to German Mennonites via the DMFK, c/o Wolfgang Krauss, Hauptstrasse 86, 6901 Baummental, West Germany.

"Concerned Churchmen on Peace and Poverty" was the title of a conference of church leaders in Jamaica in May. Ronald Thwaites, a Catholic lawyer, urged Jamaican Christians to "work for peaceful relationships in our families and businesses, in addition to opposing violence at the criminal and political level," reported Mennonite Central Committee worker Nancy Liechty Loewen. Thwaites went on to say that violence and the resulting distrust are "breaking down the fabric of the Kingdom in our midst." In January a leader in the Moravian Church was murdered. MCC has 16 workers in Jamaica.

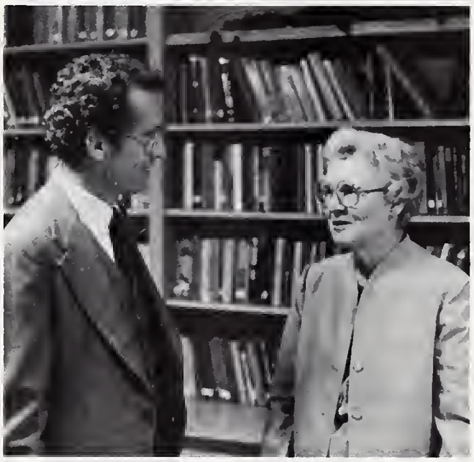
"Chinese people will never confide their needs and problems to a younger person, even if that person is the pastor," says Philip E. Friesen, Commission on Overseas Mission worker in Taipei, Taiwan. "But a person over 40 with experience" is someone more likely to be approached. Knowing this, pastor Tsai is encouraging "those already in business and around the age of 20 to consider giving themselves to the ministry of the gospel."

Mennonite seminaries graduate 53

Elkhart, Ind. (AMBS)—The schools of Associated Mennonite Biblical Seminaries conferred postgraduate degrees or certificates at their 26th commencement on May 31 at City Church of the Brethren in Elkhart.

Forty-six students, of whom 13 were women, graduated with the Master of Divinity degree, the basic degree in preparation for pastoral, teaching, counseling, evangelism, cross-cultural and academic ministries in the church. Four Master of Arts in Peace Studies degrees were conferred and three Certificates in Theological Studies.

Katie Funk Wiebe, writer and teacher at Tabor College, Hillsboro, Kan., gave the commencement address, "Map-Making in a New Country." She told the graduates that their assignment is "to be mapmakers, to give others the Christ-pattern to follow."



AMBS dean Jacob Elias chats with commencement speaker Katie Funk Wiebe.

The time of rapid change to a technological society has left people strangers to each other, immigrants in a new country. "We are all in need of new maps," she said. She not only sketched the turmoil and need for direction in society but quoted a church leader who observes the "spirit of individualism spreading to congregations."

She challenged the graduates to fill the gaps of the uncharted regions of the new country "with the gospel of Jesus Christ and the assurance that God is at work today still reconciling and redeeming."

Dean Jacob W. Elias presented the graduates, and Marlin E. Miller, president of Goshen Biblical Seminary, and Henry Poettcker, president of Mennonite Biblical Seminary, conferred the degrees. Professor Willard M. Swartley gave the charge to the graduates. The seminary choir, under the direction of Orlando Schmidt, provided music.

Graduates will serve in pastoral ministry (28), other congregational and conference ministries (8), overseas mission and service assignments (4), teaching (4), further graduate study (4), self-employment (1), in process (4).

The class was the second largest to graduate from AMBS. The commencement followed by an evening the commissioning service of the seminary community. Commissioning represents the culmination of the Experience in Christian Community, or context, for seminary training, which at AMBS is designed to have co-curricular significance with the academic program, or content. *John Bender*

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"The estimated cost of quackery—the promotion and sale of useless remedies promising relief from chronic and critical health conditions—exceeds $10 billion a year," reports *Modern Maturity* magazine.

Bethel College, North Newton, Kan., laid the foundation on April 20 for what college officials hope will be a highly successful $8.95 million fund drive. Groundbreaking ceremonies for a new library and media center and a kickoff dinner for the National Centennial Drive were the major events of the day. A challenge made by the J. E. and L. E. Mabee Foundation of Tulsa, Okla., was met before its March 31 deadline, qualifying Bethel for a $350,000 grant from the foundation. Festivities and activities will culminate on Oct. 12, 1987, when the centennial of Bethel's founding will coincide with fall festival.

Church leaders in Sudan discuss reconciliation

Juba, Sudan (MCC)—A large banner proclaiming "Christ is our peace" greeted over 50 church leaders who met at the Sudan Council of Churches guesthouse in Juba June 7-8 to pray together, study the Bible and talk about how they could help bring peace to their country.

"Because of our unpeaceful situation here in Southern Sudan, church leaders are interested in trying to understand Sudan's present situation of drought, famine, civil war and bankrupt economy in the light of the Gospels," reported Carl Yusavitz, Mennonite Central Committee worker in Sudan.

He said that "heavy rains fell as we began the seminar. We hadn't had rain like that for weeks, and everyone considered it a blessing on the seminar from God."

John Embatia, a lay pastor and refugee from Uganda, and Keith Gingrich, MCC country representative in Sudan, opened the session by presenting the "Biblical Roots of Peacemaking."

Embatia dealt with the New Testament roots of peace and Gingrich with the Old Testament. Both pointed to the model of Jesus Christ as the peacemaker. They summarized their talk with the words, "If we truly believe that Christ is our peace, it will require us to move out into the front lines of life, not with weapons of war and destruction but armed with God's Spirit and the biblical vision of truth, justice and peace clearly before us."

Reverend Addy Ambrose of the Juba Christian Centre, who talked on reconciliation, raised a common concern of those present, "How can the many wounds of Southern Sudan be healed? Not the wounds inflicted on us by the colonists, slave traders or the Northern Arabs, but the wounds we have inflicted on ourselves."

CHRIST IS OUR PEACE
TURN FROM EVIL AND DO GOOD
EK PEACE AND PURSUE IT

Speaker at June peace seminar in Sudan talks under "Christ is our peace" banner.

Ambrose told a poignant story of his own experience in reconciliation. During the 17-year civil war he said he hated Moslem Northerners. But when he returned to Sudan after the civil war in 1972, the first man to greet him at the border crossing was a Northern Moslem soldier who offered him fresh warm bread. "Should I eat the bread of my enemy?" Ambrose asked. Ambrose said he was healed while he ate that bread.

Reverend John Kanyikwa, provincial secretary for Episcopal Church of Sudan, talked about peacemaking principles found in traditional Africa religion. "All Africans are religious," he said, "but for Africans religion is more practical than theoretical." Traditional African prayer, for example, is mostly intercessory. African peacemakers help their people find their own solutions to conflict by helping them mend broken relationships.

Kanyikwa said that group consensus is important in traditional African religions. Africans cannot ignore conflict in relationships; reconciliation is important.

Kanyikwa closed his talk by asking participants to minister to those who have both rejected traditional African religion because of its superstition and primitive flavor and Western Christianity because of its cultural trappings.

Father Nicola, a Catholic priest from Rijaf, Sudan, spoke of peacemaking in concrete terms. Quoting from a Catholic bishops' pastoral letter titled "No Longer Slaves to Sin," Nicola listed five kinds of social injustice that have led to conflict in Sudan: black marketing, bribery, misappropriation of public monies, tribalism and drunkenness.

Reverend Allison Dakalolu of Bishop Gwynne College gave the final talk on "The Christian Response to Violence." He outlined Christ's response to violence in the New Testament, emphasizing Christ's rebuke to the disciple who struck with the sword in Luke 22:49.

He said that the cross of Christ is the answer for Christians who ask themselves what their response to violence should be. Dakalolu closed his presentation with a summary of church teaching on peacemaking and the words, "We must learn to overcome evil with good." *Joy Hofer*

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15406 Watercress Drive
Cassopolis, MI 49031
(616) 476-2426.

Position open

Shared conference minister needed for Illinois Mennonite and Central District (west) conferences.

Write for job description and send application and resume to:
James Dettweiler
Box 435
Morton, IL 61550
(309) 266-7591.

By refusing to accept a multilateral agreement to finance the International Fund for Agricultural Development, the United States has become the major roadblock to new projects designed to help impoverished farmers in Africa and other areas of the developing world, Bread for the World has said. Representatives from 32 countries met in Rome May 16-17, and all except the United States agreed to a funding formula whereby the 20 Western nations would give 60 percent of IFAD's budget and the 12 OPEC nations would contribute 40 percent.

Six Colorado Mennonites, members of the Arvada Mennonite Church, were among the 24 people arrested for action related to the national Pledge of Resistance (to U.S. aid to contra in Nicaragua). The Pledge of Resistance was activated in response to U.S. Congress authorization of that aid. Mennonites arrested were Gay Freeman, Bob Carlsten, Marge Roberts, Bob Hamilton-Pennell, Nelson Bock and Al Zook, three of whom have been in Nicaragua in the past year.

The Tokyo Area Mennonite Fellowship held its second celebration in May at Emperor Forest. Twenty-six young people from metropolitan Tokyo attended. Recreation was coupled with a call to radical commitment to Christ "demanding that the Bible, instead of tradition, be our guide." Participants affirmed this nurture, enabling them to "return to the city and be the people of God."

Boat person tells story of tragedy at sea

Bangkok, Thailand (MCC)—Many North Americans have forgotten the boat people of Southeast Asia—refugees fleeing Vietnam by boat and landing on the shores of Thailand, Malaysia, the Philippines and Hong Kong.

But Victor Neumann, Mennonite Central Committee worker who has served over four years at Songkhla Camp in southern Thailand, cannot forget the stories he hears from the boat people who land on the shores of southern Thailand.

In 1984 nearly all of the boats that landed in southern Thailand had been attacked by pirates.

The following story, which Neumann heard from one of the refugees he helped at Songkhla Camp, illustrates the terror these boat people face during their sea flight.

* * *

I, Nguyen Thi Hoa, was born Feb. 22, 1955, in Minh Hai province in South Vietnam. I did not have a happy childhood. My family was poor, and I was sick most of the time. My parents had 10 children. Despite difficulties, however, I managed to complete high school, after which I stayed at home and helped on the farm.

I was in my early teens when the war began to affect our lives. I remember well how terrible the war was. We had moved to Buon Me Thout. Many houses were burned. People were killed and food was scarce. When the war ended, my father, who had been a policeman for the Saigon government, was sent to re-education camp for one year. When he was released he became a farmer, but we were even poorer.

As the years passed and food became scarcer, some of our family realized that in order to survive they would have to leave. Two brothers left about five years ago. One is now in Australia and one in the United States. My older sister with her five children is in Indonesia.

This year the time came for the rest of us to leave. We would all leave except my mother, two sisters and one younger brother. How difficult it was to say good-bye. "Would we ever see each other again?" we wondered. On Feb. 18 our small group—my husband, my three children, my father, my brother, my sister and six children and I with a few other neighbors—gathered at a small cove near Ca Mau.

Our hearts pounded. Would we be detected? Two by two we left on a small dinghy to our boat anchored off shore. The night was dark and it was raining, which was better for us—less chance of being caught.

My father, brother and sister went ahead. Then it was my turn. I picked up my two youngest, aged 4 and 5, and climbed in. The 4-year-old began to cry; I quickly covered her face. My husband and I exchanged glances, and the raft pulled away. It seemed forever until we got to our boat and even longer for my husband to arrive with our 7-year-old. We all sat mouse-still and waited, our hearts pounding. Finally they came and we were off.

That night we slept little; we kept on hearing noises. But when dawn broke, the sea was calm. We were all alone and moving steadily forward. Our hearts lightened; we even felt like singing. We had made it. Or had we?

The next day we saw a boat approaching; the occupants turned out to be sea pirates. They came alongside us, boarded our boat and searched everyone. They were mean and hurt some men. I tried to hide in a corner with my youngest but they came and ripped me from her and dragged me to their boat. My children screamed.

My husband tried to stop them but he was knocked down. They threw me in a corner and then they took their big boat and rammed our small boat in half. I saw my father, 67, and my children struggling in the water. I screamed. I covered my face. I did not want to see anymore. I collapsed and passed out.

Nguyen Thi Hoa, who told her story to Victor Neumann, MCC worker in Thailand, kneels on the shore by Songkhla Camp and looks out at the sea where she lost 13 members of her immediate family.

When I awoke I saw only strange faces. My boat was gone and I was all alone. I spent many days being passed from one pirate boat to another, and each crew was worse than the other. I tried to jump overboard; I wanted to end my life, but they stopped and tied me down.

This went on for some 15 days. On the morning of the 16th day I was thrown overboard holding on to a small can. I spent several days floating in the water. I could easily have ended my life. Why didn't I? On March 8 I landed on a deserted beach near Pattani. On March 22 I was brought to Songkhla Camp.

I walked into the camp and saw my own people. There were young and old. I looked at the sea and thought of my own family. Somewhere out there 13 members of my immediate family had perished. Was there any point in going on? I looked at the sea again and thought of my mother in Vietnam.

Fundamentalists Anonymous has set up 150 local support groups across the nation for people who have suffered emotionally from religious experiences. Founder Richard Yao, a former Wall Street lawyer, said the great response to his group proves that involvement in fundamentalist churches is a threat to "mental health."

A search committee has been named to implement action by Illinois Conference (MC) and Central District Conference (GC) to appoint a shared conference minister for the western part of the CDC and the IC. The reasons for this action include strengthening pastoral care to pastors while reducing travel time and expense, minimizing the duplication of effort and fostering the inter-Mennonite relationships that are part of the reality of the region served. Applications and resumes should be sent by Aug. 1 to James Dettweiler, Box 435, Morton, IL 61550.

Mother-to-Mother ministries have sprouted in many communities in six states (Kansas, Colorado, Kentucky, Indiana, Illinois and Missouri). This grass-roots movement helps mothers become friends to one another. The plan for Mother-to-Mother is to have three resource mothers relate to one client mother. Norma Ellington, a black Disciples of Christ pastor, started the program in 1969. Community volunteers enlist others to get the program started and funded, as did Fern Rudiger, a member of Faith Mennonite Church in Newton, Kan. Write Julia Brown, Church and Society, Box 1986, Indianapolis, IN 46206.

workers

John and *Sarah Kratz Arn*, Bethlehem Church, Bloomfield, Mont., and Grace Church, Lansdale, Pa., respectively, returned to the United States on June 11 after serving for four years with the Commission on Overseas Mission in Taichung, Taiwan.

Darlene Braun, Carman (Man.) Church, began a one-year term in Jamaica with the Mennonite Central Committee SALT (Serve and Learn Together) program. She will be a teacher for the hearing-impaired at the Maranatha School for the Deaf. Her parents are Peter and Mary Braun of Carman.

Arns

Derksens

Dirks

Richard and *Marilyn Carter Derksen*, Oita (Japan) Mennonite Church and North Side Community Church, Elmira, N.Y., respectively, returned from Zaire in May for North America Assignment. The Derksens, with their children, Karina and Jeremiah, will return to Zaire in August and continue working under Africa Inter-Mennonite Mission and the Commission on Overseas Mission.

Henry and *Tina Weier Dirks*, Bethany Church, Virgil, Ont., and their son

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Mennonite Mutual Aid

Youth minister needed

First Mennonite Church, Berne, Ind., has an opening on its pastoral staff. The position is available Jan. 1, 1986.

For more information write or call:
Gordon Sprunger
c/o First Mennonite Church
Box 111
Berne, IN 46711
(219) 589-3108.

Project Ploughshares, of which MCC Canada is a member, is urging Canadians to call on the government to reject the U.S. invitation to participate in "Star Wars" research. Ploughshares' material states (1) that it is technically impossible to set up an umbrella which no Soviet missiles could penetrate in an attempt to attack the United States, (2) that it is possible to develop a system that would protect U.S. land-based missiles so that they could be used in "controlled nuclear attacks over a protracted period" and (3) that Canadian participation would cost money that would result in more jobs if spent on other things.

RECORD

Braun

Wiens

Joel returned in June to Ontario after working in Zaire since 1982 under AIMM/COM. They were working with the Kasai literature program.

Paul Goerz was appointed to the medical staff of Eden Mental Health Centre in Winkler, Man., June 3.

Dorothy Wiens, Glenlea (Man.) Church, began a two-year MCC term in Saskatoon, working as an assistant program coordinator with the Saskatoon Open Door Society. She has a bachelor's degree in education from the University of Manitoba in Winnipeg. Her parents are Nick and Anne Wiens of Glenlea.

MINISTERS

Donald Fry, Geneva, Neb., assumed the pastorate at Emmanuel Church, Reinholds, Pa., on June 1.

Takeji Nomura, Fukuoka, Japan, is the summer intern at West Abbotsford (B.C.) Church. He has been studying at Mennonite Biblical Seminary, Elkhart, Ind.

Daniel Regier, pastor at Emmanuel Church, Reinholds, Pa., for 6½ years, is serving as interim pastor at Beaver Run Church, Limestoneville, Pa., effective the end of May.

Commission On Education

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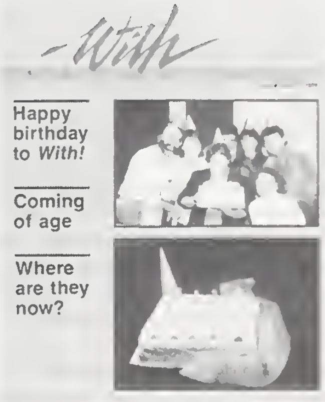


With has been cooperatively published eleven times a year by Faith and Life Press and Mennonite Publishing House for eighteen years. Subscription information is available upon request.

Your prayer and financial support for the Commission on Education are appreciated and necessary to continue this and other ministries for the church.

Meet Susan Janzen, *With* editor. Susan has edited *With* for nearly two years and is responsible for all aspects of the magazine from article selection to production. If you have comments or questions about *With*, please direct them to Susan's attention.

General Conference Mennonite Church
Commission on Education

722 Main Street Box 347
Newton KS 67114-0347

RESOURCES

Are developmentally disabled people created in the image of God? Are they equal and valuable members of the body of Christ in the family of God? **Celebrating Differences** (Faith and Life Press), the work of 15 authors from across the spectrum of Canadian and U.S. Mennonitism, answers these questions with a resounding *yes*. The book, edited by Aldred H. Neufeldt, and a leader's guide, written by Nancy and Dennis Becker, are available for $3.95 and $3.25, U.S., respectively.

Walking on Thorns (Eerdmans) by South African Reformed minister Allan A. Boesak is a collection of sermons on the biblical call to obedience, written from the context of apartheid. It sells for $3.95.

In **When a Congregation Cares**, Abraham and Dorothy Schmitt propose an answer to the question, What can a caring congregation do for members who are experiencing distress in their marriage, a divorce or some other crisis situation? It is available in quality paperback from Herald Press for $6.95 ($9.05 in Canada).

Stumbling Heavenward by Urie A. Bender is a story of Peter Rempel, an ordinary man who wants to help people and serve his God. It is available from Hyperion Press Ltd., 300 Wales Ave., Winnipeg, MB R2M 2S9, for $12.95.

The Church in Mission by Wilbert R. Shenk is volume 15 in the Mennonite Faith Series, which sets forth briefly and simply some of the major emphases of the New Testament as understood in the Anabaptist-Mennonite tradition. It is available from Herald Press for $1.50 ($1.95 in Canada).

Max Ediger, church worker in Bangkok, Thailand, reports that his book of poetry, **Vietnamese Pilgrimage**, has been translated into Thai and published in Thailand. It was published in 1978 by Faith and Life Press, Box 347, Newton, KS 67114, and is available at local bookstores.

Printed and video resources about mediation are available from the Community Justice Resource Centre, 27 Roy St., Kitchener, ON N2H 4B4. These include a videotape called **"Incest: the Victims' Perspective."**

The Early Anabaptists by Eberhard Arnold ($2.95), **Brotherly Faithfulness** by Jakob Hutter ($4.95) and **Brotherly Community** by Andreas Ehrenpreis and Claus Felbinger ($3.95) are available from the Plough Publishing House, Hutterian Society of Brothers, Rifton, NY 12471.

Dhyan Cassie's **So Who's Perfect!** allows people with visible "handicaps" to express their feelings about themselves and how they are treated by others. It is available in quality paperback from Herald Press for $12.95 ($16.85 in Canada).

Communication Skills and Conflict Resolution by Barry C. Bartel (Faith and Life Press, 1982) is now in its third printing. A leader's guide is also available. They cost $4.95 and $3.95, U.S., respectively.

The first of 18 adult electives for Hispanic church school education, **Bases Para la Identidad del Pueblo de Dios** (Bases for the Identification of the People of God) is now available for use. The new curriculum is funded by the Hispanic Ministries Reference Council and can be ordered from Herald Press, 616 Walnut Ave., Scottdale, PA 15683.

Ventures in Discipleship (Herald Press), a handbook for groups or individuals by John R. Martin, is available in quality paperback for $12.95 ($16.85) in Canada).

The Mennonite Bicentennial Commission has initiated preparations of two books to mark the Mennonite bicentennial in 1986. One will be a biography of Jacob Y. Shantz, the other a portrait of a people, the Mennonites, Amish and Brethren in Christ in Ontario.

From Saigon to Shalom (Herald Press) by James E. Metzler is the pilgrimage of a missionary in search of a more authentic mission. It is available in quality paperback for $7.95 ($10.35 in Canada).

Rainbows are a symbol of encouragement and hope. **Plug Into God's Rainbow** (Zondervan) by Joyce K. Ellis reminds us of the promises the first rainbow held and of God's many other promises. It sells for $3.95.

Bethy and the Mouse (Faith and Life Press) by Don Bakely, with photographs by Terry Evans, is a book of poetic reflections of a father about Downs syndrome. It is available for $10.95.

Teens and Sexuality (Faith and Life Press) by Hilda Enns, Sue Goerzen and Lois Paff Bergen is written with church youth in mind. The book, with resources for parents and youth leaders and encourages work with young people, is available for $5.95. A sequel, **Preparation for Marriage** (Faith and Life Press), is by Hilda Enns, Sue Goerzen and Fred Unruh. This loose-leaf manual sells for $9.95.

Believing that preventing nuclear war is the overriding issue of our time, Ground Zero has published **Hope: Facing the Music on Nuclear War and the 1984 Election**. Earlier Ground Zero books were **Nuclear War: What's in it for You?** and **What About the Russians—And Nuclear War?**

In **Reading the Old Testament** (Paulist Press), Lawrence Boadt has shifted the emphasis from a study of the history of Israel alone to an exploration of the relationship of that history to the way in which biblical materials came to be written in their present form. A companion volume to Pheme Perkins' **Reading the New Testament**, it is available for $6.95.

Days of Glory, Seasons of Night (Zondervan) is a biography of Bob Pierce, founder of World Vision, by his daughter, Marilee Pierce Dunker. She tells how her father's all-consuming desire to reach the world's needy meant his own family's needs were often neglected. The book sells for $6.95.

Michael Bourdeaux is an Anglican priest and founder of Keston College, an institute for the study of religion in communist countries. In **Risen Indeed: Lessons in Faith from the USSR** (St. Vladimir Seminary Press), Bourdeaux has compiled a cross-section of faith experiences from the Soviet Union.

"To Care for God's Creation," a new 12-page booklet calling Christians to be good stewards of the world's natural resources, is available from Mennonite Central Committee U.S., 21 S. 12th St., Akron, PA 17501.

A new 14-minute slide/cassette audiovisual has been produced by Hugh and Janet Sprunger for the Commission on Overseas Mission. The Sprungers are missionaries in Hong Kong, and the piece features Mennonite mission work there. Contact COM, Box 347, Newton, KS 67114.

A Model to Assist Congregations in Their Unique Role in Ministry with the Aging by Carl F. and Irene Y. Smucker has been reprinted by the Inter-Mennonite Council on Aging with revisions by Martha F. Graber, program coordinator for IMCA. Copies are available for $1 from IMCA, Box 347, Newton, KS 67114.

God's Justice, book 6 of Eve MacMaster's projected 10-volume Herald Press Story Bible Series, is available for homes, libraries and churches for $5.95 ($7.45 in Canada).

Compliments on 125th

I want to compliment you on the special 125th anniversary issue of *The Mennonite*. It is very informative and, as usual, well planned and laid out. I know a lot of work went into this venture and I want to thank you for giving me an opportunity to become a little bit more familiar with the historical background of the General Conference.

One observation: I understood the centerpiece of the GCMC 1860-1985 to include all churches who comprise the GC. However, I see no indication that our church, St. John Mennonite in Pandora, is mentioned. Our records show that the church was founded in 1888. Was this an oversight when the map was planned, or did St. John never officially apply for membership? *Ted VanderEnde, pastor, St. John Mennonite Church, Pandora, OH 45877*

June 11

Assistant editor's note: Look under 1923.

Spirit realm is power

Thank you for the series of articles in the May 28 issue. I refer to "My Journey With the Holy Spirit" by Donna T. Blackburn, "Nelson Litwiller: Joyful Minister" by John Bender, "A Holy Spirit Friendship" by Margo M. Scheelar, and "A Handicapped Faith" by Levi Keidel.

If the Mennonite Church or any other would come to terms with the leadership and direction of the Third Person of the Trinity, she would move within the realm of power and authority God intended. I am encouraged by the stirrings toward evangelism and outreach we are seeing in the churches these days. I pray that what I see is a real beginning of repentance and belief—a going after God—renewal.

I encourage you to bring us more of this type of testimony. As God's people come into contact with him and begin to share what that is like, it can only strengthen the foundations of faith for everyone. Since I am currently studying *The Complete Writings of Menno Simons*, I can only conclude that Menno himself would be at the forefront of the Mennonite renewal movement.

Thank you for what felt like a nicely balanced presentation on the activity of the Spirit in our lives today. I hope to see articles like these and the exciting "Evangelical Sermon" by Willard Swartley more frequently in *The Mennonite. Thomas J. Schultz, pastor, Indian Valley Mennonite Church, Harleysville, PA 19438*

June 11

Memories and errors

You have a very interesting article starting on page 202 of the May 14 issue. Some parts brought tears of memory about past happy events. Speaking of couples who met at camp, I too met a girl at Men-O-Lan many years ago, but I have long since lost all contact.

My main reason for writing is to mention what I consider to be some errors of fact and timing. The author writes, "By the early 1940s . . . West Swamp called Arthur Rosenberger, who became president of Bluffton College."

As a matter of fact, A. W. Rosenberger was president of Bluffton College from 1935 to 1938. In 1938 he became pastor of Salem Mennonite Church of New Dalton, Ohio, remaining there until 1948. From there he went to West Swamp.

Would you by any chance be referring to an earlier pastorate at West Swamp before 1935? *Lawrence M. Zuercher, 654 North Grant St., Wooster, OH 44691-2823*

June 11

Was it really CHM issue?

We appreciated the efforts put into the CHM (June 11) issue and the results you obtained using our material.

Our expectations did not include the COM insert, and we wonder if that defeats the purpose of the CHM issue. We haven't done a reader reaction survey but would be interested in knowing whether that kind of insert in an issue that's not marked as a CHM issue still is a CHM issue in the mind of the reader. *E. Stanley Bohn, executive secretary, CHM, Box 347, Newton, KS 67114*

June 17

Editor's note: We'd welcome any reader responses to this concern.

Accept those with epilepsy

This is in response to the article "Is Epilepsy Demon Possession?" (June 25 issue). To me and to many other readers this article has been a word of comfort from one who can speak from experience and has shared so freely and honestly with the readers of *The Mennonite*, in particular with those of us that have the same disease.

Many of us with this ailment have been active in church and conference work for many years. We have served the Lord gladly and shared his love with others that may be in the same situation. It is high time that some of us speak and hopefully dispel the misconception that this particular ailment is "demon possession." Why single out this particular disease and bypass the long list of diseases that could fall into the same category, like Huntington's disease and others?

Those of us who have lived with epilepsy for many years have had it diagnosed and brought under control by medication. The seizures of this disease are of two types, first the sensory seizure, seeing double—suddenly two objects appear instead of one. Second is the gran-mal seizure, where one passes out completely and by aid of oxygen will again get over it. This may last about one hour. However, with proper medication taken regularly neither of these seizures appear.

In my case these have been under control for many years. The doctors have given me a clean slate for normal life activities, which includes driving a car or any other stress situation. My problem is not with the doctor nor with my medication but with people, even Christians or family members, who suddenly decide that they must take matters into their hands and "officially" inform me that I am not to drive but rather sit in the back seat for the safety of the occupants. This does not conform with the doctor's advice nor the verdict of the State Auto License Department.

It is to be realized that these people are well meaning, but are they considering all the facts? Let us not go back to the time when individuals had to stay outside the city for they were "unclean" with some disease. I hope and pray that the day will come when we as Christians can accept even those of us with epilepsy. I am so thankful that I can go to bed at night and freely talk to my dear Lord, who understands my problem and gives me the daily courage I need. A kind "God bless you" to all epileptics. *Name withheld by request*

July 1

Growth requires teamwork

Ken Peterson

"Church growth is like teamwork. As all members fulfill their roles, in cooperation with other members, exciting things begin happening" (See Ephesians 4:1-16, Romans 12:1-8 and 1 Corinthians 12:1-31).

Did you see the 1984 Summer Olympics? I was thrilled to witness some of the events both at the places of contest and on television.

Women's volleyball was perhaps one of the most exciting, suspense-filled events of the Olympics. Some of the plays were heroic. They certainly displayed the art of teamwork. The U.S. women's volleyball team had been working together for years, day in and day out, and it showed in their ability to work together toward the prize. The Chinese women's volleyball team won the gold because they had the top team. Who knows which team had the best individual player? Maybe some team that didn't even place. What won the gold was China's superb overall team ability.

Individuals dedicated their abilities to the team. No one person could ever win the gold in volleyball, no matter how skilled. Each player had to do her best. Each player had to cooperate with the others. Set it up. One player would make a heroic save, knees and elbows sliding across the court. Another would then save the save, maybe set it up front, and a final player jet it down over the net.

Teamwork. We saw it. We thrilled at it. It is a beautiful thing to see. It must have been a fulfilling thing to experience. The Chinese team can be proud of their group success—the gold medal. The U.S. team can be proud of their silver medal, for they lived as a team, played as a team and won as a team. Their teamwork paid off. Teamwork makes things happen that are impossible in sheer individualistic play.

Another exciting illustration of teamwork in the 1984 Summer Olympics was the 4 x 100 meter relay. The U.S. team won the gold, setting a world record. The star of the team was Carl Lewis. Think of all the interdependence placed upon that team. Many of us were wishing that Carl Lewis would win the same four gold medals that Jesse Owens had won. Lewis won the gold in the 100 meters. My brother Larry and I saw and thrilled at him winning the gold in the 200 meters at the Coliseum. He also won the gold in the long jump. He needed one more to win to become another Jesse Owens.

Teamwork strengthens any project. God's Word to us from the beginning: "It is not good to be alone."

This was not all Carl Lewis' doing. No matter how good he was, he was dependent upon the other three members of the team. Anything could have happened, not just to him but to any of the members. The baton could have been fumbled before it reached Lewis. Someone could have stumbled and fallen. Each needed to do his best, each needed to work as a team if Lewis was to win his fourth gold. The team came through. The team made Lewis' dream come true. He was a four-gold winner because of the efforts of the team working together in harmony. Teamwork did what individualism could not have done.

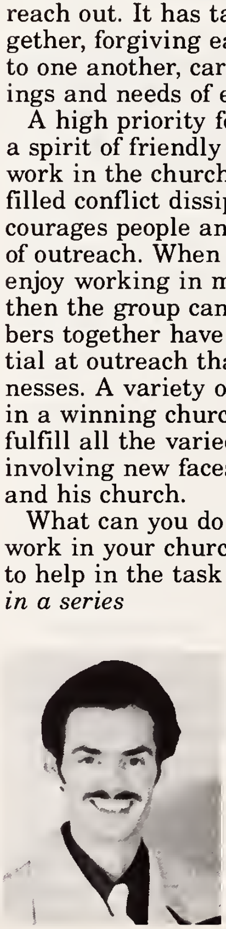
Apply this principle to church growth and things will also begin happening in winning new people to our churches. First Mennonite Church in Upland, Calif., is beginning to see some exciting things happen. A vital factor in reaching out and winning new people has been our teamwork. There has been a growing sense of unity, cooperation, friendliness, give-and-take, valuing our personal relationships.

Many people have been doing their part. No one person or one program has been making it possible for new people to become a vital part of our church life. One person got an idea, another person developed that idea, the entire church council was involved in our overall goal of reaching out.

Each month the council has been working together on ideas that seek to reach out. It has taken working together, forgiving each other, listening to one another, caring about the feelings and needs of each member.

A high priority for church growth is a spirit of friendly cooperative teamwork in the church. Continual emotion-filled conflict dissipates energies, discourages people and clouds the vision of outreach. When we all play together, enjoy working in mission together, then the group can grow. Many members together have much more potential at outreach than a few lone witnesses. A variety of tasks are involved in a winning church. Only a team can fulfill all the varied roles needed for involving new faces in the life of Christ and his church.

What can you do to help create teamwork in your church? What can you do to help in the task of outreach? *Second in a series*



Ken Peterson is pastor of First Mennonite Church, 379 N. Campus Ave., Box 338, Upland, CA 91786.

Two churches are one in his Spirit

Ivan J. Kauffman

"The one People of God is accordingly present in all the nations of the earth, since its citizens, who are taken from all nations, are of a kingdom whose nature is not earthly but heavenly. All the faithful scattered throughout the world are in communion with each other in the Holy Spirit. . ." (*from Vatican II "On the Church"*).

The two parishes have similar names—Immaculate Heart of Mary and Our Lady of Mercy—but there the similarities end. Immaculate Heart of Mary is located in Matotoka, Sierra Leone, a small West African village where people raise their own food. Our Lady of Mercy is located in Potomoc, Md., a suburb of Washington where most people are well-paid professionals.

But even though they're located on different continents 4,500 miles apart and economically exist in two different worlds, their paths crossed last year when Our Lady of Mercy raised the money to build a new church building for Immaculate Heart of Mary. It's a story about the church sharing its resources across national and economic boundaries.

What brought the two parishes together was a young Peace Corps volunteer from Our Lady of Mercy who went to Sierra Leone to do agricultural development work. Don Mooers grew up in Our Lady of Mercy, went to Duke University and volunteered for the Peace Corps after a year in law school.

When he got to his assignment in Sierra Leone he found the Xaverian Fathers from Italy had already started a grade school in Matotoka with about 130 students, but the nearest parish church was eight miles by foot. That spring a small group began celebrating Mass in the school. In August, Don wrote to his pastor at Our Lady of Mercy asking if the parish would be interested in helping build a church in Matotoka.

"Members of the parish want to construct a church of their own," he wrote, but though "the interest is high, capital for construction of a church is lacking. The villagers are rich in spirit though poor in wealth. They are, for the most part, farmers who grow crops on a subsistence level, selling any surplus food for essentials like soap and clothes.

The church is obviously much more than beautiful buildings even in natural settings.

"They live in mud houses with thatched or zinc pan roofs. People prepare their meals over three-stone fires, get their water from several taps located throughout the village (a water system constructed by a previous Peace Corps volunteer) and walk the one, two, three or four miles to their farms each day. Few people are rich enough to wear shoes."

Our Lady of Mercy's pastor, Father Joseph Byron, sent a copy of the letter to everyone in the parish and asked them to respond by giving to a special Christmas collection. The result was $3,500, enough to finance basic construction of an octagonal cement block building seating 450 people.

The first Mass in the new building was held July 1, 1984. Father Gabrielli, the Xaverian missionary pastor of Immaculate Heart of Mary, wrote, "Six months ago we were not even thinking about building a church in Matotoka, but the divine providence has showed us how mysterious are his ways. We really say thanks to all the members of the Christian community of Our Lady of Mercy."

Father Michael Mellone, associate pastor of Our Lady of Mercy, says, "It was a sharing of faith even more than material resources. It made us realize there are other Christians around the world and we're in union with them."

Many denominations have programs for linking congregations in Canada and the United States with specific needs elsewhere in the world. There are numerous projects available which any congregation can take on, some at little cost, which can make a big difference to another church.

To be Christian is to believe every part of the church is connected to every other part. How does your church reflect this truth in its actions?

Ivan J. Kauffman, 140 Tennessee Ave. N.E., Washington, DC 20002, is a free-lance writer and a regular columnist for the Catholic Press.

Learning exacts a high tuition

Calvin Redekop

My father attended formal schooling for only three years (in Petrowka, Ukraine), but he showed a lot of evidence of being able to think. Often he reminded his children that "one learns the most when the tuition is high."

One "high tuition" experience was in the mid-1950s when, having just set up housekeeping, my wife and I signed a contract to buy a food service. Among the advantages, the salesman told us, was that the financing was arranged and all we needed to do was sign. We did.

The groceries were good quality. But the food began to taste rancid with the slow recognition that our payments were high, so I looked at the financing. I concluded we were paying about 25 percent interest. Rather warm under the collar, I called the company. A bit hesitatingly, the company admitted I was paying 24 percent.

We decided to pay the fine for opting out of the contract. (I still have the contract—it's a fine memento.)

Soon we needed to buy a car. When the dealer magnanimously offered to take care of the financing, I said I'd take care of that myself. My shopping around enlightened me on the variability of interest rates.

Now being "educated" on interest, I discussed with a friend the way concourse with money was a way of making a fine living. We learned about the credit union movement and wondered why we could not take matters into our own hands—loan and borrow money among ourselves and reap the benefits. A credit union was born, and it flourished as it served the community.

There are many aspects of financial institutions about which we can do little. But some of us have paid enough tuition to do something about money. At a convocation of farm families at Laurelville Mennonite Church Center in November 1984, the financial plight of the farm community was reported. There emerged a litany of stories of how banks and other financial institutions were "calling in loans" and using other tactics which seemed to indicate a calloused attitude toward farm problems.

They were troubled, and rightly so. Numerous responses to the farm crises were discussed. It was stated in various contexts that there is money, lots of it, even among Mennonites. A few suggested that there are $50,000 CDs in banks in Mennonite communities which should be directed toward brothers and sisters who are hurting. The conference was one of the more emotional ones I have attended. There were some tears.

It's time for a new look at some old ways.

At one point I said the plight of the farmers was part of a larger financing problem in the 1980s and it might be appropriate to look at our financial philosophies and practices. If farm families are desperate because of financing costs (not to overlook other factors) while others have lots of money to lend, then we must look again at our concept of mutual aid. And we have the credit union. There was a general nodding of heads, but to date few have written or talked to me about it.

The cooperative mutual aid approach to financial matters is rather flabby, but there are advances here and there. The Russian Mennonite commonwealth had a "Waisenamt" which developed into an extensive banking and lending system. The Mennonites in Paraguay have their own cooperative banking system which serves as the primary source of capital and exchange. And in a number of Mennonite communities, mainly in Canada, credit unions emerged.

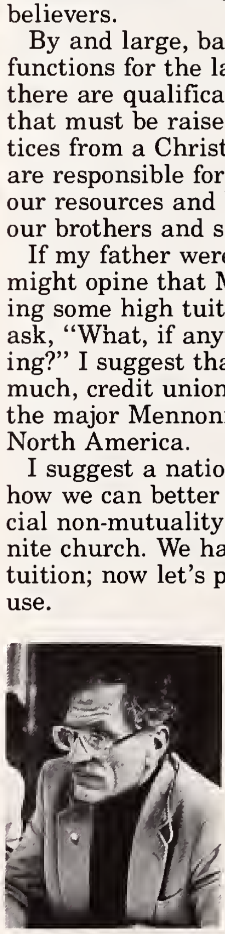
The credit union idea is a start in the direction of bringing those with resources together with those with needs in a fraternal context. In one example, the Mennonite Credit Union of Ontario has a "brotherhood" fund which is offered to people with special financial difficulties, and many of the funds are offered interest free.

Often few if any members know that a family in the pews is going under. I cannot see how this kind of situation approximates the Anabaptist-Mennonite understanding of the fellowship of believers.

By and large, banks serve important functions for the larger society. But there are qualifications and questions that must be raised about their practices from a Christian perspective. We are responsible for what we do with our resources and how we respond to our brothers and sisters.

If my father were here today, he might opine that Mennonites are paying some high tuition, and he might ask, "What, if anything, are we learning?" I suggest that if we have learned much, credit unions will emerge in all the major Mennonite communities in North America.

I suggest a national convention on how we can better deal with the financial non-mutuality crisis in the Mennonite church. We have paid some high tuition; now let's put our learning to use.



Calvin Redekop is professor of sociology at Conrad Grebel College, Waterloo, ON N2L 3G6.

MEDITATION

Through a nursery window

God spoke to me today. In our world of complex words and colorful pictures, I think we often fail to recognize how God speaks through experiences and relationships. Writer Frederick Buechner suggests that if we keep our hearts and minds open we can recognize God's voice in human events.

God spoke to me today. My son, Zachary Allan, was born a few hours ago. I haven't fully comprehended this powerful message, but I have some ideas about what God is trying to say to me. I remain awed at how such a normal human function—the birth process—is perhaps the most important event in human history. It has been the greatest event so far in my life and I'm filled with wonder and emotion in having experienced it.

God spoke to me today. Through a newborn's cry God said, "Barth, I have faith in you. I know you and Betty will make good parents and will love your new son as I love my son and all my children. I recognized your fear about what the world may hold for the next generation, so I entrusted Zachary to you as a symbol of my power and love. And despite what the world may hold in store, I always protect my children in the palm of my hand. So Barth, when you hold little Zachary, when you treat his wounds and share his joys, when you watch him grow and mature, when you experience all the things parents experience, let your child be a constant reminder that there is hope. My kingdom is established on a sturdy stone and the way of love and peace will prove itself."

I heard God's voice and saw God's face because God spoke to me today.

Barth Hague

Bullet casing to candleholder

On a recent trip to the Philippines I got a brass candleholder. It was made by a Muslim brassmaker in southern Philippines from the casing of a 55mm bullet.

There are two possible places where the brassmaker could have gotten this casing. It could have come from target practice at Clark Air Base, the largest American air base outside the U.S. mainland. Scavengers living around the base in the Philippines retrieve these casings at threat of their lives. They then sell them to the Muslim traders.

The other possible origin of this casing is Mindanao, where civil war is raging. In other words, a real bullet was aimed at a real person, probably shot by a member of the Philippine military, supplied by the U.S. government and paid for with U.S. tax dollars.

If it didn't actually kill someone, it was certainly part of what I observed to be systematic terrorization to try to keep the people from fashioning an alternative society. The most basic reason the U.S. government continues to send military aid to the repressive regime in the Philippines is the presence of our bases there. The U.S. government wants to make sure that a sympathetic government in Manila will allow these bases to stay.

A bullet was sent to the Philippines. It was returned as a holder for light. "If the children are silent, the stones will cry out." God have mercy on us.

Dorothy Friesen

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Vacation time is a reminder that we need times when we slow down and see what is going on. Our normal world is often called a "rat race." God, in sending Jesus Christ among us, invites us to live an abundant life—life in fulness and peace and joy.

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EDITORIAL

I went to 'church' at Hyde Park

On Sunday, June 9, I spent the day at Hyde Park in London, England. Hyde Park is known the world over for its "Speakers' Corner." Speakers come to this corner, mount a soapbox (some were milk carton boxes, some used no platforms, others had specially built stands) and give their speeches.

There were speakers of a wide variety. One draped a Soviet flag over his stand and stated the virtues of Marx, Lenin and Engels. Another expounded the superior nature of Islam and the Koran. One denounced Margaret Thatcher and British government policies in general. Several berated American imperialism. The divine call of Israel and how this justified Israel to occupy all of Palestine was the theme of one speaker who drew large crowds all day. An old man with a beggarly appearance began each of his speeches with a loud cry, "W-h-e-r-e i-s U-t-o-p-i-a?" A young well-dressed man wore a label, "I'm lonely, please talk to me." He responded on his box to any comments or questions people would throw at him. His theme seemed to be concern for a more caring community.

The "preachers" started setting up around noon. Some of the hecklers suggested they came after the pubs had been open for a few hours (they opened at 10) because they needed a few drinks to face the crowds. (I think most of them went to their churches in the morning.)

By 2 p.m. there were about a dozen preachers holding forth on God's Word. I was fascinated.

One speaker held my attention for most of his 20-minute testimony. He spoke of having been an alcoholic in the navy, but 31 years ago he made a commitment to Jesus Christ. He told of his struggles to rebuild his marriage, to build up a business, to join a church and to apply biblical teaching to all of life. Holding his Bible high before us, he declared that it was relevant and workable in all situations.

Following his speech, I walked over to the Methodist Mission, West London, stand where a bishop in clerical regalia was speaking. He was well-versed in the Bible and in contemporary theologians. His challenge was for us to care for troubled and hurting people. Compassion seemed to shine in his face. I couldn't leave.

Suddenly I saw the former speaker (the one converted 31 years ago) about 10 feet away from me and in animated conversation with a listener to the bishop. My curiosity moved me over to listen in.

It was a rude shock. He, who had moments ago been telling us how radically his life had been changed by Christ and how he was finding joy in applying the Bible to all of his life, was busy telling this listener not to trust the bishop. "Go ahead and ask him if he believes the whole Bible. I doubt he does," he told the listener. When that man gave him an ear, he went on, "He is not a true believer. You can tell he's really a socialist. Just listen to his talk about people's conditions. He's not out to save souls."

Because I was on vacation and had decided to use my time for a rest, I had not even been seriously tempted to get up on a soapbox to this point. Now it became a strong desire. I wanted to go to this speaker and ask him to respond to Paul's words, "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:31-32).

I didn't confront that speaker. But that scene left the most indelible memory in me of that Sunday.

It still hurts and haunts me. Even when a person is saved from the bonds of sin, somehow such people are taught to join a spirit of attacking fellow believers rather than focusing their spiritual energies on other sinners. What kind of spiritual mentors feel moved to do this? Why? Does such an attitude have any value in a setting like Hyde Park? Or does it make the preachers each seem like just one of the many options being expounded to the largely tourist throngs that attend by the thousands?

The only consolation I found is also from Paul, ". . . walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God" (Ephesians 5:2).

I'm tempted to go back to Hyde Park and mount my own soapbox. *Bernie Wiebe*

THE MENNONITE centennial

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Our Bible institutes

Philip Bender

It's a school that is not easy to define because it does not fit the traditional school categories. Not a college, this school offers sound academic training on a post high school, junior college level. Not a seminary, its curriculum concentrates on Bible and related courses. Not a church, it enables its members to experience regular worship and intensive Christian community. Not a VS unit, it introduces young people to the meaning and method of Christian service. Not large—compared with colleges—it exposes students to a broad new world of people and ideas, stretching them intellectually, socially and spiritually.

The unique school I have in mind is a Bible *institute*—specifically, a *Mennonite* Bible institute. Unknown to or dim in the awareness of many readers of *The Mennonite*, there have been several schools of this kind connected with our General Conference over the years.

The three present GC-related institutes (Columbia Bible Institute, Clearbrook, B.C.; Elim Bible Institute, Altona, Man.; Swift Current Bible Institute, Swift Current, Sask.) have been around a long time. Thousands of students have passed through their collective doors and have had their faith inspired and deepened. Churches and mission/service agencies have been enriched by their contributions. The good news of Jesus Christ has been spread by their educational ministry.

Peering through four windows may help understand what kind of schools these Bible institutes are.

Window #1—objectives. What exactly does a Mennonite Bible institute seek to achieve?

While each school might phrase its goals differently, all would have in common the following concerns:

1. to stimulate and reinforce commitment to Jesus Christ as Lord and Savior,
2. to study seriously the Bible in the context of a caring community of faculty and students,
3. to promote an appreciation of the Anabaptist-Mennonite understanding of faith and life,
4. to provide basic, lay-level training in such practical ministries as Sunday school teaching, youth leadership, evangelism, visitation, choral conducting,
5. to offer opportunity for Christian service and witness,
6. to deepen an appreciation for the church as Christ's visible body in the world.

Window #2—curriculum. As important as the stated goals are the means our Bible institutes have for achieving them. There is the formal curriculum. As in other schools, a Bible institute student will study required courses and electives, perhaps selecting a specific degree program (for example, Christian education or church music).

Bible institute courses are basic, designed to introduce students to the foundations of the Christian faith at a non-specialized level.

Thus there are Bible courses: Old and New Testament Introduction, Letters of Paul, Gospel of John, Psalms, Prophets, Revelation. There are courses in basic Christian convictions. There is Mennonite history and broader church history.

Likely there also will be a set of "practical theology" courses: Sunday school teaching, youth ministries, choral conducting, public speaking or preaching, religious drama, offender ministries.

An important aspect of a Bible institute curriculum is the learning which occurs off campus. Participation in the activities of local congregations provides opportunities for experiential, "hands-on" learning. Also, Christian service programs, such as involvement in a local center for the disabled, an inner-city day-care center, a youth offender farm, work with native Americans and Canadians, even a mission overseas, expose students to human needs they often have never confronted. Not only does such exposure allow these students to offer a cup of cold water in the name of Christ, it also teaches them about the world in which we live and challenges them to ponder the relevance of the gospel.

Spending a year or two at a Bible institute enables students to return to their congregations and share insights which have been deepened and gifts which have been sharpened.

Window #3—the Christian community. There is another vital kind of learning beyond the formal curriculum. That learning occurs outside the classroom, where students and teachers interact as people, friends, Christian brothers and sisters.

A distinctive of our Mennonite Bible institutes is the potential they have for learning and growth that comes only from living in a Christian community. Life in a close community of students and teachers over several months fosters growth in Christian character. The daily routine of classes, worship, eating, recreation, prayer groups and dormitory life provides numerous opportunities for discovering what it means to care, forgive, disciple, bear burdens, and love.

In the crucible of a Bible institute community, values can be formed, faith struggles shared, issues of personality and identity compassionately dealt with.

These learnings are profound and can be lifelong. They are learnings of the heart as much as of the head. They are learnings generated and transmitted through interaction between Christians who care and share. They are learnings which enable people to "grow up into him who is the head, who is Christ" (Ephesians 4:15). They are learnings which come best in an intensive experience in Christian community.

My observation consistently has been that, by the end of a year or two in the Christian community of a Bible institute, most students emerge more mature intellectually, with increased social confidence, added ability to give and to receive love, and greater confidence in their sense of worth as children of God.

Window #4—the students. Who attends our Mennonite Bible institutes? The answer is simple: any who wish to grow in their Christian faith. To a large extent, these are young people recently graduated from high school. But there are also students slightly older who have chosen to suspend for a time their vocational pursuits in order to return to school for deeper grounding in their faith.

Nor is it unusual for adults to be part of a Bible institute. While I was at our seminary the last two years, our campus was enriched by a part-time student over 70.

Sometimes our Bible institutes serve as steppingstones for young people between high school and college or university. Probably more often, the typical Bible institute students will choose not to continue further studies beyond their year or two. For some, a VS assignment becomes the next step. For others, it's entry into a career or marriage.

In general, formally accredited degrees are less important to these students than the basic academic, emotional and spiritual growth which comes from the unique blend of study, worship, service and Christian community that our Bible institutes offer.

A personal wish. It has been an exhilarating and God-given experience for me to have been part of a Mennonite Bible institute for the past nine years. I did not attend one as a youth and have had to learn as a teacher what they are like. I have come to believe in them. I have seen how much they contribute to the faith development of people and how much over the years they have given back to the churches that have supported them.

My wish is that our Mennonite Bible institutes would be better known and utilized by our General Conference. They are there and they are available.

My wish also is that our churches for whom the Bible institutes have been important would become even more vigorous in affirming and promoting them as valid educational options.

Columbia Bible Institute

The essence of CBI is people . . . helping people . . . developing people . . . equipping people.

We believe God has called us to prepare people for life and ministry. We draw on the giftedness of a well-qualified faculty and staff to secure the best possible preparation. While our process is professional, our goal is practical. We balance academic excellence and practical relevance so as to deploy people on the developing edge of ministry. We are a Christ-centered, church-related, mission-minded, service-oriented school.

We are owned and operated by the Mennonite Brethren and Conference of Mennonite Churches in British Columbia. Our doctrinal stance is derived from the confession of faith of these two conferences, which emphasize biblical authority in all matters of faith and practice.

And the cost? Only $3,500 in Canadian funds for full tuition, including room and board for the school year. How is that possible? Because a lot of people who know and believe in the value of Bible training are helping to pay the bills. All of this is surely attractive for students both north and south of the 49th. Students are invited. *Paul Unger is director of development for Columbia Bible Institute, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8.*

Elim Bible Institute

Elim Bible Institute, founded in 1929, is located in Altona, Man. It is sponsored by the Conference of Mennonites in Manitoba. The purpose or objective of Elim is to share with its students the Good News of Jesus Christ, to stimulate personal and spiritual growth in the context of a Christian community, to instruct in the meaning and practice of discipleship and to train students for service and the work of the church.

Elim Bible Institute offers a program of study, worship, service and Christian community to meet these objectives. Several distinctives contribute in a special way to the wholistic learning students experience here. Because it is not bound to the restrictive academic requirements of a university, Elim has a unique freedom to explore more practical, non-traditional learning opportunities. Its Practical Experience in Ministry courses give students the opportunity to learn about service and the work of the church by actually participating in it. Visitation of the elderly and handicapped and justice ministries are examples. During the January intersemester, students have the option of going off campus to work with congregational ministries, native concerns or urban life.

Elim offers other courses, including in-depth study of the Bible, study of how the Bible has been interpreted in the church's history and how it can speak to Christian living today, and study of our Anabaptist-Mennonite interpretations of faith and life. Music courses and private lessons are also part of the Elim program.

Living in a small Christian community is also an integral and vital part of the Elim learning experience. Students have the opportunity to share faith struggles with each other; they learn about Christian discipling, love and forgiveness through daily life experiences.

There is a need today for schools which can offer young people serious biblical education outside of a university or college setting and which can stimulate spiritual growth and a deeper Christian commitment. Bible institutes such as Elim can meet that need. *Sheila Klassen Wiebe wrote the above on behalf of Elim Bible Institute, Box 120, Altona, MB R0G 0B0.*

Swift Current Bible Institute

Swift Current Bible Institute is owned and operated by the GC churches of Alberta and Saskatchewan for the purpose of providing young people with resources to understand the Bible, the Anabaptist-Mennonite heritage and the mission of the church.

Classes are small. Thus each student has opportunity and responsibility to contribute to classroom learning. Courses are offered in Bible, church history, theology and related areas. Many students take a communication course to gain experience in public speaking.

Music is part of daily life at SCBI. Some students major in music, others choose courses for their own enjoyment. Each year a choir is selected for travel throughout the constituency.

Service is vital to Christian life. Students contribute volunteer work in the community. Supervised service is a combination of classroom and practical work whereby students earn academic credit.

SCBI is a post high school institution. It is not formally accredited, but credit is transferable to other Mennonite schools. With this academic freedom SCBI is able to work with great flexibility. Special emphasis days—prayer day, Mennonite heritage day, fun day, retreats—are scheduled. January is devoted to alternate learning experiences. Some students are placed in supervised service assignments, such as nursing homes, native communities, correctional services and pastoral internships. Students who remain on campus take part in special short courses, often taught by guest lecturers. Workshops and field trips add a special dimension to the final week of January for the latter group.

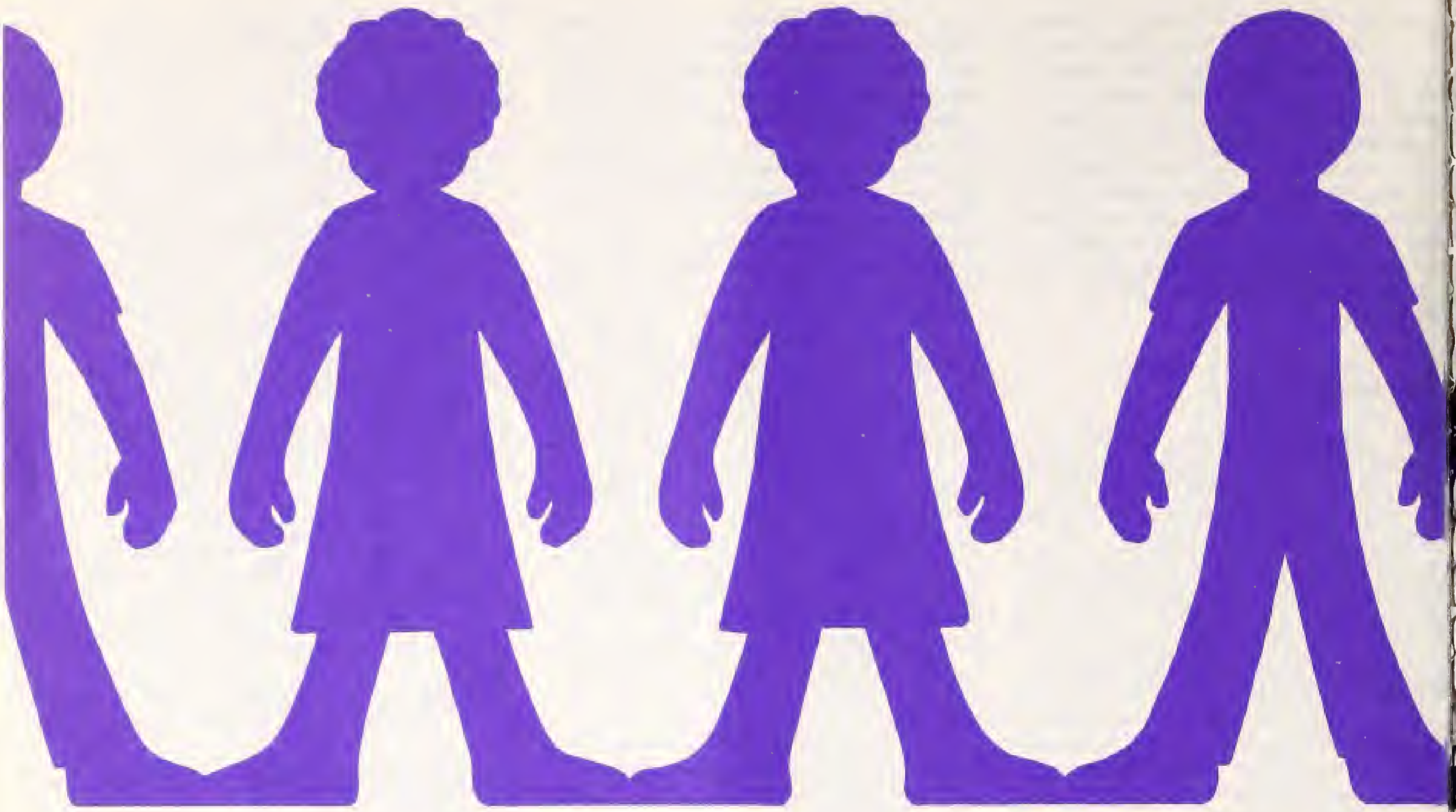
SCBI is a community. It is a group of students and staff who for a year live, work, play, worship and grow together. The emphasis is on being a Christian community faithful to the Anabaptist traditions—a community where each is respected, nurtured, challenged and encouraged. No one is anonymous.

Education is an investment. To graduate, one can expect to spend a minimum of $2,685 (Canadian) for each of the two eight-month years at SCBI. It's an investment that pays dividends for a lifetime. *Judy Epp is the librarian and an instructor at Swift Current Bible Institute, Box 1268, Swift Current, SK S9H 3X4.*

There is a time

Trudy Froese

There is a time for laying aside,
- if only for a day,
- perhaps for a year.
There is a time for recognizing futility
even of the important,
- of teaching piano
- of practicing guitar
- of taking college courses
- of visiting with friends.
There is a time for asking
"to what end?"
and rejecting those accomplishments
that are escape mechanisms
from feelings of worthlessness,
that "prove oneself" to an otherwise
naked and empty soul,
that attempt to justify one's existence.
There is a time for sitting back,
- if only to sleep
- possibly to observe,
At peace in the completeness
of who one is
apart from what one does.



To be sexual an

Churches and society give a lot of mixed messages about sex and sexuality. On the one hand: sex is good, sex is great—don't talk about it. On the other hand: sex is dirty—save it for the one you love.

In recent years, people are beginning to talk about it; not always in positive or wholesome ways, but talking about it for sure. Even kids, with their exposure to TV and the printed media, seem to know at younger and younger ages what I didn't know until I was a teenager. For instance, two little girls were overheard as they walked hand in hand to kindergarten. One said, "I found a contraceptive on the patio yesterday." The other asked, "What's a patio?"

The societal milieu has changed. A generation or two ago people wondered if they were doing the right thing. Today they are wondering if they are doing the thing right.

To be sexual is not an option; it is an observation of fact. Sex is not something we do, sex is something we are. We have no choice. We are all—all of the time—sexual beings. There is no way I can relate to you or you to me except as a sexual being. What I say here will unavoidably be perceived by you as coming from a male. We perceive and understand the world through sexual eyes in a sexual body. Our sexuality is that broad dimension of our being that defines us forever as male or female. It permeates all we are and all we do. It determines how we view and experience life.

Since we are created male and female, and since males and females do not live in isolation, we therefore were created for relationships—relationships which require communication. Male/female relationships take many forms. One kind of male/female relationship is that within our families; another kind is with our friends; still another kind is with our friends of the opposite sex; and still another is with friends of the same sex. Sometimes the relationship is one of friendship, sometimes it is one of courtship, sometimes it is marital, sometimes it is sexual. Sexual intercourse is a special kind of male/female relationship, appropriate in a special setting. But often we use the phrase "becoming intimate" to refer to this sexual intercourse relationship alone. So there comes that word "intimacy."

To be intimate. I looked the word up

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True intimacy means to let ourselves be known as we really are. It also means to seek to know others for their total being. Only in this process can intimate relationships begin and develop.

o be intimate

Willard S. Krabill

in both glossary and index of 11 sexuality texts. It wasn't listed in any. In the dictionary you find words such as familiarity, friendship and privacy to define intimacy. Various writers have described it as "mutual understanding, acceptance, closeness." Harold Bauman defines it thus: "Intimacy is the experience of a close sustained familiarity with another's inner life; it is to know another person from the inside." The problem is that many people define intimacy by only one of its dimensions—sexual intimacy—whereas in reality the craving for intimacy can be realized and satisfied only by a relationship which is more than just physical.

Item: Masters and Johnson in their research started using surrogate partners in their program. After several years they recognized that the use of surrogate partners in sex therapy had severe limitations and that the success rate of using surrogate partners in sex therapy was overrated and considered greater than it really was. They concluded that *commitment* was the "name of the game." They then began in sex therapy to focus on the relationship. When a couple comes to a therapist with a sex problem, neither individual is the patient. The relationship is the patient.

Item: Studies show that many single women are persuaded "early to bed" because they are willing to barter coitus (sexual intercourse) for physical closeness, for caring, for affection, for being wanted. Why? Could it be that the real need is for *intimacy*? A common disease on the American scene today is sexual apathy on the part of both sexes, but particularly on the part of women. In Canada, an article in the magazine *Chatelaine* described it as "sexual anorexia"—loss of sexual appetite.

In my medical practice, the most common sexual problem I have encountered by far is that of the woman who has lost her sexual interest or desire. Why? As she says, "I just feel like a thing"; "he just uses me—I feel like a thing." I hear it over and over. What does she need? Intimacy. What does he need (though he may not recognize it)? Intimacy.

McCary's human sexuality textbook calls intimacy the "backbone of love." Intimacy is "what it's all about." Intimacy—true sharing, self-disclosure, warmth, trust, love, affection, sensitivity, responsibility, to prize someone and to be prized by another—this is the real need of us all.

Why might people lack intimacy in their marriages? Usually because they never learned it. And when one considers our common dating pattern and style it is quickly apparent that it doesn't foster the development of intimacy. The dating scene is characterized by terms such as scoring and getting laid. Intimacy? Hardly. It is a dating game with all of the deceitful role playing, the false smiles, the glamor value system, not a system based on the true worth of a person.

Our dating and courtship take place in a societal milieu that encourages the experiencing of physical intimacy before experiencing the other dimensions of intimacy which developmentally should precede sexual intimacy—such as emotional intimacy, aesthetic intimacy, spiritual intimacy, intellectual intimacy. For young people to dabble in sexual "intimacy" before their personal identity is achieved is emotionally a disastrous sequence.

Too many relationships are built on a combination of macho-ism on the one side and the glamor-romantic-sex thing on the other. The hope that true intimacy will develop in a relationship that wasn't founded on it is unlikely to be fulfilled.

Intimacy is not the same as sexual intercourse. Intimacy is closeness. Intimacy is meaning. Without true intimacy, sexual intercourse is often distancing and not uniting. There are many non-sexual friendships that outshine many sexual relationships when it comes to intimacy. When it comes to developing closeness and sharing true knowledge of the other person from the inside, many sexual relationships are not intimate relationships. They are nothing more than mechanical stimulation of genital nerve endings. And that doesn't fulfill our need for intimacy.

True intimacy requires more than communication. It requires *commitment*: the kind of loving commitment that keeps the friend or the partner or whomever present and involved, caring and loving, over time. This kind of intimacy keeps two people together not just when the road is smooth and maybe sensuous but also when the road is rough and sweaty. This kind of loving takes time. One cannot fall into it and out of it in rapid succession.

We are created male and female—for relationship. We all really need some intimate relationships. Sexual intercourse we can live without; intimacy we cannot live without. Relationship is the fundamental dynamic in our universe—our relationship to God, relationship to self, relationship to each other.

Authentic intimacy is not limited to married people. Sexual intimacy is only one small part of intimacy in a world that acts as if it is the only thing. We can and should have intimate relationships with people of either sex. One component of intimacy is touching, one component of intimacy is knowing, one component of intimacy is loving. There are friendships that can and should develop intimacy—with people of both sexes. It's a tragedy that our insecurity about who we are—as sexual people, as individuals and as a society—makes it hard for us to relate intimately with people of our own sex. In same-sex friendships we have the example of Jesus and his disciple John. In fact, Jesus shows us the model of true intimacy in all situations—loyalty, love, warmth, caring, trust, confidentiality, availability, willingness to risk self-disclosure, sensitivity, reliability.

It is foolish to imagine one can enter into a close friendship or relationship with another without it costing us. True intimacy takes time. There are no shortcuts, no instant intimacies.

True intimacy is becoming vulnerable and taking risks. That scares us. We are afraid of being rejected. We are afraid to risk and so we rather continue on our way as we were conditioned and socialized to be: women pretending, manipulating, bartering; men hiding behind a shield of macho-ism, of sexual superiority and omniscience.

Our goal is to build and be a Christ community of people who understand that intimacy is a basic need for all.

Coitus is not intimacy but can be a dimension of it. Yet coitus is the only dimension of intimacy many people experience. And when this is true, even this dimension will end in disillusionment. To overburden intercourse with our real need for emotional intimacy, for the expression of all kinds of feelings, for overcoming loneliness, for finding fulfillment in life and to feel needed and important, is to ask far more of intercourse than it can sustain.

Bill White writes in *Tabletalk*, "While sexuality—maleness and femaleness—is pervasive in human nature, touching and influencing every aspect of life, our sexual needs must be considered within the context of other important needs. Lasting sexual fulfillment cannot be found apart from, nor can sex be substituted for, action directed toward meeting one's need to know God, one's need for community or one's need for a meaningful vocation. Possibly this suggests a reason why there is such a preoccupation with sex in our culture. Failing to know God, failing to find real community and failing to realize a calling through satisfying work, people are desperately trying to fill the vacuum with sex. The frustration and emptiness of men and women who move from excess to excess to perversion in sex, points to a need which cannot be fulfilled by sex alone. . . . Without intimacy, without a sharing of personal worlds, the physical aspects of sex are torn out of their personal context."

What about our friendships? Friendship is a unique form of human bonding. In a study done by *Psychology Today*, 73 percent of those responding believed that friendships with the opposite sex are different than those with one's own sex. Society discourages same-sex friendships, and often in opposite-sex friendships sexual tensions get in the way. We males tend to objectify women and to regard them as sexual conquest possibilities.

Why can't I be an intimate friend of females without being regarded as sexually suspect? Because we don't understand sex. We don't have our sexuality integrated into who we really are as whole persons—simultaneously a body, a soul, a spirit and a mind.

Our goal should be to become communities who understand what it means to be body-selves—sexual persons—who cherish their sexuality and know its possibilities as well as its limitations, who know its parameters and its messages, who know how to communicate about it openly and honestly with either sex and who know when and how to touch each other lovingly and appropriately. Our goal should be a Christ community of people who understand that not intercourse but intimacy is the basic need of us all. No one has yet died from lack of sexual intercourse. Many, however, have died from lack of intimacy. Lacking the knowledge that they were known from the inside out by somebody, that they were prized, that they were cared about, they died in loneliness.

Some truly intimate relationships become fulfilling sexual relationships over time, but only when the other dimensions of intimacy are being fulfilled. Other relationships and friendships permanently remain deep and intimate but non-sexual with people of one's own sex or the opposite sex.

To be sexual? No choice. We *are* sexual. We were created sexual. Sexual intercourse is but one kind of sexual relationship—a special kind. To be intimate? Here we *do* choose. After we consider who we are, after we consider the cost, after we consider the time required, after we consider the worth of the one we prize, we can and should develop intimate relationships.

We can live healthily without genital relationships. What we cannot do without is some kind of reciprocal sharing of life experiences with someone else—whether male, female, married, single, old or young.

May God give us the insight to see our need for intimacy. May God give us the freedom to be intimate friends of others. •

Neither cold nor hot?

Jeff Steely

"Apathy, the choice of a new generation." "Wouldn't you really rather have success?" "I am it!" are words and phrases of today's pop culture. These witty (and slightly altered) commercial slogans reflect some unchristian attitudes in today's society. We young adults in the church, nonetheless, often fall into these same patterns, as did those in the church at Laodicea (Revelation 3:14-22).

The letter to the church at Laodicea is one of the seven letters that John writes "to the seven churches that are in Asia" (Revelation 1:4a). Since there were more than just seven congregations in Asia, the use of seven letters is most likely symbolic. This does not mean that the churches are also mere symbols and represent, as some have suggested, different time periods in church history. Rather, these seven letters need to have made sense to John's original readers and therefore must have been addressed to seven real churches with real problems and attributes that he describes. The author uses these seven churches as seven examples. The use of seven indicates completeness or wholeness, and therefore suggests the inclusion of the whole Christian church. Revelation addresses all congregations, not just "the seven."

The letters in Revelation illustrate the diversity of situations found in the early Christian congregations. Some, like Philadelphia, were faithful. Others were "lukewarm" (3:16), like the church in Laodicea. As Revelation made its way to all of Asia, no doubt the other churches looked to these seven letters as examples of what God expected from his followers in their situations. Then, if the sandal fit, they wore it.

Likewise, if the "Nike" fits, we youth and young adults must wear it. The general terms used in Revelation 3:14-22 allow for simple usage of this passage today. The meaning these words had in the early Christian church freely transcends the cultural hurdles and leaps into significance for Christians in 1985.

Many of us young Christians in today's society are lukewarm about our Christianity. Rather than immersing ourselves in the joys of helping others and showing our love for God, we are attracted to the promises of our culture: "yuppiehood," financial success and fame. We look upon our earnings as our own achievement rather than as a gift from God. Revelation 3:17, transposed into the future tense, might well be a motto of the youth of our culture: "I will become rich, I will prosper and I won't need anything (from anyone else)." It's time we tune out the short-sighted promises of society and realize that we, on our own and without God, are "wretched, pitiable, poor, blind and naked" (3:17).

How then are we to cease our lukewarmness and become tasteful to the mouth of our Lord? By taking stock in his "gold," the promise of his kingdom, by putting on the "white garments" of a pure and devoted life and by applying the "salve" of faith and ambition for God's will that allows us to see his purpose for us. Even though Jesus established a new covenant between God and his people that gives us God's forgiveness by his grace, we must be faithful covenant partners and keep our end of the deal. We should respond joyfully to this free salvation by earnestly seeking the will of God.

NON
FLAMMABLE
NITROGEN

If you want to see fire among your young adults, plan carefully how to start the flame and how to nurture it.

Being faithful to God is not in showing up for church each Sunday and acting pious for two hours, even if we give our 10 percent. It is time we quit being self-centered and look outside our wants to the needs of others and the will of God. We need to formulate a vision for a better world, a more Christian life, and go after it. We must fight against racism, we must campaign for Christian legislators, we must protest peacefully against violence and war, and we must willingly help those in need. We must continually seek new ways to serve God and his creation. Let's quit being lukewarm and heat ourselves up, let's "be zealous and repent" (3:19) before God decides to spit us out of his kingdom.

Jeff Steely, Box 412, North Newton, KS 67117, will be a sophomore at Bethel College. He is a member of Faith Mennonite Church, Newton, Kan.

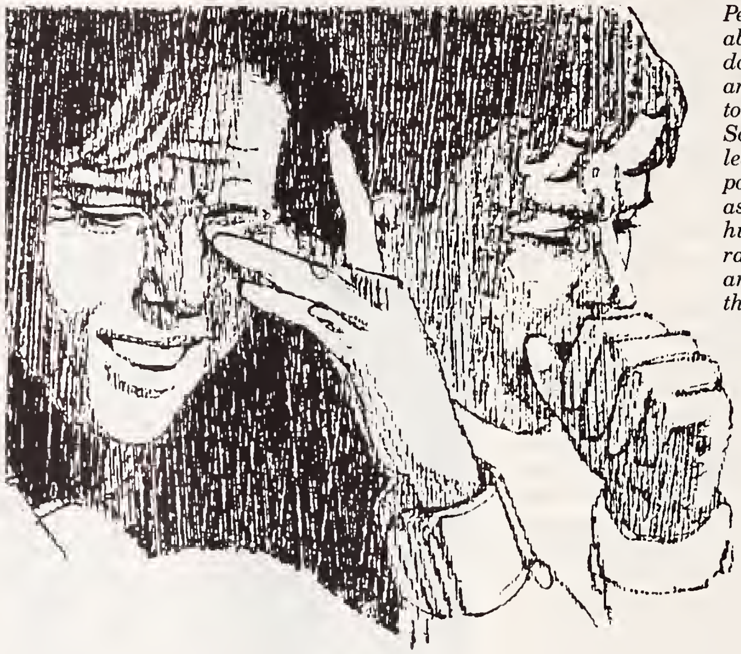
They struggle in secret

Name withheld

As I sat in Mary Ellen's living room, it was difficult for me to comprehend what she was saying. Her whole appearance showed evidence of the pain she was telling me about—almost in a whisper. Since I was at a loss on how to respond, I simply listened.

Mary Ellen was experiencing deep pain through the abuse she was receiving from her husband. She looked like a whipped puppy, afraid to stay in her home but also afraid to leave. Although she is a capable, educated woman, she had lost her self-esteem. She felt trapped, like a prisoner in her own home.

Although I had heard about abuse through the media, it had not occurred to me that there might be people experiencing such trauma in our rural, well-churched community. I didn't understand the things which Mary Ellen expressed, so I started seeking information and asking for assistance from our area mental health office. What I gradually learned, through my investigation and through my continued contacts with Mary Ellen, was disturbing. Eventually I found resources available to help people who are experiencing abuse, but there was nothing locally. It took much effort for me to get this information. How could an abused person in a traumatic situation know what to do?



People experiencing abuse and those doing the abusing are often both afraid to seek help. Somehow we must learn more about portraying the church as a hospital for the hurting sinners rather than simply an exclusive club for the saints.

About a year after Mary Ellen's initial sharing, I became involved with another woman who was experiencing abuse. Also I became aware of an older woman who had suffered abuse through much of her marriage. These were all from one congregation.

It became apparent that people experiencing abuse do not share this with anyone, especially in a small, well-churched community where such things are not supposed to happen. The individuals involved, usually women, are made to feel that they deserve the abuse. They continually try to be better wives, to say the right things, to avoid anything that would spark anger in their spouses. But no matter how hard they try, the anger erupts.

There are often three stages in abuse. There is an increase in irritability by the abusive spouse. This may be brief or over an extended period. Then comes the eruption of anger. The abuse may be verbal or physical or both. This stage is often followed by the abuser promising not to do it again, pledging love and even bringing gifts to prove it. It seems that often abusers appear to be pleasant and easy to get along with—to everyone but the spouse and children. Consequently, even if victims share experiences with someone, it is not believed or they are blamed for being the cause. If an abused woman speaks to her husband about leaving home, she may be threatened with violent action. She becomes a prisoner of fear and loses her self-worth. If she has a black eye or bruises, she explains to friends and family that she fell or that it was an accident.

Children in abusive homes may or may not experience abuse personally. They too are fearful of sharing this family secret. The tragedy is that children who experience abuse in the family often themselves become abusers.

Tragically, it seems that abusers usually refuse help in overcoming their aggressive and violent behavior. Even when they accept help, it is a difficult struggle to overcome such behavior.

When they decide to leave their abusers, abused individuals have a great need for support. They need help in getting their lives together and in realizing that they do have value as people. Trusting other people, especially from the abuser's gender, becomes difficult.

It has been a delight to see the gradual change in Mary Ellen since she had the courage to leave her home. She believes firmly in the sanctity and permanence of marriage. But finally she realized that if she and her children were to survive emotionally—and perhaps physically—she would have to leave. Gradually she has regained self-confidence. She can again smile and even has a sparkle in her eyes. But the struggle to regain a sense of wholeness continues.

Now in our community, through the initiative of our local ministerial, we are on our way to establishing help for those who are abused. We are working at becoming better informed and at providing options for assistance. What we especially want to do is to find ways of preventing abuse from happening at all.

The writer is a pastor in one of our rural GC congregations.

Church schools: why and how

Kent Stucky

Why should the General Conference Mennonite Church have institutions of higher education? Why do we need to provide financial support for these institutions? How is it possible for us to support all General Conference programs that merit our support? These questions and related questions come to our minds as we observe the development activities and fund-raising drives of Bible schools, colleges, seminary and numerous other General Conference programs.

The case for General Conference-sponsored higher education has been effectively presented many times and by many people. A most dramatic study by the Oak Grove Mennonite Church, Smithville, Ohio, showed a significant disparity between those who attended Mennonite colleges and those who did not in terms of their future involvement in the church. A strong correlation was observed between attendance at a Mennonite school and continuing membership in General Conference and Mennonite Church congregations. I would invite you to personalize the Oak Grove study by listing pastors, congregational leaders, business leaders and educators in your area and then noting how many attended General Conference institutions of higher learning.

Schools receive tuition for the services they offer, but contributions have always been needed to cover a portion of annual operating costs and nonoperating costs such as building construction. This is an unavoidable reality. Although tuition often stretches or exceeds family finances and the faculty and staff salaries at General Conference educational institutions are below average, significant financial support from individuals and congregations is an ongoing necessity.

Schools need our financial support to exist, but we also need to contribute because of our interest in and concern about the future of the General Conference and its mission. A strong network of congregations is the springboard for home ministries and overseas missions. Our educational institutions help build and maintain that network.

CONRAD GREBEL
COLLEGE

GC-related Conrad Grebel College, Waterloo, Ont.

The final questions are "how" questions. How can we respond to all the needs? How do we prioritize? How can we give more? How will a fund drive by one organization affect the support toward a sister program? These questions are easier to ask than they are to answer.

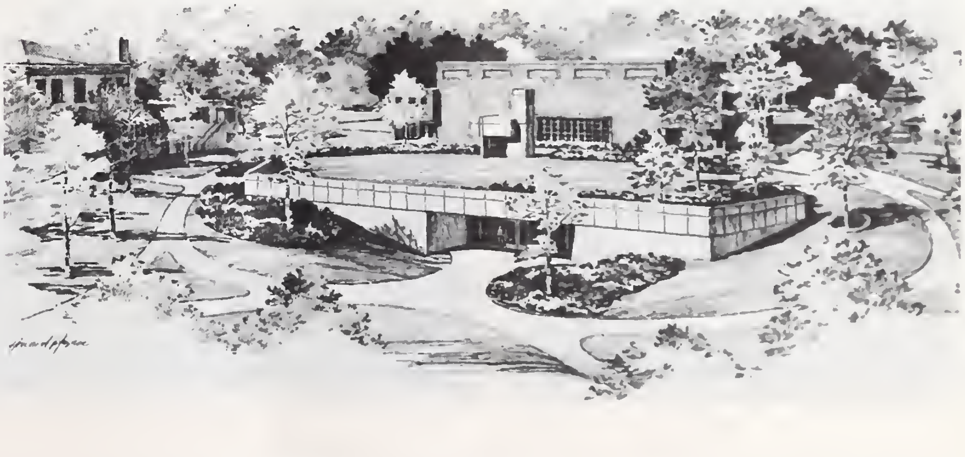
However, the following general statements or propositions may help us in an ongoing way to reflect on these issues:

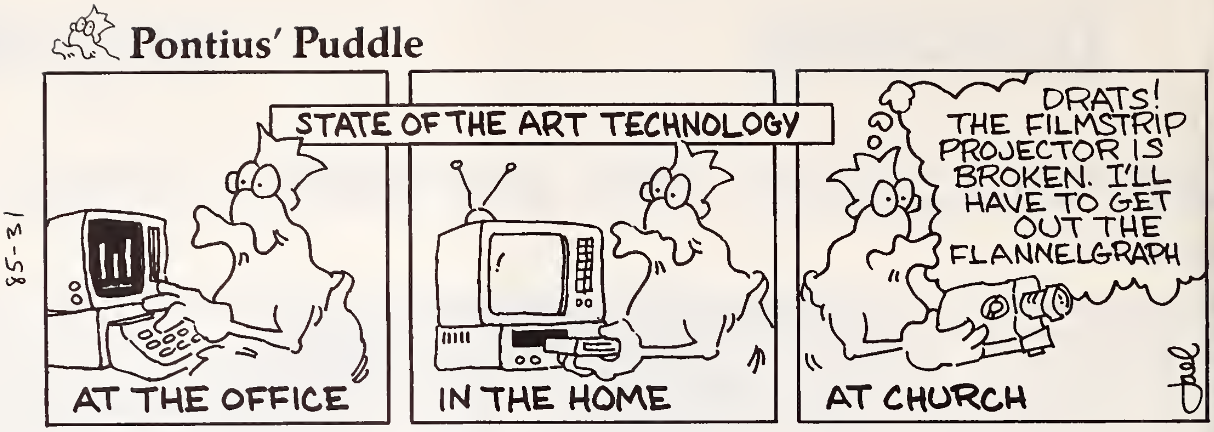
1. Our denomination's programs should receive the bulk of our contributions.
2. We should challenge each other to give proportionately from current income rather than to limit our giving to a tithe.
3. We should explore the possibilities of greater sharing from our accumulated wealth, our estates, through charitable trusts, outright gifts or wills.
4. We must acknowledge that the effectiveness of our giving and of any program's ministry is dependent on the grace and direction of God.

As we respond to God's call to be faithful stewards, our Bible institutes, colleges and the seminary will be able to continue to serve their constituencies. More importantly, they will continue to be instruments for making disciples and building God's kingdom.

Kent Stucky, Box 483, Goshen, IN 46526, is a member of Southside Fellowship, Elkhart, Ind., and works for Mennonite Foundation, a specialized stewardship resource serving the Mennonite denominations.

GC-related Bluffton (Ohio) College




Pontius' Puddle
STATE OF THE ART TECHNOLOGY
85-31
AT THE OFFICE
IN THE HOME
DRATS! THE FILMSTRIP PROJECTOR IS BROKEN. I'LL HAVE TO GET OUT THE FLANNELGRAPH
AT CHURCH
Joel

NEWS

Facilities, church planting discussed

Inspiration and issues dominate CMC

Vicki Dyck, Rosthern Junior College drama instructor, led students in interpretive readings about CMC history and in responses to the theme of the conference.

Regina—Future facilities expansion and their financing, membership in both the Evangelical Fellowship of Canada and the Canadian Council of Churches, and church planting dominated the business meetings of the 83rd Conference of Mennonites in Canada sessions at the University of Regina July 5-9.

In the opening hours, the facilities review committee focused the nearly 1,000 people's attention quickly by presenting the acute space dilemmas faced by Canadian Mennonite Bible College and the CMC at its location in Winnipeg. Presently overloaded in both the CMBC and CMC facilities, more growth is projected in CMBC enrollment, extra CMC and General Conference staff are being moved into the complex, and the Conference of Mennonites in Manitoba is open to relocating with the CMC because sale of their current leased space is forcing them to move.

The facilities committee showed a two-phased proposal that would see an initial $1.85 million renovation, to meet the most urgent needs, and a later $2.5 million expansion.

Concerns were expressed about expending millions for facilities when Canada's rural economy especially—still regarded by many as the most accurate "Mennonite" gauge—is hurting badly. Others pointed to CMC's growing urban makeup and said, "the money is there."

Few questioned a need for action, and almost unanimously the over 450 delegates passed a resolution to bring a comprehensive plan for phase-one design and financing to the 1986 session.

Brian Stiller, executive director of the Evangelical Fellowship of Canada, and Donald Anderson, Canadian Council of Churches staff person, addressed the CMC body and encouraged their membership. In the preconference literature, the CMC General Board had already said they intended to bring a resolution to either the 1986 or 1987 sessions recommending membership in both.

Discussion on the EFC-CCC issues was prefaced by input from observers who had attended their meetings. Floor responses were essentially favorable. But a review of post-conference response sheets reflected considerable reservations about this move.

The topic with most publicity in all Mennonite denominations in recent years has been church growth and church planting. CMC '85 was no exception. Handled through the Congregational Resources Board, the CMC is heavily involved in subsidizing church planting efforts from British Columbia to Montreal.

What is not clear and what delegates again requested in discussions is the relationship of this to evangelism and whether the CMC has any real plan to carry on this ministry. CRB responses tended to lay the initiative upon local congregations and provincial conferences. Several delegates expressed concern that the CRB do more leading.

A new periodicals policy was ap-

Thirty-seven national religious, scientific and educational leaders, declaring themselves people of faith who have no faith in "Star Wars," called on the U.S. Congress on May 13 to refuse funding for President Reagan's massive research program on the "Strategic Defense Initiative." "We reject any system of security based on fear and intimidation," the 37 said in a statement. ". . . this plan would generate an enormous new arms race in both offensive and defensive weapons. . . ." They emphasized that national security would be enhanced much more by meeting human needs.

Being baptized means "taking hold of the plough and not looking back," explained Commission on Overseas Mission worker Loren Entz. On May 19, four men and one woman gave their testimonies in preparation for baptism in Burkina Faso. The group hiked one kilometer to where earlier some had dug a bathtub-shaped hole in the creek bed. Entz and his wife, Donna, baptized Cheba, Karim, Seliba, Saydou and Bugo. The group returned to the home of missionary Anne Garber, where the five received their first communion.

The Nebraska State Legislature voted 27-16 on May 1 to adopt a resolution calling for a bilateral, verifiable nuclear weapons freeze between the United States and the Soviet Union. Copies of the resolution were sent to the U.S. president, secretary of state, secretary of defense, all members of Congress and the chairman of the Presidium of the Supreme Soviet.

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proved by the CMC. Under it the conference will move toward a program in which every CMC home receives a publication, and the *Mennonite Reporter* will serve as CMC's official news channel.

Native Ministries resolutions were endorsed for that board to work more at being a reconciling ministry among denominations and native peoples and only secondarily be concerned about planting Mennonite churches. NM was also encouraged to participate in the centennary observance of the Metis and other aboriginal peoples' struggles for justice. And NM was given approval to focus on urban centers and to urge local congregations to become more involved in ministering to native peoples.

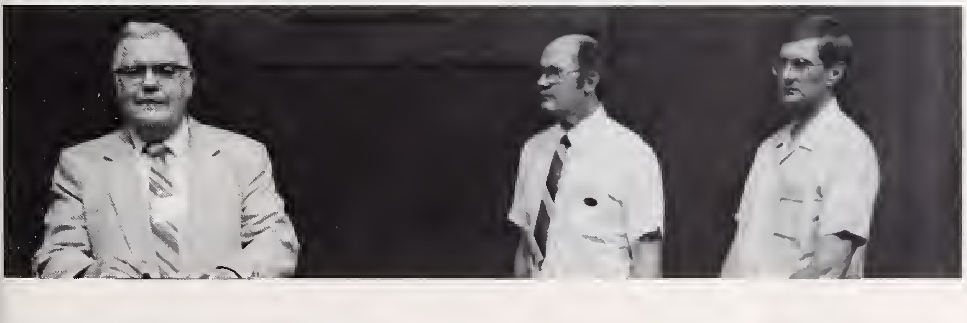
In spite of heavy business agenda, the 1985 CMC sessions were filled with more than usual worship and praise sessions. Building around the theme "We Commit Ourselves" (Psalm 37:5), special speakers (Conrad Grebel College chaplain John Rempel; former Japan missionary George Janzen; Hillsboro, Kan., pastor Dottie Janzen; Winnipeg pastor Jacob F. Pauls and Brazil missionary Gary Loewen) focused on the subthemes of commitment to Christ, to each other, to our neighbors, to being filled with the Spirit and to making disciples. Songs and readings accompanied by movement, arranged by Vicki Dyck of Rosthern (Sask.) Junior College, were interspersed all through the sessions and often illustrated the themes directly.

Since the Mennonite Brethren Conference of Canada was meeting concurrently at Regina, a joint celebration was held on Sunday afternoon. About 3,000 people attended.

The CMC has had excellent financial response the last couple of years. Hence, the 1985 revised budget was quickly affirmed and a 1986 budget similarly adopted. CMC 1985 askings are 8 percent above 1984, and the 1986 projections call for 7 percent above that.

In 1986 the CMC will meet at Waterloo, Ont., and share in the 200th anniversary celebrations of the first Mennonites coming to Canada. *Bernie Wiebe*

Jake Fransen (left), CMC moderator, presents the representatives of two new churches, Henry Harms of the Mennonite Fellowship of Rosthern (Sask.), and Ken Warkentin (right) of Jubilee Mennonite Church, Swift Current, Sask., to the delegates. Both congregations were accepted into CMC membership.



One delegate's response

1. There was a strong, repeated, almost overdone emphasis on worship, praise and celebration.
2. I missed debate, struggle and direction setting. Most of us can readily point to brokenness and dark valleys in personal, congregational and societal life. We must struggle and find our way together.
3. We seem to avoid dealing with the concept of sin. We celebrated God's leading from bondage to freedom. But since we cannot identify our sin, we likewise have difficulty identifying the meaning of Christ being Savior and Lord. Saved from what? To what?

This mistiness in understanding and facing our sin results in mistiness in understanding and loving our salvation. We must tackle this more deliberately.

4. What is our sin? What has it been? I suggest that the issues of earthkeeping and being exclusive, as starters, would reveal enough sin to keep us going at it for quite some time. *Edward Cornelson, Box 1237, Altona, MB R0G 0B0*

The Canadian Civil Liberties Association has appealed to the Ontario Minister of Education to remove a 1944 regulation requiring elementary schools to provide two half-hour periods of religious instruction each week. The CCLA charges that this instruction is designed to promote not just knowledge about but belief in the Christian religion.

The Mesa Grande Camp in Honduras

Salvadoran building crews in the Mesa Grande and Colomoncagua refugee camps in eastern Honduras are again working hard at building houses, reports Linda Shelly, Mennonite Central Committee country representative for Honduras. The Honduran Mennonite Church, with assistance from MCC, is coordinating the crews. Last year construction was nearly halted by threats of a forced relocation. With the suspension of the relocation plan in August 1984, the Honduran Mennonite Church asked for permission to put wood siding on all housing and build additional housing to relieve overcrowding in the camps.

Update on integration of Ontario conferences

Waterloo, Ont.—The Inter-Mennonite Conference (Ontario) approved development of a detailed integration proposal at its Feb. 16 annual meeting. The participating conferences in the inter-Mennonite organization followed with their own endorsements during late February and March annual meetings. These conferences are the Conference of United Mennonite Churches of Ontario (GC), Western Ontario Mennonite Conference (MC) and the Mennonite Conference of Ontario and Quebec (MC). The three conferences encompass over 13,000 members.

A joint meeting of the conferences' executive committees appointed an integration study committee at the end of March. The nine-member committee (three from each conference) is chaired by Glenn Zehr, who also serves as chairperson of the Inter-Mennonite Conference.

Brainstorming and writing, listening and writing have characterized the work of the integration committee in its five formal meetings and numerous consultations.

The integration committee identifies three paths leading to the integration road. The theological path emerges from the awareness of God's call for a community of faith to demonstrate unity beyond itself so that its witness might be strengthened. The historical path has led the three conferences together in time and place, where they mingle in the workplace, in education, in marriage—all within the larger Canadian culture they by and large have accepted. The path of practicality has led the congregations to work together to reduce duplication, to simplify structure, indeed to spend money more wisely.

The goals for an integrated conference are simple but derive from the paths pointing to integration: "(1) Give visible expression to our oneness in Christ, (2) provide a unified Mennonite/Anabaptist witness, (3) assist congregations in fulfilling their tasks, (4) assemble to discern the will of God to strengthen our community of faith and (5) provide leadership in relating to the wider community of faith."

The committee has met with all but one of the permanent staff employed by the conference. The committee heard a call for regional youth activities to continue in the large conference and for a closer relationship between youth/young adult/student services portfolios. The youth ministers also informed the committee that youth were more hesitant about integration than adults usually assumed and underlined the need to maintain current youth activities within the integrated conference context.

Almost all staff urged the integrated conference to strengthen links with the Conference of Mennonites in Canada. While not cutting all ties to the brothers and sisters in the United States, more activity and cooperation will need to recognize the east-west Canadian relationships.

The integration study committee is not alone in studying the logistical and political issues facing the three conferences. All standing committees of the three conferences have met at least once in joint "federated" meetings with counterparts in the other conferences. Representatives from the integration committee have met with these federated groups to hear both visions and concerns about the process. In all cases there has been commitment to moving ahead with the process.

Hopefully the committee will ponder further submissions of vision and concern from individuals and congregations submitted over the summer months. These should go to Glenn Zehr, Box 35, Millbank, Ontario N0K 1L0.

The next meeting of the committee is Sept. 10. *Sam Steiner*

MEDA positions

Mennonite Economic Development Associates (MEDA) is planning the implementation of a project in Mbeya, Tanzania, related to the development, production and marketing of equipment to support animal traction in small-scale farming. Applications are invited for the following positions in the International Division of MEDA from people with an interest in economic development and the commitment to work within that framework. These appointments are subject to final project approval by various parties concerned.

1. Project director
2. Agricultural engineer
3. Agronomist
4. Agricultural economist/marketing specialist

Solid professional and business or related skills in appropriate areas will be required. Work experience in both domestic and international settings will be a decided asset.

For further information or submission of resumes contact:
Mennonite Economic Development Associates
400-280 Smith St.
Winnipeg, MB R3C 1K2
(204) 944-1995.

THE MENNONITE

ASSOCIATED MENNONITE biblical SEMINARIES EDITION

AMBS BULLETIN
August 13, 1985

1985 graduates

Associated Mennonite Biblical Seminaries conferred postgraduate degrees or certificates on 53 students at the 26th commencement on May 31 at City Church of the Brethren in Elkhart, Ind.

Forty-six students, of whom 13 were women, were graduated with the Master of Divinity degree, the basic degree in preparation for pastoral, teaching, counseling, evangelism, cross-cultural and academic ministries in the church. Four Master of Arts in Peace Studies degrees were conferred and three Certificates in Theological Studies.

Katie Funk Wiebe, writer and teacher at Tabor College, Hillsboro, Kan., gave the commencement address, "Mapmaking in a New Country." Excerpts from her address are included with responses from the graduates on their plans and on one or two meaningful experiences they had while at seminary.

Mennonite Biblical Seminary

Master of Divinity

Philip David Bender . . . will return to teaching at Elim Bible Institute, Altona, Man., for one year. At seminary he valued "experiencing God's free grace through several close, caring, supportive friends."

Donald James Isaac Boschman . . . will serve in Botswana with the Commission on Overseas Mission and Africa Inter-Mennonite Mission. "I especially enjoyed the informal times with professors, including coffee in the lounge and running together."

Michael Thomas Bradley, Jr. . . . plans further studies in preparation for didaskalos or teaching ministry. "I have learned much about what community is and should be through my studies. On one or two occasions I have even experienced it while at seminary."

James Michael Crabille . . . began as pastor of Butler Zion United Methodist and Alvarado United Methodist churches in Butler, Ind.

Anne M. Crawford . . . plans on graduate work in biblical studies and archeology.

Jacob William Dyck . . . is pastor of Windsor (Ont.) Fellowship, a church planting outreach. He values "the various tools the seminary community has provided me with to work through issues that we face in a changing society and church."

David Epp-Stobbe . . . is half-time copastor of Hamilton (Ont.) Church, with interest in more study in counseling and pastoral care. He appreciates "the encouragement and discernment which occurred in my M.Div. seminars, the work I did during my Clinical Pastoral Education experience."

Eleanor A. Epp-Stobbe . . . is co-pastor of Hamilton (Ont.) Church. "I have appreciated the M.Div. seminar, a group process of intimate sharing on issues concerning pastoral ministry. The women's support group has been a wonderful circle of concerned and caring women. Sisters were open to listen."

Humberto F. Flores . . . is teaching Old Testament and directing the literacy field program at Baptist Seminary in Cochabamba, Bolivia. He values "the friendship of many teachers and ministering to each other in the K-group."

Donnita Payne Hostetler . . . is copastor of First Church, Lincoln, Neb.

Jacob Klaassen . . . is exploring a pastoral assignment in Saskatchewan. "My greatest experience has been to realize that God is sovereign in history,

continued next page

P. Bender

Boschman

Bradley

Crabille

Crawford

Dyck

D. Epp-Stobbe

E. Epp-Stobbe

1985 graduates continued

in the contemporary world, in the church and in my life."

Audrey Mierau . . . will spend the fall semester at AMBS. "The most challenging and rewarding experiences related to my seminary training were my year in SCUPE in Chicago, a summer hospital CPE and K-group."

Gerhard H. Penner . . . is serving in ministry in his home area of Menno Colony, the Chaco, Paraguay.

Harold Peters-Fransen . . . will be a half-time homemaker and half-time pastor of the new Peace Church, Regina. At AMBS he appreciated "both my wife and I studying, acquiring a common language."

> "Fill your maps with the stories of God's grace. You may be tempted to start with propositions and theological treatises and constitutional revisions. Instead, begin with the story of God. Tell God's story. Tell the stories of God's people." *Katie Funk Wiebe, commencement address*

Alice Ruth Ramseyer . . . plans to work with neighborhood Bible study groups and in several years return to Japan as a missionary. She appreciated "talking and studying with people who have worked for the church overseas, rejoicing in similar discoveries and being amazed at some of the different conclusions we have reached by encountering different societies."

Melita Arlene Rempel . . . is chaplain and community service worker with the Western Ontario Mennonite Conference in the Limberlost Community in London, Ont. One interest in seminary study concerned suffering in the world. "Jurgen Moltmann, theological guest in October 1982, helped me to see how God is with us in all of our suffering and suffers with us."

Timothy Edwin Schrag . . . is pastor of First Church, Beatrice, Neb. "It was exciting to delve so deeply into the Bible and be pushed to apply these learnings to everyday life."

Douglas Edwin Schulz . . . is registrar and admissions counselor at Mennonite Brethren Bible College, Winnipeg.

Leah Anjali Sonwani . . . plans to translate peace materials into Hindi for popular reading while spending four months with her mother in Janjgir, M.P., India.

Yoshihiro Tomura . . . will become a team leader in his home congregation in Tokyo, Japan. "The most meaningful experience for me was communal living of around seven students, which gave me international friends who were (are) active in peacemaking. The K-group and M.Div. seminar were great in a similar sense, through which personal contact, sincere and joyous, was maintained and deepened in a rather cold academic life."

Master of Arts in Peace Studies

Joshua Ying-Sheng Chang . . . returned to his former pastorate in Taipei, Taiwan.

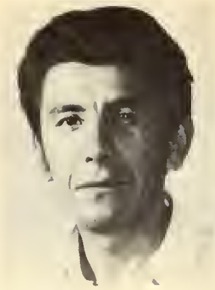
Darrel G. Heidebrecht . . . is assistant director of Youth Orientation Units, a farm work program for young offenders located at Warburg, Alta. "Aside from the academic challenge, I rate the opportunity to integrate that material in the coffee room as a definite high point, particularly during my last semester."

Ingrid Peters-Fransen . . . will work half time as housespouse, the other half yet to be determined. "One of my most exciting learning experiences was the discovery of the Old Testament in the original language. For me it was an experience in understanding the Hebrew people."

Certificate in Theological Studies

Jacqueline Hess Clark . . . plans further study.

> "Fill your maps for those around you with dreams and bold visions, so bold you are uncomfortable explaining them." *Katie Funk Wiebe*



Flores

D. Hostetler

Klaassen

Mierau

Penner

H. Peters-Fransen

Ramseyer

Rempel

Schrag

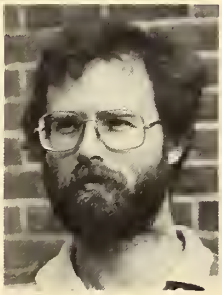
Schulz

Sonwani

Tomura

Chang

Heidebrecht



I. Peters-Fransen

Clark

Goshen Biblical Seminary

Master of Divinity

Jonathan Perry Beachy . . . says his future assignment is in process. "My K-groups have been an important source of friendship and inspiration."

LaMar Eugene Bender . . . will do CPE at Memorial Hospital, South Bend, Ind., in the fall and then look for a pastoral assignment. He values "the discerning process with my M.Div. seminar group."

Wayne Graber Detweiler . . . is looking for an interim pastorate in the area for the coming year. He has a longer-range interest in urban church planting. "My K-group during my junior year nurtured my growth in a new awareness of who I am."

Beachy

L. Bender

Detweiler

Geiser

Linea Reimer Geiser . . . will continue to write and teach. "Spending a semester studying in Israel was a highlight of my seminary experience."

Paul Godshall . . . has continuing involvement in leadership at the Fellowship of Hope in Elkhart. He cites as memorable "SEM in Pastoral Counseling with David Augsburger and five other students, and my M.Div. seminar groups."

David L. Groh . . . continues as pastor of Millersburg (Ohio) Mennonite Church and editor of Ohio Evangel and Ohio Conference Newssheet. "I found the seminary community to be very open and caring. Our K-group was very sympathetic and caring."

Daniel R. Hooley . . . has a part-time pastoral assignment at First Church, Canton, Ohio. He cites "classes with LeRoy Friesen and the community 'consultation' on the experiences of women taught me the importance of listening to people's experiences as well as their ideas" as highlights.

Marvin Dean Hostetler . . . is co-pastor of First Mennonite Church, Lincoln, Neb.

Wallace Ray Jantz . . . is conference minister of Rocky Mountain Mennonite Conference. "My experience of being in conversation with the seminarians who are emerging in the near future as our pastoral and church leaders was meaningful to me."

> "Fill your maps with the language of the poet and the celebrant as well as that of the teacher and the preacher." *Katie Funk Wiebe*

Paul Arden Keim . . . will pursue doctoral studies in Old Testament at Graduate School of Arts and Sciences, Harvard University. He values the "international K-group (1983-84) and Hebrew and Greek studies."

Ulrich (Ulli) Klemm . . . On completion of SCUPE urban ministry training experience in Chicago, he will continue work with Manor Community Church, a newly formed Mennonite congregation on Chicago's northwest side. "I am most grateful to the caring and challenging faculty members at AMBS under whose instruction I learned to think, to question and to further appreciate the biblical text."

Martha S. Kolb . . . is campus pastor at Hesston (Kan.) College. "I think immediately of the wealth of relationships both with students and faculty that have enriched my life. In these relationships I have discovered new dimensions of the richness and diversity of the Mennonite Church."

Keim

Klemm

Litwiller

Loss

Barbara Moyer Lehman . . . is completing CPE at Memorial Hospital, South Bend. Her long-range interests are to be part of a team in pastoral ministry. Her goal during next year is to pursue some quality family time. "I thoroughly enjoyed my interterm class on Mark with Willard Swartley, one of my best classes."

Richard Alan Litwiller . . . is pastor of United Mennonite Church, Peoria, Ill. He rates the SCUPE program highly. "I served as assistant pastor at the Lawndale Church and attended SCUPE classes in downtown Chicago. This practical experience has made my classes much more meaningful. Another highlight has been serving on the coordinating committee of the semi-

continued next page

Godshall

Groh

Hooley

Jantz

Kolb

Lehman

Martin

Miller

nary, where I have learned much about the inner workings of the seminary, learned much about administration and have worked with a lot of wonderful people."

J. Michael Loss . . . continues as pastor of Locust Grove Church, Elkhart. "I have appreciated the individual attention of members of the faculty. They have made themselves available for a considerable amount of time outside the classroom."

Steven Paul Wagler Martin . . . is pastor of Cassel Church, Tavistock, Ont.

Lynn A. Miller . . . is pastor of South Union Mennonite Church, West Liberty, Ohio. He enjoyed "being introduced to Yahweh by his friend Millard Lind, hearing the 'unknown tongues' of theological language from Marlin Miller, finding the locus of all Christian ethics in the presence of the stranger."

Christoph J. Monsch . . . begins a one-year internship in a Swiss Reformed congregation in Basel, Switzerland. He refers to himself as "the first Mennonite-trained Swiss Reformed pastor." And he adds, "I especially appreciated studying in a community context. I valued all the professors, students and staff who really cared."

Rodney D. Nafziger . . . is completing CPE at Memorial Hospital, South Bend. His future plans are pending.

Robert L. Petersheim . . . is pastor of Ridgeview Church, Gordonville, Pa. He lists: "the opportunity to represent students on the faculty status and counseling committee, and witness the administration and faculty as 'big enough' to welcome and hear student critique, the great gift of being in a setting where questioning (of faith) is affirmed and directed in a positive focus" as memorable.

Marian Ruth Sauder . . . is a staff member of Heartsease Home, New York City, a home for young women preparing to leave the metropolitan foster care system. "It was significant for me to extend my Mennonite friendships across conferences and borders. This was facilitated by living in two household groups where I had housemates from the Mennonite Church, General Conference and Mennonite Brethren. More than half of them were from Canada and the family in the apartment in our house was from Paraguay."

Mary Hunsberger Schiedel . . . is associate pastor of Elmira (Ont.) Church. "I gained a greater understanding of and respect for the Bible in classes. I also appreciated my experience with spiritual direction."

Arden Shank . . . is teaching part time at Goshen (Ind.) College and doing research with the Institute for Mennonite Studies. The time at AMBS was shaped by "being part of the teaching team for two summers of elementary Greek. I found that my fellow students came with a desire to learn. I have a great deal of appreciation for Gertrude Roten, her knowledge of Greek and her sensitivity to the learning process and to me as a newcomer to teaching."

Peter Frederick Stitsinger . . . is looking for a pastoral assignment in the United Church of Christ. He values the "M.Div. group, morning prayer group with John Resser and Jake Enz."

Herbert N. Troyer . . . is pastor of Michigan Avenue Church, Pigeon, Mich. "The support our K-group gave during a recent miscarriage, the M.Div. group and their support of me in discovering my gifts of pastoring, hermeneutics class and Willard Swartley's sensitive use of the Bible" were meaningful.

Kathryn Weaver Wenger . . . is a consultant at Parish Resource Center, Lancaster, Pa. She values the "M.Div. group, work as student representative on the board and informal conversation with faculty."

Master of Arts in Peace Studies

Janet Umble Reedy . . . is continuing on the pastoral team of Southside Fellowship, Elkhart.

Certificate in Theological Studies

Ross Lynn Bender . . . with his spouse, Sylvia Horst, works with Vietnamese Mennonite Church in Philadelphia as Home Missions Associates with Eastern Mennonite Board of Missions. "The choir tour, and particularly the very warm response at Lawndale Church in Chicago was memorable. It apparently inspired two choir members to spend next year in urban pastoral education in Chicago. Our one-year theology colloquium was a good opportunity to share and experience faith pilgrimages with others in various stages of career transition."

J. Samuel Thomas . . . returns to Eastern Mennonite Board of Missions as director of discipleship ministries. He cited "exposure to and relationships with the world church community and the rich diversity" as helpful. "The community experience, including faculty, together exploring how we can be the ministering people of God in our worldwide community" made an impact.

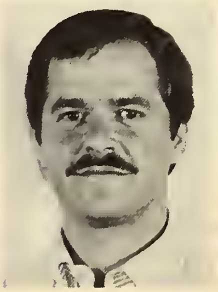
Monsch
Stitsinger

Nafziger
Troyer

Petersheim
Wenger

Sauder
Reedy

Schiedel
Thomas



Shank
R. Bender

Helen Kornelsen, who served with the Commission on Overseas Mission in India since 1948, has returned to her home province of Saskatchewan. Retirement will include writing the histories of Mennonite church leaders in India. Kornelsen grew up on a farm near Watrous, Sask., and studied at (then) Rosthern (Sask.) Bible School, Bethel College (North Newton, Kan.) and Wichita (Kan.) State University.

"Never has the flow of information been so stingy and the climate of secrecy so inhibiting." With those words Bill Yolton, executive director of the National Interreligious Service Board for Conscientious Objectors, characterized the current atmosphere at the Selective Service System. Yolton was testifying before the House Appropriations Subcommittee on HUD-Independent Agencies on May 2. The NISBCO executive director warned that the lack of full and accurate information and inadequate regulations made current draft plans unworkable.

A new study has found an increase in poverty among children in the United States. Conducted by the Congressional Research Service and the Congressional Budget Office, the study found that 13.8 million children came from poor families in 1983, the highest child poverty rate since the mid-1960s. The study found that 46.7 percent of black children and 38.2 percent of Hispanic children lived below the poverty level. Fifty-one percent of poor children lived in families headed by women.

MC, GC reps explore cooperative church planting

Newton, Kan., and Elkhart, Ind. (GCMC)—"A very good first step," said Stanley Bohn, describing the June 19 discussions of the Mennonite Church and the General Conference. Billed as "Toward Further Cooperation in Evangelism and Church Development," the consultation was chaired by Rick M. Stiffney, vice president for Home Ministries of Mennonite Board of Missions, Elkhart, and Bohn, executive secretary of the Commission on Home Ministries, Newton.

Other Mennonite staff people in church planting who attended were Ray Horst, Elkhart; Rudy Regehr, Winnipeg; and Don Yoder, Tempe, Ariz. MBM Home Ministries Division committee members participating were Esther Augsburger, Washington, and James Metzler, Elkhart, while Lynn Liechty, Berne, Ind., represented CHM. Augsburger provided a counterpoint of current experience from a unique church-planting setting.

Meeting in Chicago, these leaders examined models for an inter-Mennonite organization that could combine MC and GC evangelism and church planting resources such as planning assistance, subsidy guidelines and leadership training. Two models were submitted for testing and modification. One is named "Cooperative but Independent" and the other is "Unified Evangelism and Church Development Staff/Program." Clearly the conversation had moved beyond the "advisory model," where each conference develops its own workshops and manuals and then meets to talk. Direction is toward joint provision of resources.

"I feel as if I'm at a historic event," said Lynn Liechty, reflecting the enthusiasm of the group in witnessing to its basic unity.

Rick Stiffney commented, "The challenge of mission in North America is so great that we must work together to enrich one another's efforts and to use most effectively limited resources. But more importantly, working together is itself a sign of unity in Christ. There are lots of organizational issues to sort out, but the goal of working together for the cause of Christ is right."

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"The Third Wave: Developing and Managing Ministries in the Local Church," a conference to explore the current revival atmosphere in evangelical and mainline Protestant churches, will be held in Los Angeles Dec. 2-5. The conference is sponsored by Leadership For Ministry, Box 90910, Pasadena, CA 91109-0910, which organizes in-service training events for pastors and church leaders. For more information call 1-800-238-5537.

Taking Sunday off is radical in Burkina Faso—let alone devoting it to Christian worship. In that Senufo culture, Sunday carries as many responsibilities within the extended family structure as any other day of the week. Major agenda for one small group, reports Commission on Overseas Mission worker Anne Garber, is discerning how to please God and still respect their families. Fourteen believers—young people and adults—have begun catechism instruction with missionary Donna Entz and anticipate baptism.

The Evangelical Mennonite Church of Colombia and the Evangelical Mennonite Churches of Venezuela met in Cachipay, Colombia, in April. "We have so much in common," said participants. Ways to work together will include biblical and theological preparation of leaders, congregational education, interchange of gifts and ministries through leaders, preparation of materials, youth encounters, determining position of the church in relation to social problems and development of church polity regarding such things as new members and relation to other church groups.

Brazil village waterlines bring clean water, frustrations

Orobo, Brazil (MCC)—In the last 18 months Mennonite Central Committee worker Rob Hettler has helped several communities design and build waterlines to bring clean water to their homes.

Some of the projects were successful. But one project fell flat on its face because the community did not work together.

"An MCC project is only useful when it promotes working together to solve problems and meet needs. The more the community is the source of the project, takes responsibility in construction and is willing to work together to maintain the project, the more there is true development," he explains.

The social development of a community is more important than the kind of technology a development worker brings into a community, says Hettler, who is originally from Calgary.

Eighteen families in one community worked with Hettler to bring water to the community from the big hill behind it. They built two waterboxes over the springs and then ran plastic tubing to the workers' homes.

The families planned the project, completed the day-to-day work and decided how things would be done. Some of the Catholics in the community paid extra to help their poorer neighbors get tubing put into their homes.

"The project was a good experience for me and the community. Together we met a need: clean water piped into each home plus the bonus of not having to carry 50 or more liters of water daily on these steep hills," Hettler reports.

Hauling water is women's work in Brazil and often is the cause of spinal injuries.

Another group of eight families came to Hettler also wanting water. "My better judgment told me not to help this group because of poor relationships among them and the lack of a will to cooperate. But I couldn't say no to the poor, hard-working women who wanted water, so we went to work."

Water piped to her house is a "beauty," to quote this woman. Before her village put in the waterline, she had to haul water from a mountain spring.

They were able to complete most of the line, but when the first families got water, they refused to help complete the water line to the other houses. "The main hurdle to the success of the project was selfishness that led to broken relationships, such as one neighbor not helping or talking to another," Hettler notes.

Hettler wrestles with the difficulty of working with the poorest in Brazil. In poorer communities, leadership is often absent. Hettler asks, "If I help them with a project, do I actually help them or do I increase their sense of defeat and hopelessness?

"My only hope is that through the conflict and struggles some sense of community will develop, and that I can model the way of Christ," Hettler adds.

Residence coordinator needed

The **Mennonite Collegiate Institute**—a private residential high school in Gretna, Man.—invites applications for the position of residence coordinator.

The position involves residence program development, counseling and supervision of students after classroom hours. A Christian commitment is expected, and counseling training and/or experience are an asset.

Single adults or married couples may apply.

Please send resume to:
The Principal
Mennonite Collegiate Institute
Box 250
Gretna, MB R0G 0V0.

Mennonite Central Committee
Urgent personnel openings

BOLIVIA: Mennonite Colony worker (couple or single male)
Requirements: German and Low German, interest in working on insert for "Die Mennonitische Post," farm background.

SASKATOON: Assistant to director of service programs
Requirements: Able to coordinate refugee assistance and voluntary service programs, knowledge of Saskatchewan Mennonites.

For more information contact:
Lorna Unger
MCC Canada Personnel Services
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8.

SELFHELP Crafts is sponsoring a tour to the Philippines, Indonesia and Thailand Jan. 5-26, 1986. The three-week tour, which will cost about $2,300 per person, based on departure from the West Coast, will give North Americans an opportunity to visit SELFHELP producers in their native countries. The group will be limited to 15, plus the tour leader. For more details write SELFHELP Crafts Tour, 240 N. Reading Road, Ephrata, PA 17522.

Conference calls for nominations

Newton, Kan. (GCMC)—Suggested nominations are now being sought by the nominating committee of the General Conference for 12 positions. Send names and complete addresses to Vern Preheim, Box 347, Newton, KS 67114, phone (316) 283-5100.

The positions open are as follows: president, vice president, secretary, three on General Board, three on Division of Administration, two on program committee, five on Commission on Education, three on Commission on Home Ministries, three on Commission on Overseas Mission, one on CHM-U.S., five on Mennonite Biblical Seminary and one trustee for Schowalter Foundation.

Elections will be held at the triennial sessions to be held in Saskatoon in July 1986.

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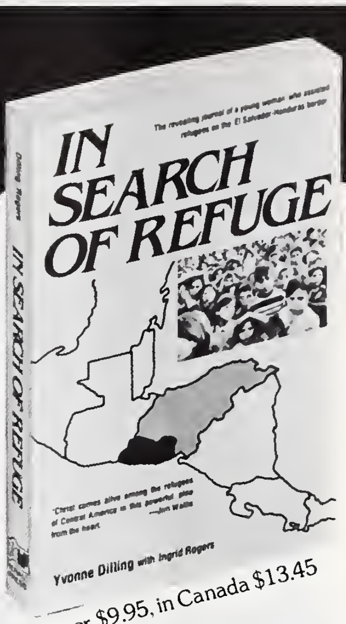

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“This book is about the Salvadoran people, their hopes and fears, their past and present. The refugees are usually the poorest sector of society. . . . To feed, clothe, and shelter these people is not enough. Protecting the refugees from violence becomes a major concern.” —Marie K. Wiens, *Mennonite Weekly Review*

The Christophers selected **In Search of Refuge** as one of four top books of the year. The purpose of the Christopher organization is to “encourage each individual to change the world we live in for the better.” Their motto, based on the Judeo-Christian concept of service to God and all humanity, is: “Better to light one candle than to curse the darkness.”

“Yvonne’s deep compassion for the refugees pervades the book . . . (she) has done more than simply identify with suffering people. She is helping lead the way toward a new North American church, one that begins to see the world through the eyes of the poor—which is to say, through the eyes of God.” —Jim Wallis, *Sojourners*

New Testament Basis of Peacemaking
by Richard McSorley

Many who understand that the New Testament is a pacifist statement think they can find support for war in the Old Testament. Others make militaristic interpretations of gospel texts.

McSorley responds to the arguments drawn from Scripture, from tradition, and from reason that try to interpret the New Testament as supporting war and shows the need for a return to the New Testament basis for peacemaking.

“**New Testament Basis of Peacemaking** is a simple, clear, and sound exegesis of the message of peace and justice found throughout the Gospels and New Testament . . . a basic text for those seeking to join the movement for peace and justice which is sweeping through churches today.”—Jim Wallis, *Sojourners*

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Students from the Many Farms (Ariz.) High School recently sent over $900 to Mennonite Central Committee for its hunger relief work in Ethiopia. "Money is not plentiful here [on the Navajo reservation]," but when the students heard of the famine they decided to help, said Lisa Santucci, reading teacher at the school.

Sixty years of Mennonite life in Essex and Kent counties in Ontario were commemorated June 29-30 at the United Mennonite Educational Institute in Leamington. Nine area Mennonite churches were involved in preparing for the celebration. The theme for the weekend was "Celebrating Christ's Presence," based on Hebrews 13:8. Guest speaker was Frank C. Peters of Waterloo, Ont., former president of Wilfrid Laurier University in Waterloo.

The Brethren-Mennonite Hymnal Council has tabulated a core list of 129 hymns held in common in the 1951 *Brethren Hymnal* and the 1969 *Mennonite Hymnal.* At its June 17-20 meeting in Goshen, Ind., the council also studied the history and theology of the three denominations participating in the creation of a joint Brethren-Mennonite hymnal. The hymnal project is a cooperative effort of the Mennonite Church, the Church of the Brethren and the General Conference. Plans call for a joint hymnal to be published by 1992.

MINISTERS

Jean Hendricks began serving at Lawrence (Kan.) Fellowship in July.

Brenda Martin Hurst is serving as student minister for the summer at Mennonite Church of Normal, Ill.

Marlin and *Betta Kym* will serve in pastoral leadership at First Church, Hutchinson, Kan., effective June 1, 1986.

Lee Lever terminated his position as interim pastor at First Church, Beatrice, Neb., on June 23. In September he will return to Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Reuben Short is serving as interim pastor at Maplewood Church, Fort Wayne, Ind.

Ralph Weber was installed as pastor of Central Heights Church, Durham, Kan., on May 5.

A. Dueck

Regehr

Sudermans

Garber

Regier

J. Zacharias

L. Zacharias

WORKERS

Allan Dueck and *Dave Regehr* were appointed as principal and vice principal for the 1985-86 academic year at Mennonite Collegiate Institute on an interim basis.

Henry W. and *Helen Redekop Dueck*, Charleswood Church, Winnipeg, will leave Aug. 19 for Santa Cruz, Bolivia, for a term of service under COM. They will be teaching at the Evangelical University and conducting leadership training seminars for the Mennonite churches.

Philip Eisenbeis, Salem-Zion Church, Freeman, S.D., began a one-year term with MCC SALT in Santa Cruz, Bolivia, as an agricultural extension worker. His parents are Larry and Annette Eisenbeis of Marion, S.D.

Loren and *Donna Kampen Entz*, missionaries in Burkina Faso under AIMM/COM, returned to Canada for their North America Assignment. They have two children, Zachariah and Mariam.

Anne Garber, First Church, Urbana, Ill., missionary to Burkina Faso under AIMM/COM, returned in June for her NAA. She plans to attend the University of Illinois, Urbana, for further work on her doctorate in linguistics, returning to Africa in the summer of 1986.

Gay Jones is associate professor of education at Bluffton (Ohio) College, effective during the 1985-86 academic year.

Peter Letkemann, music director at Stirling Avenue Church, Kitchener, Ont., and part-time instructor in music at Conrad Grebel College, Waterloo, Ont., was appointed director of the Inter-Mennonite Children's Choir for its 19th season during 1985-86.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., approved these faculty appointments: *Dennis Martin*, Elkhart, will begin a three-year term as instructor in church history. *Eileen K. Saner*, Goshen, Ind., will be the librarian, succeeding Paul Roten. *Erick J. Sawatzky*, Saskatoon, is the field education director.

Ami Regier, Rainbow Boulevard Church, Kansas City, Kan., began a two-year voluntary service term with Mennonite Board of Missions, Elkhart, Ind. She is working as an editor of *Choctaw Community News* in Pearl River, Miss. Ami is a graduate of

A transition week for church leaders is planned at Laurelville Mennonite Church Center Sept. 22-27. Planned especially for pastors, missionaries and service workers who are changing in location or assignment, the weeklong retreat will feature daily times of personal counseling. The transition week comes at the end of a weekend re-entry retreat for people re-entering North American society. Write Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, or phone (412) 423-2056.

RECORD

Bethel College, North Newton, Kan. Her parents are Arlie and Cornelia Regier of Overland Park, Kan.

Robert "Jack" and *Irene Penner Suderman*, Rosthern (Sask.) Church, along with their sons, Bryan, Derek and Andrew, returned to Canada in May for NAA. They have been COM missionaries in Cochabamba, Bolivia, where Jack served as professor of New Testament and theology at the Baptist Theological Seminary. The family will live in Kitchener, Ont., while Jack works on his doctoral study program.

Wilmer Tessman, vice chairman of the Conference of Mennonites in British Columbia, will assume the duties of chairman.

Bernard and *Ruby Thiessen*, missionaries in Kobe, Japan, for 21 years under COM, retired the end of June.

James and *Leanna Zacharias*, Mountainview Church, Vancouver, left on July 22 for a one-year term as Overseas Mission Volunteers in Botswana under COM/AIMM. James, a medical doctor, will work at the Debora Relief Memorial Hospital in Mochudi. They have two children, Tiffany and Joshua. His parents are Henry and Helen Zacharias, and hers are John and Nellie Derksen, all of Clearbrook, B.C.

Youth minister needed

First Mennonite Church, Berne, Ind., has an opening on its pastoral staff. The position is available Jan. 1, 1986.

For more information write or call:
Gordon Sprunger
c/o First Mennonite Church
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Berne, IN 46711
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Commission on Education

Look at liberation theology more fairly

Will Braun

It was disheartening to read Brian Epp's thoughts on liberation theology (July 9 issue, p. 353). He raises a worthy topic but offers an unworthy treatment of it. Without begrudging him his opinion, I wish he would have given his readers, especially those unfamiliar with the literature he addresses, a chance to determine their own opinion by giving them a more accurate description of the liberationist perspective. As it is, Epp's article contains enough reporting errors and misleading generalizations to result in an unappealing caricature of a perspective that deserves to be taken seriously. A few examples:

1. Epp says liberation theology is a "Third World rebellion against traditional 'North Atlantic' theologies." The liberationist perspective is alive and well also in "North Atlantic" countries. And it is incorrect to give the impression we are dealing with an effort that is merely reactionary. The liberationists' attempt is more noble and constructive. It is an attempt to recover some dimensions of biblical faith that have been long neglected by European and North American theologians who are working from a neo-orthodox or existentialist base. It would have been helpful if Epp had clarified for us the reasons for the liberationists' disquiet with "North Atlantic theologies."

2. Epp's accusation that the theologians of liberation have replaced the scriptural text with a situational "text" (despite what he says to the contrary about the "paradigm" of the Exodus a few paragraphs earlier) is only partially correct. We need to appraise the liberationists' interpretation of the biblical texts with greater care and understanding. It would not hurt to listen to their argument that the situation of the interpreter influences the way the text is understood. A poor Salvadoran campesino might hear a different message in the Bible than a well-to-do Torontonian. To determine who hears correctly is an important problem of interpretation to which liberation theology proposes an answer that needs to be heard.

3. Epp strongly implies that theologians of liberation are thinly disguised Marxists whose status as Christian needs to be qualified by quotation marks. Does the use of Marxian categories of analysis make one a Marxist? Can I not use a hoe to weed my garden without being thought of as a farmer? The writer has confused method with ideological orientation. Many liberationists see themselves in critical discussion with Marx; they often fundamentally disagree with him. For example, Marx was concerned to mobilize the working-class people; he had little patience with the dregs of society ("Lumpen," he called them). Liberationists, on the contrary, insist we must understand how our theology affects exactly the Lumpen—the poor and oppressed.

4. The accusation that liberation theologians advocate the use of violence in the cause of justice is not entirely wrong, but Epp neglects to mention that this is a topic on which liberationists are far from agreed. Again, the writer seems more anxious to discredit liberation theology than to understand and reflect on it.

How does theology relate to these Latin American poor?

A final word on Epp's language and tone. Calling the influences of liberation theology "sinister" and liberationist discourse "vehement," and raising the "danger" flag six times in a few short paragraphs strikes me as a fearful and fear-arousing effort to strike down a bogey man that does not exist. To my mind this approach is a poor alternative to careful reading and charitable critique. Liberation theology deserves a kinder hearing.

Will Braun, 35 Charles St. W., Apt. 1017, Toronto, ON M4Y 1R6, is a graduate student in theology at the University of Toronto.

LETTERS

Joy to see power of God

I think the two articles (one by Donna T. Blackburn and one by John Bender on Nelson Litwiller) in the May 28 issue were excellent. It is always a joy for me to read of the power of God touching someone's life. God works in mysterious ways his wonders to perform. *Alfred E. Sauer, Box 38, Moundridge, KS 67107*

June 14

Part-time Christian?

I enjoy reading *The Mennonite*. The articles help me in my Christian life. I have been a Christian for some years, but I have never felt that I was a part-time Christian because I did not have as much education as some people have. I do the best I can.

The May 28 issue, page B-4, told of Ted and Gayle Koontz receiving their degrees together. Now that Gayle has received her degree I hope she can be a full-time Christian. I quote, "During their third year in Boston, Gayle also enrolled as a full-time student at the divinity school because, 'If I was going to be a Christian, I didn't want to be a part-time Christian.' "

Do we as Christ's followers label people who have less education? *Esther Lindteigen, 217 North Lincoln, Hillsboro, KS 67063*

June 16

What about waste?

"What do you do with the rest? Throw it away?" A young woman at the supermarket counter was wrapping a pineapple which, with one twist of her slim wrist, she had peeled and cored in a new machine beside the counter. She responded with a nod of her head and I found myself muttering, "And people starve in other parts of the world because we live like this."

What can we do about all the waste our American lifestyle produces? Everywhere around us are the signs of our profligate living, our extravagances, our desire for the juiciest, the most varied, for ease and convenience.

Gordon Houser, editorializing in *The Mennonite* (June 25 issue), reminds us how "our convenient lifestyles are largely supported by the violent poverty" of people in Third World countries. A TV documentary, *Hungry for Profit*, offers more than a half dozen illustrations of how the agribusiness of large American and European firms provides for this lifestyle with its parallel effect of the largest mass migration of landless poor to urban shantytowns in world history. The documentary portrays the results of this modern form of food production: idle, malnourished people and idle, often depleted and denuded, land; grossly disproportionate investment policies, often at the expense of human beings; soybeans, peanuts, beef, chickens produced for American and European markets by natives too poor to buy food for their own families. In short, the few are fed better at the expense of the many.

Foundation Series for Adults has texts that challenge us again and again in light of our Anabaptist heritage to take seriously the world in which we live. On page after page the Bicksler-Brubaker text, *Called to Stewardship*, invites us to see the link between faith and practice; that to grasp the meaning of stewardship we must first take a hard look at discipleship. What does it mean today to be a disciple of Jesus in terms of my lifestyle? How far does this require me to apply in simple, possibly unpopular, ways the non-conformity of our Anabaptist forebears for whom unease and even conflict within their culture was the way of discipleship? Where can I as an individual begin so it will make a difference? *Erna J. Fast, 321 N. Maple, Hutchinson, KS 67501*

June 25

Let's do our part

When I read my name in LaVonne Platt's article, "Should Christians Influence Farm Policy?" (June 11 issue), it almost came as a shock. How well I remember the experience. I was really scared. Clifford Hope of Kansas was chairman of the House Committee on Agriculture. He was a statesman and received me kindly.

Following my testimony, Rep. Pace of Georgia slipped a piece of paper to me on which he had written, "On a patch of earth. Far more than it's worth. Our good friend Stauffer toils. He plows the fields. And gets good yields. On Sunday he is saving souls."

I have been at it ever since. I have on my desk two letters from Sen. Glenn, one from Sen. Metzenbaum and one from Rep. Applegate. I write them frequently. I know my representative personally and call his office.

My experience has been that our Washington folk are eager to hear from us. The pressure from selfish interests is tremendous. I'll never forget chairman Hope's response following my testimony: "It is a rare occasion that we have someone speak to us in the interests of the whole country."

Several months ago I attended the peace seminar with Delton Franz. I stayed an extra day to do some farm and conservation lobbying. I had a good hour with my representative. By previous appointment I met with the aids working in these fields in the offices of Sen. Glenn and the chairmen of both House and Senate agriculture committees.

I also frequently write letters to editors. I am certain that if more and more people would do this, we could make a difference. *William H. Stauffer, Stone Creek, OH 43840*

July 2

Something to think about

Frequently someone who is opposed to withholding taxes for the military or to young men who refuse registering for the draft quotes Romans 12, where Paul says that we shall obey the government. My answer to that has always been the words from Peter that we shall obey God rather than men. Of course Peter was there referring to the Jewish authorities rather than to the Roman government.

But today something else occurred to me which I had not thought of.

While I am sure that the early Christians agreed with Paul, we know that many of them refused to obey the government's command to worship the emperor. It would have been necessary only to throw a few grains of incense on the altar, but they preferred to let themselves be torn apart by lions rather than to disobey God when he says that we shall worship him only. Paul himself, according to tradition, was beheaded by the Roman government. This would hardly have happened if he had obeyed the Roman government.

Thus, people are certainly justified in withholding taxes for defense or young men refusing to register for the draft. I just thought that there might be some others who had failed to make the connection and that this might throw some light on the whole question. *Marie J. Janzen, 217 Muse #104, Newton, KS 67114*

July 18

Ministering to young adults

James L. Dunn

Summer months are a good time to consider starting a young adult group in your community. Many college students return home for summer work. Recent high school graduates might be looking for a new group. August is a time often used to prepare for new church programs.

Any new venture begins with a core group. These are the ones most interested in young adult ministry. Begin by compiling a list of young adults from the church rolls.

Then make personal contact with as many young adults as you can. Through such visits you become acquainted with other young adults. Note each person's interest, church involvement, feelings about the church and how he or she finds spiritual support.

From these first visits you'll find some folks deeply interested. Ask them to help. Put together a meeting for these people (six to 10 is ideal) to talk about forming a young adult group and what you learned during your visits. Let each person share what he or she wants from a young adult group. Plan an initial event.

The first meeting is a get-acquainted time. Provide some structure to be sure that people mix, using some icebreaker games. The opening meeting should allow for fun.

Share the plans of the core group and ask for ideas from others. Be sure to share your vision. People are often not clear about what they want from a young adult group. It should be made clear that this ministry to young adults needs many young adult leaders. Keep the plans of the core group flexible so others know that their input is important.

The Christian nature of the group should be acknowledged from the beginning. A young adult ministry needs to be a place where people can explore and grow in Christian faith. Set a tone that allows for diverse attitudes and faith commitments.

People should leave the first meeting with some excitement for young adult ministry. They should also be clear about when the next event will be held.

As a planning group, seriously consider the hopes of the members. Begin by spelling out the purpose of the group. Why is it in existence? Set goals. Then ask, what can the group do to realize its purposes?

Many young adults are waiting to be included. But it takes sincere affirmation to help them feel comfortable in a group. Work carefully and plan creatively.

Develop programs that meet a variety of needs and interests. Some opportunities for fellowship and socializing are necessary. Some programs should allow for study and exploration of faith. Your group might develop a schedule of meetings every other week. One series of meetings might be for fun—ice cream social, games, volleyball.

Another series might be educational—Bible study or a discussion: death and dying, a Christian's responsibility in our world or living the Jesus-ethic in our society. A third series might be for service.

And don't forget worship—to celebrate community and help focus the group's purpose. Worship should be informal and allow time for sharing and singing.

The best way to develop a strong community of young adults is to get the group away together. Arrange for a weekend at a retreat center. Planning should be shared by the group. This trains people for a ministry to each other.

Young adults need the church as much as the congregation needs young adults. Regular church bulletin announcements and brief reports at times during the congregation's worship hour help the broader church keep in touch with your young adult group.

Opportunities for in-depth sharing from your young adult group should also be planned. Share not only the faith and growth of the group but also some of the doubts and struggles. Ask for your church's prayer and support as your group continues to encourage faith and the Christian way among the community's young adults.

James L. Dunn is the secretary for young adult and church school education for the GC Commission on Education, Box 347, Newton, KS 67114. His article is reprinted by permission from Builder, *June 1984, pp. 23-25.*

Global youth challenge

A recent United Nations report on youth spotlighted an area of challenge for Christian leaders, according to Leighton Ford, chairman of the Lausanne Committee for World Evangelization (LCWE).

The report, prepared for the 1985 International Youth Year, states that there are 922 million young people between 15 and 24. Four out of five of them, it reports, are to be found in underdeveloped countries.

"That youth population, which represents nearly one-fifth of the people on earth, must be reached with the gospel of Jesus Christ," contended Ford, who is also vice president of the Billy Graham Evangelistic Association. "The need for action is even more evident when one realizes that most decisions for Christ are made in the early years of life."

The report suggested that young people today are both the catalysts and casualties of social change. "On the one hand, they are active agents of the process of social change; on the other hand, they often suffer as a result of it," stated the study.

"Christian leaders have also become keenly conscious of the challenge and the potential in the exploding multitude of young people in all regions of the world," said Ford.

"Not only must the church devise strategies to evangelize those young people," he added, "but it must seek out from among its own young people those who have evident gifts of leadership."

The LCWE is encouraging the emergence and development of younger leadership within Christian ranks and, according to Ford, is sponsoring a series of regional conferences for younger leaders. Ramez Atallah of Egypt is chairman of the LCWE Younger Leaders Committee. Brian Stiller, executive secretary of the Evangelical Fellowship of Canada, is coordinator for the conferences, which will mobilize hundreds of younger Christian leaders around the world.

"Young people—especially students—have played a crucial role in world evangelization in the past," Ford maintained. He cited the Student Volunteer Movement which during the late 19th and early 20th centuries launched thousands of college students on a crusade whose watchword was "evangelization of the world in this generation."

In addition to the 922 million young people between the ages of 15 and 24 cited in the United Nations report, Ford pointed out that another 35 percent of the world's population is under 15 years of age. In underdeveloped regions that ratio is 39 percent.

"Today we live and minister in a world in which nearly 60 percent of the population is 24 years of age or younger," said the Canadian-born evangelist. "The paramount challenges facing the church in this International Youth Year are those of evangelizing hundreds of millions among that number who do not know Jesus Christ as Savior and Lord and mobilizing the gifted young people from our own ranks who will be in the forefront of God's initiatives in the closing decades of this century."

Reprinted from the World Evangelization News, *March 7, 1985*

How to win today's urban "break" gymnastics-oriented young people to sincere Christian discipleship is a great challenge.

books

On Vietnam and mission

From Saigon to Shalom *by James Metzler, (Herald Press, 1985, 141 pages)*

Reviewed by Gene Stoltzfus, 1821 W. Cullerton, Chicago, IL 60608

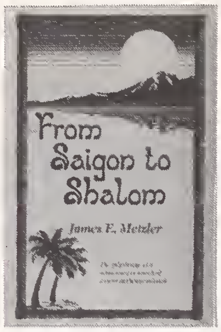
For many of us the experience of Vietnam hangs like a shadow over our lives, an experience crying out to be made meaningful in a world that is moving on. The "eerie silence" that Metzler describes at the outset of the January 1968 Tet offensive was true for all of us at some time during our sojourn in that land. We went there to serve and ended up needing to rebuild the foundations of our lives.

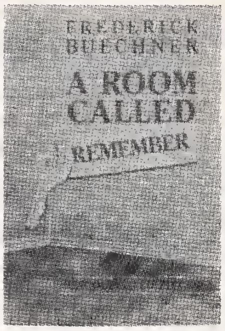
For Metzler the legacy of Vietnam has meant a thoroughgoing search for a new definition of biblical mission. As a missionary with the Eastern Mennonite Board of Missions for many years there, he had longed for an integrated center for his ministry, a center that would be faithful to the power of the word that comes without the benefit of the power of a gun. But all about him he was caught in a web of seemingly endless identification with powerful symbols of truth based on guns.

The touch of passion, even anger, in Metzler's writing gives it a sound of authenticity. Have missions in general and Mennonites in particular learned anything from the whole experience? Why, after all those mission groups and voluntary agencies were so concerned up to 1975, were they so ready to retreat after 1975—to run from the people they were so committed to serve?

Some of the things suggested in *From Saigon to Shalom* by Metzler might have gotten him thrown out of Vietnam as a missionary, perhaps even fired by his board. The author doffs his hat to the principle of "shalom's holy disturbance," but he doesn't spell out what that might have looked like then in Vietnam.

For some mission-oriented people the vision of shalom missioning will be a new idea of what mission really is. Is it possible to have a new stance on life, a new "glue that held people together"? Shalom missioning moves beyond the simplistic divisions of word and deed to a new outlook that makes all things new and holds the possibility of peace with justice.





The path to understanding and final integration of that perplexing Vietnam experience has led to many healthy and unhealthy responses. We can be grateful that Metzler chose as his path of response the crafting of a theology of mission that takes as its starting point the biblical vision of shalom.

This is a book that missioners and service workers can proudly share with their colleagues in many overseas and domestic settings. It needs to be read by all kinds of mission supporters and missionaries who might like to reduce the mission endeavor to a series of functions, words and right beliefs. For mission is the stuff of life itself, and if the vision of shalom is to live in this time, the entire sending, sent and receiving community is accountable to the vision.

The book is really an introduction to the shalom mission placed in the backdrop of Vietnam. Real theology is largely written in the field and at the grass roots in response to specific questions. In part, that is what makes this book so good.

But a prescription for mission in the post-Vietnam War period that will avoid all the mistakes and apply all the lessons will not be found here. The book is short on dos and don'ts because the vision of shalom doesn't lend itself easily to straight-jacket theologizing.

Pieces to remember

A Room Called Remember *by Frederick Buechner (Harper & Row, 1984, 190 pages)*

Reviewed by Gordon Houser, assistant editor

Frederick Buechner represents that rare find, a preacher and novelist who is adept—no, excellent—in both endeavors. With this book he has written 10 non-fiction books and 10 novels.

A Room Called Remember (the title of one of the "fugitive pieces" collected here) is not his best work, yet it probably presents some of the better sermons you'll ever hear (or read). Buechner combines the enticing powers of a storyteller with a pastoral concern for people where they are (rather than where they should be), as well as a theological acumen. Perhaps his greatest gift (and his keenest ministry) is presenting biblical truth in lively, humorous, passionate ways that communicate sharply to people who live in the midst of a language and culture 20 centuries or more removed from the time the Scriptures were written. This quality may be shocking to some and refreshing to others: "Noah is a drinking man . . . Abraham is a little too Mesopotamian with all those wives and whiskers. . ." (p. 84).

The pieces are uneven. Some, like the title piece and "All's Lost—All's Found," are excellent, while others are merely good. But each piece has insights to be savored and is written with a grace—an aroma—that marks all of his writing.

Buechner's style can become tedious, overlong, and for this I partly fault the editors. He overqualifies his statements with "I think," "somehow," "at least," "maybe." And in bringing certain scriptural texts to bear on people's lives today, he tends to become individualistic and can stretch things a bit.

Nevertheless, many treasures stand out. For example, this comment on the supreme commandment: "The final secret, I think, is this: that the words 'You shall love the Lord your God' become in the end less a command than a promise" (p. 45). Or in explaining how his mind has changed about God, this excerpt from his great novel *Godric* (which was nominated for a Pulitzer Prize): "What's lost is nothing to what's found, and all the death that ever was, set next to life, would scarcely fill a cup" (p. 189).

Ministers will find a good model here, and anyone will find a nourishing, encouraging book.

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MEDITATION

The cross is the watershed

The cross stands at the watershed of time. All people—believers and unbelievers—acknowledge this every time they look at a calendar or write the date. Time has been forever divided into B.C. and A.D.

Throughout the ages there have been those who were sensitive to God's presence, but always there was that groping, fumbling effort to know with certainty. In their minds and spirits they grasped as for a lost memory. Or a flash of intuition gave a glimpse of what was yet to be. Among the ancient Hebrew people there were those who saw with greatest clarity the pattern of God's world. So clear was Isaiah's vision that he could write in the past tense as though what was to be had already been. "He was oppressed and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter and like a sheep that before its shearers is dumb so he opened not his mouth" or, "He was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole."

From our vantage point in time we wonder and ask how the Jews could not recognize the Christ. We could say that they were looking for a different kind of Christ. But this can be misleading since it seems to imply that there can be more than one kind of Christ.

There is that sector of Christendom that would have us believe that in some kind of strange time warp the Jews were wrong only in the timing. They would have us believe that what the Jews expected in the first coming will take place in the second coming.

We need to be careful at this point lest we make the same mistake those early Jews made. Should Christ stand beside us this very day, we too might not recognize him. Let us not let the wisdom of Isaiah escape us. The past is present and the present is future. How can one avoid the lesson of Scripture? There is only one *kind* of Christ. There is only one Christ. The way of Christ is the cross, and the way of the cross is Christ.

Robert O. Epp

Incarnate compassion

Nathan just was old enough to walk
 Not quite old enough to talk
  Standing dwarfed beside his dad

His dad and I stood talking
 at the top of the stairs
A little baby started crying
 in the lobby 20 steps below
But we talked on

Nathan's face turned sad
 Standing silent feeling others' pain
  Shiny tears streamed down his cheeks

Grown men don't cry when others hurt
Lord bless that little boy
And cry for us.

James R. Klassen

CONTENTS

The radical student movement of the 1960s and 1970s has disappeared from our campuses. Students seem to be adopting a conservative, consumer approach to education. Get as much education as you need to get a job with as much pay as possible.

Some Christian leaders—both older and younger—feel good about the current student attitudes. They feel many Christian students are more conservative because they are taking their faith more seriously. Others are alarmed that students are simply following the defensive and protective attitudes of other adults.

Where is it with you? How are you choosing your future education and relationships?

It's back-to-school time, and most of us are faced with choices. We pray that this issue will help all of us as we start a fresh school and church year.

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EDITORIAL

Grow as you go

Twenty years ago my family ascended one of the Rocky Mountains in a cable car. When the car began to sway, I suddenly felt the butterflies flying all kinds of kamikaze missions within me. I soon found the lowest seating place in the car and buried my head in a newspaper. I barely made it without my insides turning outside. Our children thought it a big joke, and they occasionally remind me of it.

Just over a month ago, Marge and I were vacationing in those same beautiful Rocky Mountains. We rode Canada's "longest cable route" up into the snow. This time I stood by an open window, looked up *and* down, and enjoyed the fantastic scenes of God's creation. My wife was surprised at me.

Open heights still scare me. I prefer to feel a solid foundation and closed surroundings in the sky.

But I am learning. I know that cable cars are safe and the problem is me. As I learn to cope more with my inner fears, I feel free to ride open cable cars.

There is a principle of spiritual life and growth also at work within us. We cannot and dare not try to settle for spiritual plateaus. None of us will go without some times of status quo. But we cannot stay there.

Plateaus and status quo spiritual times are easy to understand. Even the apostle Peter, upon that great experience on the Mount of Transfiguration (Matthew 17), did not want things to change. We have all had such times.

But just as this desire was denied to Peter, so it is withheld from us. We either ebb or flow, proceed or retreat—shrink or grow.

All Christians are called to grow as we go. This is not to be a burden or an obligation. It is to be a freeing, releasing, life-filling growth (John 10:10). Growth puts us into closer proximity with Jesus.

Revelation 2-3 tells us about seven churches—their assets and liabilities. One of the repeated reminders is, "He who has an ear, . . . hear . . . the Spirit" (2:7, 11, 17, 29; 3:6, 13, 22). God has given us our senses for a purpose. Learn and grow as you go.

At this time of the year, this challenge speaks in a special way to all educators. Soon you will again face the students. Make the school year a growing year. Show that you too are a learner, that things will not be Xerox reruns of last year. Your life has come closer to Jesus—the Master Teacher. Be freer and add more to the lives of students. They deserve that you will actually help them grow.

Children, youth, young adults and others, this word is also to you. Do you feel caught in a rut? Has school been boring to you? Nothing needs to be the same thing all over again and all over again. The growth can begin with you. Your life can make a difference to school, whether college, work, Sunday school, job apprenticeship or elementary grades.

There is a special symbol in Revelation 3:20 that has often helped me. The Spirit of Jesus tells us he is standing at the door and knocking. *Anyone* (that's inclusive language) who hears and opens is assured of personal fellowship.

Painters have often depicted this to mean Jesus at the door. Jesus stands at the door of your homes, at the college classroom door, at the kindergarten door, at the door of your high school, at the door where you go to work, at your heart, soul and mind door of decision. Jesus is ready to meet you anew in person. He is knocking.

Can you imagine greater excitement than to meet Jesus personally? Such times are unforgettable. They change us.

Whether it's fear of open heights, decisions to go to Bible school, the choice of intimacy—here is another opportunity to grow.

Jesus stands at the door. Hear the knocking and accept the fellowship. Learn what the Spirit wants to say to you. Grow as you go. *Bernie Wiebe*

THE MENNONITE centennial

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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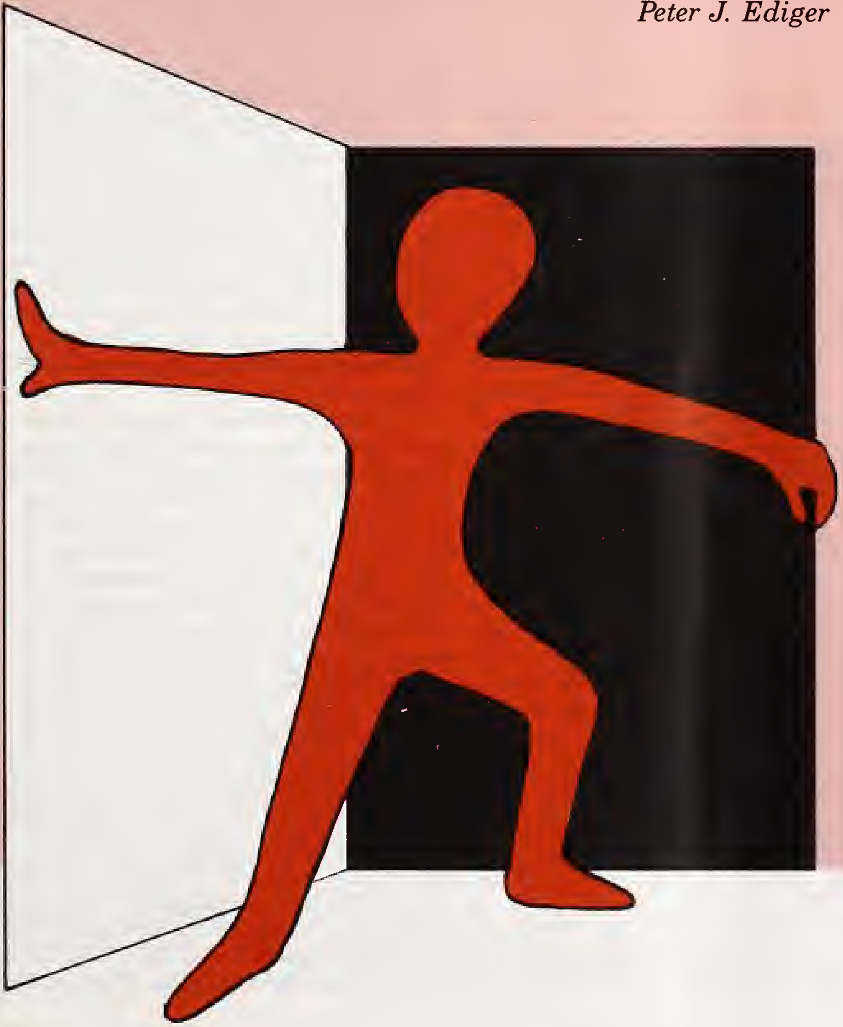
I am a fundamentalist

(coming out of the closet)

Peter J. Ediger



"Behold, I set before you this day a blessing and a curse: the blessing, if you obey the commandments of the Lord . . . the curse, if you turn aside to go after other gods. . ." (Deuteronomy 11:26-28).

"God is love; whoever abides in love abides in God. . . . Whoever loves is born of God and knows God" (1 John 4:7,16).

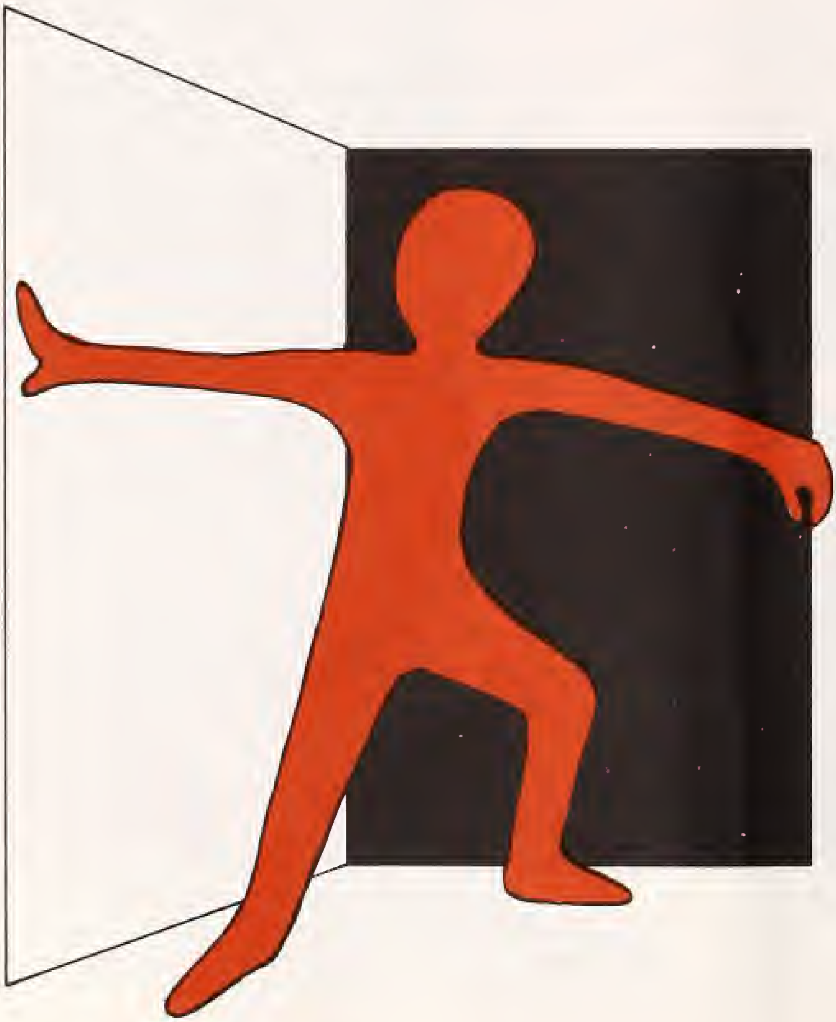
Recently in one of our weekly meetings, I shared with my brother/sister Mennonite pastors of the Denver area some pain I felt being "put in a box." I sense people carry certain stereotypes of me. Frequently I hear labels such as "social activist" or "political protestor" or "liberal" or whatever. I suggested that when people really know me they know a pastor and an evangelist and that someday I would come out of the closet as a fundamentalist. Later, pastors Walt Friesen and Patricia Shelly called me and asked me to preach on "Coming Out of the Closet: Why I Am a Fundamentalist." So the Holy Spirit called my bluff and said, "Get out of the closet or quit crying."

In his poem "A Vision of Hell" Gail White says,

> "I saw the damned pacing up and down in small narrow boxes,
> but the boxes had only three sides.
> 'You're free!' I cried, 'Don't you know it?'
> But they said, 'Go away, you damned radical,'
> and continued counting their footsteps."

"We are often afraid and keep on walking the three sides of our boxes. Then by the grace of God comes one who . . . walks out of that closet."

What is fundamental? Now there is some fundamental theology. Nothing is more fundamental than the hell of walking the three sides of our narrow boxes. And nothing is more fundamental than the radical grace of God, leaping from the Scriptures, shouting to the ancient Hebrews—a people coming out of the closet of slavery—and shouting to us all: "You're free! Don't you know it? You're free! It's your choice! Behold, I set before you this day a blessing and a curse; the blessing—if you obey the commandment of the Lord; the curse—if you turn aside to go after other gods. Choose your God! You're free!"



That fundamental choice is still ours today. Like people long ago, we both embrace and resist that freedom. We long for the freedom of the grace of God and we resist it. We are often afraid and keep on walking the three sides of our boxes.

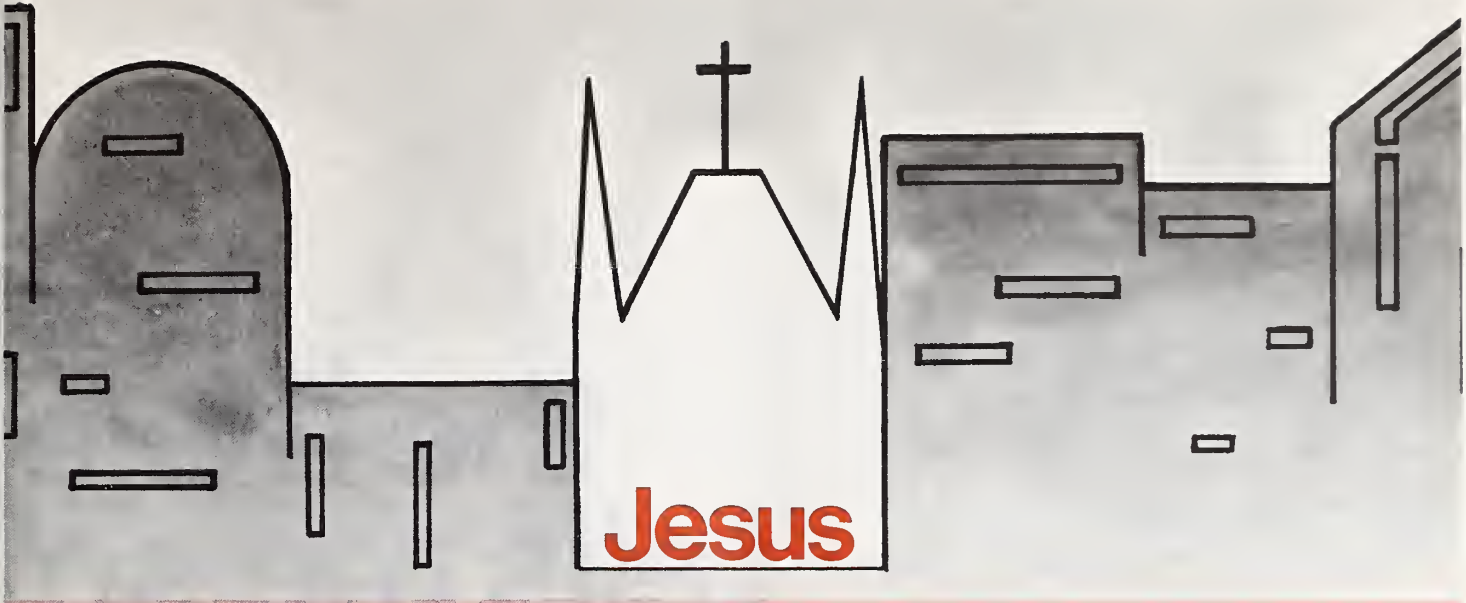
Then by the grace of God comes one who follows that freedom, one who walks out of that closet. Along comes one who knows that God is love. Along comes one who knows there is no fear in love. Perfect love casts out fear. Along comes Jesus with the good news: "You are free! Don't you know it? You are loved! Don't you know it? You are radically loved!"

Is there anything more fundamental than that? Is there anyone for whom that is not the fundamental question? The fundamentalism calling us all is the fundamentalism of Deuteronomy: "I am the Lord your God. . . . You shall have no other gods before me. . . ."

The fundamentalism calling us all is the fundamentalism of Jesus, the Word become flesh, that Word of which John bears witness: "God is love. Those who know love know God." That is the one fundamental truth: God is love. That is the one important fundamental of faith.

Fundamentalism. There is a more modern movement called Fundamentalism. Emerging early in this century as a reaction against secularism and liberalism, it had its origins in the publication of a series of volumes, "The Fundamentals: A Testimony of the Truth." Five tenets were argued in this series: (1) the inerrancy of the Bible, (2) the deity of Jesus, (3) the virgin birth, (4) the sinfulness of humanity and the efficacy of the atonement, (5) the resurrection.

What shall we say of modern Fundamentalism? On the positive side, modern Fundamentalism raises important questions. Modern Fundamentalism knows that there is a battle for truth, that idolatry is an ongoing temptation. On the negative side, modern Fundamentalism tends to fall into its own idolatries, worshiping the Bible more



Jesus came to Bethany

Fern Pankratz Ruth

Welcome, Lord! Our home is honored
To receive you and your men.
Come and rest here from your travel.
Mary! Warm those cakes again!

Help me get some towels and basins!
Master, here's the finest chair.
Mary! I smell cakes a-burning!
Why are you just sitting there?

Please excuse my interruption;
She's your ardent fan, I see.
Mary! Come back to the kitchen!
Master, make her be like me!

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than the God of the Bible, spending more energy arguing the mechanics of revelation and less living out the content of the revelation.

I am a fundamentalist. So why am I a fundamentalist? Let me turn the question around. Why do I go for prayer to the gates of the Rocky Flats nuclear weapons plant every Sunday afternoon? Why do I resist paying war taxes? Why do I support sanctuary for Central American refugees? Because I am a fundamentalist. Because I believe in the one fundamental truth: God is love. Because I believe in the one who is the way, the truth, the life: Jesus Christ.

Because I believe in the five fundamentals:

1. *The inerrancy of Scriptures.* While it has human limitations, the Bible's inerrant thrust calls me to Rocky Flats for prayer and witness to confront the idolatries of modern mythologies. It is the Bible's inerrant revelation of the God of love and justice which compels non-violent resistance to militarism and oppression.

2. *The deity of Jesus.* I join with others in resisting war taxes and giving refuge to undocumented "aliens" because I believe Jesus is Lord. Jesus is the full revelation of God. There are many modern "isms" claiming our allegiance, but only the God revealed in Christ is worthy of our full loyalty. It is my faith in the deity of Jesus which calls me into civil disobedience when there is conflict between the teachings of Jesus and human laws.

3. *The virgin birth.* I understand the virgin birth as a witness to the humanity of Jesus. He was born of a woman, as we all were. In the birth of Jesus, God identifies with all of the human family in its joys and pains, its agonies and ecstasies. The virgin birth is a call for people of faith to identify with all the sufferings as well as celebrations of humanity.

4. *The sinfulness of humanity and the efficacy of the atonement.* People with awareness of what is happening in our world and in our selves need little convincing of the reality of human sinfulness. The Holocaust, Hiroshima, Vietnam and Central America's agonies and North American and Russian military madness are among the more public signs. Our world drinks from poisonous wells in the quest for its salvation. Prevailing voices call for salvation through militarism and massive weapons systems. I believe there is salvation only in the non-violent way of Christ. It is indeed only the blood of Christ which saves. It is giving up life rather than killing which saves. Ironically, it is this Fundamentalism which frees me to embrace my brother Sawada, a Buddhist monk, when we pray together at Rocky Flats. It is this fundamental faith in the non-violent atonement of the cross of Jesus Christ which frees me to celebrate the power of life over death as grasped and lived out by Gandhi, who followed Jesus more fundamentally than most Christians.

5. *The resurrection.* I believe in the resurrection power of God expressed in the Christ who is alive in his body, the church, and who comes alive whenever/wherever people of faith open their lives to God's Spirit. The resurrected Christ is a quiet, explosive presence calling us all into God's New Creation, calling us all into living resistance in the face of sin and death.

So, cautiously and often slowly, with both excitement and hesitation, I walk through the open door of the closet of stereotypes and fears and mythologies into the radical freedom of the grace of God. It is the grace of God drawing me out of my closet and into God's world. By the grace of God, I am rooted in the fundamentalism of the Scriptures and in the fundamentalism of the gospel of our Lord Jesus Christ. By the grace of God I hear those beautiful words, "You're free! Don't you know it?" •

'For the Bible tells me so'

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Robert K. Johnson

Karl Barth, the sophisticated and learned Swiss theologian, was once asked to state the most important thing he had discovered in long years of reading, reflecting and writing about Christianity. Barth paused, then said, "Jesus loves me this I know, for the Bible tells me so." In a children's hymn Barth found the central affirmation of the Christian faith. A Christian has a personal faith in a real Jesus Christ. And this faith is rooted in the Bible.

Because the Bible is the sourcebook for Christian faith, both its authority and rightful use are ongoing, central issues. I don't know any Christian, for example, who argues a position totally irreconcilable with Scripture. It's hard to imagine a Christian saying, "This is Christian for it's unbiblical."

The Bible is always included as one source of Christian authority, but many do not consider it the sole authority. They see it as only one alongside others. Ask yourself the question, "If it could be shown the Bible really says a certain thing, would you without hesitation accept that as the gospel truth?"

Christians have often wanted to redefine biblical authority in a more limited sense. They believe some things in the Bible are just wrong. For example, Stephen Davis in his book *The Debate About the Bible* questions God's command to the Israelites to kill every man, woman and child as Joshua states. Davis concludes, "I speak for no one but myself, but I believe that killing innocent people is morally wrong." Thinks Davis, surely "the biblical writers have confused patriotic sentiment with God's will, an error that is common in much of history." If God says, "Thou shalt not kill," how can God then say, "Kill"? Such a question is not easily answered. Perhaps some of you thoughtful and intelligent Christians feel you must use a wider knowledge of God to pick and choose what is correct in Scripture. But must you?

A second example comes from the pen of C. S. Lewis. Perhaps he has fed your soul as he has fed mine. Lewis, in his book *Reflections on the Psalms*, discusses the imprecatory psalms (those filled with vengeance and hatred). Look at "God, do something evil to our enemies" (cf. Psalm 137). Lewis expresses belief that the hatred evidenced in these psalms is wrong and should not be defended. It is better, he says, to say at such points that the psalmists were sinners like the rest of us, even as they wrote Scripture.

Are such reservations concerning the Bible correct? Must we differentiate between God's word and biblical human words? Must we, even while revering Scripture, reject some of its statements as culturally conditioned and thus in error?

A helpful key is provided by Jesus himself. In a dialogue with the Pharisees, summarized in Mark 10, Jesus gives a clear and fitting model for our use of Scripture. The Pharisees quiz Jesus concerning marriage and divorce, saying that if God said marriage was forever, how could he say through Moses that divorce was permissible? Must Jesus not reject a part of Scripture as dated and thus wrong? The Pharisees hoped to trap Jesus into a blunt pronouncement refuting, or at least contradicting, the Law of Moses.

It was clear the Pharisees' question was not about divorce at all. Rather they were asking if Jesus would affirm all of the Old Testament as Scripture—the Word of God. Would Jesus redefine the law, giving a man the right to divorce his wife? Rabbi Shammai had suggested this, saying that Moses' law related only to adultery and was not meant as a general license for divorce. Or would Jesus side with Rabbi Hillel and ignore the Genesis texts, believing a man could divorce his wife (but not vice versa) on such trivial grounds as letting her husband's food burn?

Jesus first asked the Pharisees what Moses had commanded—that is, he asked them to read the text carefully. *Here is a good rule.* Many problems come from not reading the biblical text closely. Too often we accept a sloppy generalization about its meaning. Jesus focused the Pharisees on the text itself, not on the conflicting tradition about divorce. "What is the text saying?"

The Pharisees responded by quoting Deuteronomy 24, saying divorce was permitted by Moses. Which text would Jesus choose? Unwilling to accept the question as asked, Jesus instead reflected on Moses' law, saying, "For your hardness of heart, he wrote this

The unused portions

Doris L. Cooper

To stretch our minds,
use every inch of our brains,
will neither frighten
nor weary us;
will simply open wide
never-before-used doors.

There'll be no thought of tension;
enjoyment will run riot.
Then if we stretch our hearts
we could become
as those little children who
may enter the kingdom of heaven.

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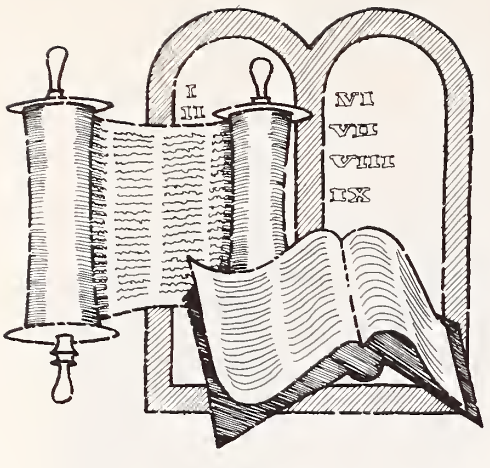


There are many excellent commentaries and other books that can help us in interpreting the Bible. But there is no good alternative for becoming familiar with the Bible itself. Read it again and again. A childlike trust is the beginning toward profound understanding.

commandment." He was not tricked into saying Moses was wrong. However, he made the important qualification that Moses was stating God's will because of the hardness of the Israelites' hearts—the situation in Moses' day.

Here is a second rule of biblical interpretation. A text must be understood in its context. Its truth is culturally directed. In Israelite culture, divorce was tragic but necessary, given who we as men and women were. (This interpretive principle—contextualization—would have helped C. S. Lewis understand Psalm 137.)

Jesus then cited Genesis as a more fundamental text on marriage and divorce: "From the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." To emphasize his point, Jesus added, "So they are no longer two, but one. What therefore God has joined together, let no one put asunder."

Jesus let Scripture interpret Scripture. *Here is the third principle.* While not saying Moses was wrong and while also affirming Deuteronomy as God's Word, Jesus hastened to add that such a law did not express the true intention of God's original ordinance for lifelong, responsible partnership. (Davis seems to have overlooked this principle of interpretation in his reading of Joshua.)

One could easily get off the track at this point and comment on a Christian understanding of divorce. This problem is a central concern for our society and for the church. But such a discussion would miss the primary focus of the text, of which divorce is but an illustration. Mark's narrative is not about the dissolution of marriage but the integrity of Scripture, particularly those unpleasant and at times seemingly mistaken parts. Jesus' answer to his critics is profound and we can learn from it. We must (1) read the text carefully, (2) interpret the text contextually and (3) understand the text biblically.

Basic to Jesus' threefold answer is his commitment to the full authority of Scripture. Here is the foundation for his interpretive strategy, a foundation evidenced throughout his life. One recalls in the Sermon on the Mount, ". . . till heaven and earth pass away not an iota, not a dot, will pass from the law until all is accomplished." Elsewhere in the Gospels, Jesus rebukes his disciples for not believing the prophets. He defines his ministry in terms of the Old Testament prophets and argues with certain Jews that Scripture cannot be broken.

Almost all biblical scholarship, even that which itself questions biblical authority, asserts that Jesus trusted the Bible—difficulties and all. What is your attitude toward the Scripture? Do you come to the Bible to be judged or to judge?

The need to trust Scripture is a simple truth. Yet we all know it is difficult to actualize. We are taught by society to be critical of everything, to take nothing for granted, to assume nothing at face value. We are taught we know more than the ancients did, and intelligent people acknowledge problems in Scripture. In this climate it's easy to stop listening humbly and faithfully to God's Word. Too often we place ourselves over the Bible. We fail to respond as the children's song, "for the Bible tells me so."

My pastor in Kentucky told of a sermon he gave in the mid-1960s in his Presbyterian church in Fayetteville, N.C. Preaching from Acts 10, his thesis was that blacks and whites are equal. This was a response to his denomination's request for the church to be integrated. In North Carolina in the '60s such integration was anathema.

The church elders were so incensed by that sermon that they called a secret meeting to plan the pastor's dismissal. The die seemed cast, until one courageous elder spoke. "Our pastor did base his sermon on Scripture. Until one of you can show me how he was unbiblical, I for one cannot vote for his removal."

That pastor had provided biblical preaching in that congregation, and his commitment to it was recognized. Even when his preaching demanded a change in his congregation's dearest attitudes, it was heard. This is the power of biblical authority. This is the strength of the phrase, "Where is it written?" This is the force of that simple line, "for the Bible tells me so."

A final comment regarding biblical interpretation is needed lest one misunderstand Jesus' model. I am not arguing, nor was Jesus, for a biblical literalism. The necessary corollary to biblical authority is biblical interpretation, not biblical naivete. There is no room for *simplistic* reading of the text. One should not be *childish* in one's understanding of Scripture, only *childlike.* We should not be naive in our interpretation, only humble and trusting.

Jesus' model is again instructive. He did not whitewash the differences concerning divorce between Genesis and Deuteronomy. He did not try to conflate "Marriage is forever," with "Divorce is impossible." You cannot do it. Instead, Jesus argued for reading the whole Bible in its human context. You must ask what message was intended to be communicated and why? You must also ask, What is the larger biblical truth which the text addresses?

Moses' statement made sense in light of the Israelites' sin. His injunction was God's Word for that time, equally inspired as the words of Genesis. We also need to recognize God's larger intention of marriage being forever. We cannot pull Moses' comments out of their historical and biblical contexts and absolutize them.

Jesus shows us a better model for biblical interpretation. We cannot afford to say, as one of my students once did, "You can interpret the Bible, I'll just read it." We all interpret the Bible. The only difference is the quality of interpretation.

Should we put the Bible in its cultural and biblical contexts? Jesus did. Such an approach is not based on a modern heresy; it is founded on an ancient principle. But as we interpret, we should realize that we are reading God's trustworthy words, his Word for you and me. We need not seek to judge Scripture, only to understand it. It is a reverent yet informed approach that Jesus taught the Pharisees. An approach even children can use and understand. We believe and act because "the Bible tells me so." •

Ephesians begins with praise (Ephesians 1)

Gertrude Roten

To step into Ephesians is like standing at the threshold of a cascading waterfall gushing from a mountainside. As the viewer scans the sight, one is overcome. The cascading waters are spiritual blessings that attempt to say to the observer, "You are mine, you are loved, you are free, you are safe, you are goal-directed, your possessions are secure, you are treasured beyond what you can comprehend. I want you, I need you, I'll share my innermost with you."

No wonder the praise begins with, "Blessed be God." In verse 3 of the first chapter the author is unable to complete the opening exclamation but recites blessing upon blessing until the end of verse 14. There the sentence ends. These blessings include being chosen (v. 4), being selected for adoption (v. 5), being redeemed (v. 7), being made to know the mystery (v. 9), being foreordained to be a heritage (v. 11) and being sealed (v. 13).

They have been chosen in Christ. God's grace is real before the foundation of the earth, and before sin was, he selected them. God's creatures are not sinful because they are created. Creation follows upon the election by love and means nothing but the first realization of the plan of grace.

The author includes himself with the Ephesian Christians, chosen in Christ to live through love in the sight of God on his heavenly throne. It denotes the immediate presence of God to people—the closest proximity of people to God. The image suggests a position and relationship enjoyed by children to their mother or father, a bride to the bridegroom, a priest to the sanctuary, even a supplicant seeking legal help from a righteous judge.

He selected us for adoption, literally "the placing of a son" (v. 5). Can you visualize being an orphan falteringly stepping into the riches of new and strange surroundings? Flash back to the author's response to the Damascus Road experience or to the only recent Diana idol worshipers, now responding to God's selection into being adopted by a God who already chose before creation. One fears not the process of selection or predestination, literally, "setting the boundaries," because it was done with Jesus present. The election of men and women by God in his outgoing grace are inseparably connected with God's warm and personal relation to Christ.

Bible studies take many forms around the globe. Our hope with the Ephesians series is that the commentary and outlines could be a help for groups to study this book. It can also help individuals as they make Ephesians a personal study.

Verse 6 continues with the blessings that come from the selection. It is as though the waterfall of words cannot flow fast enough. The Greek piles up noun upon noun. "Good pleasure, praise, glory, grace," literally, "begracing us with grace in the beloved" meaning exclusively an abundant demonstration of grace. The word grace, "charis," emphasized the great gratuitousness of God's favor and the way he manifests his glory (Exodus 24:16ff). It signifies God's unlimited specific personal favor to people.

Verse 7, one of the Ephesian verses most quoted by Menno Simons, Dietrich Philip and *Martyrs Mirror*, brings us to another blessing—"redemption." The prayer moves from the election before the world's foundation to a specific event in time—the death of Christ. Christ is central in this blessing. "Through the shedding of his blood we possess freedom in him, that is, forgiveness of our lapses." Redemption originally referred to buying back a slave or captive, making him or her free by a payment of a ransom. Lapses mean to miss the mark or to fall out from the way. The gentiles in this epistle had not received the privilege of Israel to whom the law belongs. They still sinned and fell and died like Adam and Eve did before Sinai. The law had not made sin accountable and trespasses abundant as for Israel. But they too now stand redeemed. The assertion of verse 7 has a triumphant ring. Here the writer reflects, "such are the riches of his grace which in all wisdom and prudence he lavished upon us." *First in a series*

Gertrude Roten is associate professor of Greek and New Testament at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517. This article marks the beginning of an inductive study of Ephesians. Gertrude says that even after 35 years she feels indebted to Emily Werner, who first taught her Ephesians at New York Biblical Seminary (now New York Theological Seminary).

Kosukai Kekkon: marriage with differences

Etsuko Sawatsky

One day I made an appointment to get my hair permed. I gave my name: Etsuko Sawatsky. The hairdresser did not catch my first name, but he remembered my last name. As he was cutting my hair, he asked how I had the name, Sawatsky. He was quite confused by the name because he thought Sawatsky was a Ukrainian name. Obviously I do not look like a Ukrainian, I look Oriental. I seemed like a mysterious person to him.

A person's name can tell us his or her background. People guess your background when they hear your family name. This can also be said for communities, including Mennonite communities. Many Canadian Mennonites are just one generation removed from life in Europe and so they are especially interested in knowing where

Putting the wedding band on a spouse's finger is the easy part. Then come the realities of learning to love and to live together. The challenges are formidable, especially when you add inter-racial, interfaith and intercultural elements. But they can be worked out—with God's grace—if couples are willing to learn.

a person's ancestors came from and who they are or were.

Obviously nobody asks me where my grandparents came from and who they were, even though my name is Sawatsky. When my husband and I meet new people and introduce ourselves to them, people usually ask where Russ's ancestors came from and what their names were. Immediately I am outside the circle. But that is understandable because people want to "locate" other people in some way. Tracing back their ancestral history is one of their strategies. A name is significant in Mennonite communities.

Some Christians who are Mennonites lament that there are some crimes that have been done by people with Mennonite names and are mentioned in the newspaper. They cannot accept the fact that some ethnic Mennonites (although they do not know whether these "Mennonites" are Christians or not) are associated with crimes in the news. They hold onto their own Mennonite names tightly as part of their Christian identity.

I ask myself where I can fit in and what kind of identification the name Sawatsky gives me. I may fit into a Mennonite circle through the name, but I do not know whether I want to see myself as part of a certain group because of my name.

People are quite concerned about our marriage because of our differences. Yes, we are different in terms of our physical appearances, backgrounds, ways of thinking, food, languages and much more. These differences do not necessarily lead to conflict in our relationship, but they are always there.

A woman acquaintance of ours exclaimed about our contrasting looks, "Russ is so blond and has such fair skin, and you are dark and have black hair." I wondered why he did not choose a girl like himself. In fact he confessed he had wanted to get married to a person who had blond hair and blue eyes so that his children would look like him—before we met each other.

I was born in Japan and grew up there. I have Japanese parents, and our family was totally ignorant about the Christian faith. I did not grow up in a Christian environment. On the other hand, Russ was born in Canada and grew up in a Christian family. When I was little I used to pray in front of our family shrine with my older sister. I was not serious about praying, but I was told that my ancestors' spirits were in the family shrine and that these spirits were always looking at me. I believed it and I was scared. As I grew up, this kind of fear was fading away because my father transferred the family shrine to his ancestral home, and the empty family shrine was used as a bookshelf.

"We hope to tell our children to appreciate other cultures and . . . accept other races because all people are created by God."

Both my parents experienced World War II, and they tell me how terrible everything was. For their generation "Americans" are still seen as playboys because of the post-war U.S. occupation of Japan. Many young Japanese girls got pregnant and, after their tour of duty, the soldiers who had "played" with the Japanese left for home. What happened to the women? The Japanese society oppressed them and their "half-American" children.

I thought it was ridiculous for my parents to think the same way about Russ. They warned me before I left for Canada that Russ might betray me even though they knew he was a nice fellow. They were not sure it was safe for me to come to his country. Now they are happy to see that Russ is not one of those "playboys." Russ's parents one day also told him that he should prepare his mind for the reactions of people in society because of our interracial relationship. They were certainly concerned about us, whatever their reasons were. Russ's grandmother asked if I was a German person. I found this was a most important question for many older Mennonites.

Food is different too, although there are many "McDonalds" in Japan. Sometimes what I eat looks gross to Russ. For example, seaweed on top of hot rice. Whenever I eat this stuff, he disappears from the table. That is OK. I do not mind eating food that is gross to him. I simply eat by myself. It seems a bit like the apostle Peter, who refused to eat in his dream. He does not eat simply because he has never tried this or that. Pretty stubborn Mennonite boy. My mother likes to drink hot milk. This sounds strange to him. Well, what can I do?

Language is also an important factor. We must work at communication. I can communicate with Russ and his parents, but my family cannot speak English to communicate with them. There is frustration in this situation. One cannot get to know other people well unless we speak the same language. It also depends on how often people see one another. I just hope that love will be the language in which my family and Russ's family will communicate with each other. They will be talking to one another without any problems when they get to heaven.

Our differences excite me a lot in our relationship. I have become more appreciative of Mennonite history and the Mennonite spiritual heritage, and Russ appreciates my background and learns more about it. Our mutual interest in each other nurtures our marriage relationship.

I have been away from Japan for 2½ years and do not have any idea what it will be like being married to a Canadian "gaijin" (foreigner) when we get back to Japan. I may be looked at as a different kind of person, even a prostitute. An inter-racial marriage is still seen as a different kind of marriage in Japan, as it is in Mennonite circles. We took a big step in getting married, and we know this is a responsible thing for us and for our children (who will come sometime in the future). We hope to tell our children to appreciate other cultures and to have an open mind to accept other races because all people are created by God. The generation of our children must know that and start this new movement in society and in our churches.

Etsuko Sawatsky, 1-62 Chome Nagaminedai, Nada ku, Kobe, Japan 657, has been a student at Canadian Mennonite Bible College. She and Russ serve under the Commission on Overseas Mission as overseas mission volunteers.

Guidelines for the new Canadian Japanese-Mennonite Scholarship, jointly sponsored by Mennonite Central Committee Canada and the National Association of Japanese-Canadians, have been approved by both organizations. The scholarship is the result of MCC Canada's desire to make tangible its Oct. 30, 1984, apology on behalf of Mennonites and Brethren in Christ in Canada to Japanese-Canadians who lost property and possessions during World War II.

The Pledge of Resistance network, numbering 65,000 U.S. citizens, held hundreds of demonstrations in all 50 states on June 12 against the Reagan administration's Central American policies. Civil disobedience took place at the field offices of senators who earlier had voted for aid to the Nicaraguan contras, at federal buildings and other federal facilities. The June 12 action was called in response to a series of U.S. escalations in Central America, including increased military aid, the economic embargo of Nicaragua and the administration's ongoing propaganda offensive.

NEWS

Arson suspected

Fire destroys Salem Church in Freeman, S.D.

SALEM
MENNONITE
CHURCH

Freeman, S.D.—Arson is believed to be the cause of a spectacular fire which destroyed the Salem Mennonite (South) Church of rural Freeman, Saturday, Aug. 10.

South Dakota Deputy Fire Marshal Darrel Fodness was called to the scene early Saturday morning, even as the fire was being fought. Freeman Fire Chief Orville Huber called Fodness to tell him the fire looked "suspicious."

After making his initial investigation Saturday morning, Fodness agreed that several aspects of the fire were "pretty suspicious." He found a plastic jug which was about half full of gasoline in the center of the church fellowship hall and noted that "things were moved around" inside the church.

Although it is strongly suspected, officials stopped short of officially calling the fire arson, saying the investigation was continuing.

Turner County Sheriff Paul Morehouse said the investigation is progressing well. "We've got some very strong leads," he said. Some good evidence—"physical and other"—had been taken.

Firefighters and church members on the scene early Saturday morning noted the apparent vandalization of the church in the course of fighting the fire. Choir robes, hangers, church bulletins, pamphlets and other papers were strewn throughout the foyer of the church. The pastor's study and the library was ransacked with books thrown off the shelves and the contents of file cabinets spilled on the floor. The nursery was also vandalized.

The alarm was turned in around 5:15 a.m., Saturday, when Brian Stucky and Robert Kaufman—ironically both are members of the church—passed the building.

The fire department was able to bring the fire in the education wing under control and by about 9 a.m., it appeared the fire was out, although there was still considerable smoke and heat throughout the church.

Around 10 a.m., as the firemen were completing their inspection of the second level of the education wing, they opened a storage room at the extreme northwest corner of the second level. A fireball shot from the room, sending the three firemen and church custodian Roland Preheim reeling.

The brick church was completed in 1966 at a cost of $356,000. The 550-member congregation, one of the larger rural churches in South Dakota, observed its 75th anniversary in 1983.

Church officials said the church, including the organ and its contents, was insured for $460,000.

For all, but especially the members of the church, watching the fire methodically consume the church was a painful, horrifying experience.

And the apparent cause of the fire—a deliberate act—was more than they could comprehend. Several references to Satan were found inside the church before the second fire erupted, including writing on a wall and table in the library and in the church guest book.

"Somebody went berserk in there," Leo Graber, chairman of the Salem Mennonite Church board of trustees, said. *Tim Waltner*

"A decent education" is what most parents want for their children . . . and a grant of $30,500 will help children receive just that at the Chicago Mennonite Learning Center, an inter-Mennonite school in Chicago. The grant, from Mennonite Mutual Aid, Goshen, Ind., is the largest single grant ever given from MMA's fraternal program. Each year MMA contributes to an inter-Mennonite project that is committed to developing leaders for the church, to improving quality of life, to strengthening relationships and to other mutual aid and stewardship goals.

"Invasion: A Guide to the U.S. Military Presence in Central America" is a 24-page study released in June by the American Friends Service Committee. The Quaker organization said the United States, which could be a force for peace, social justice and economic development, was instead engaged by the end of 1984 in what amounts to "an invasion of Central America, neither officially acknowledged nor publicly recognized." The paper details U.S. military exercises, training, assistance and intervention.

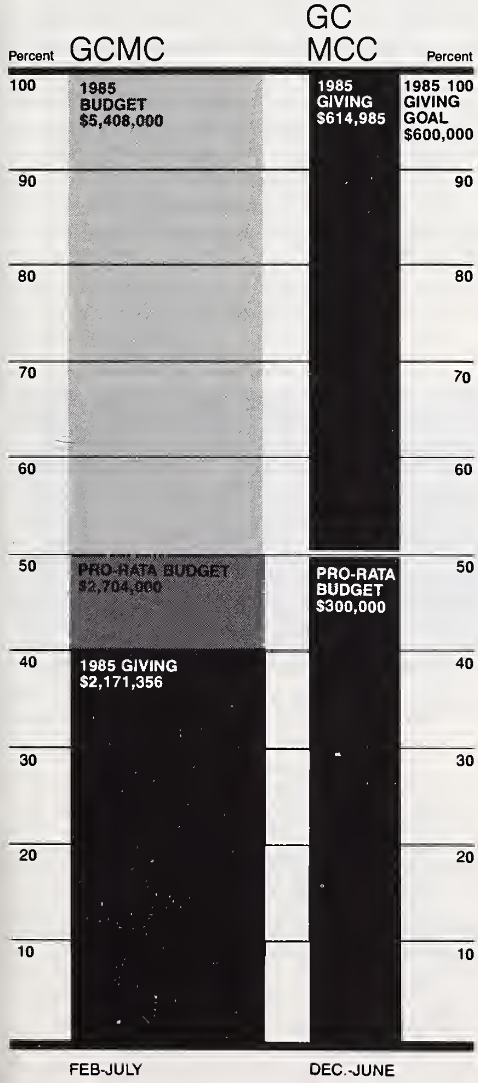
Mennonite Central Committee shipped 33,926 school kits to Laos in May, ending its Thanksgiving-Christmas Laos School Kit drive. This amount was just over 6,000 short of its 40,000-kit goal. In many villages in Laos there are no schools or teachers. Children must walk long distances to schools or live away from home to be nearer a school. Educational materials are difficult to find and very expensive.

Giving boosted by 125th anniversary celebration

Newton, Kan. (GCMC)—"Second quarter giving to General Conference was very encouraging," says Ted Stuckey, General Conference treasurer. "This is partially the result of the fact that the celebration of the 125th anniversary of the General Conference turned out so positively. The amount received from 125th anniversary offerings so far is $131,046.90."

First half giving totaled $2,171,356, compared to $1,924,728 in 1984. This is a 12.8 percent increase. Without the 125th anniversary offerings the increase is only 6 percent. A 9.2 percent increase over last year's giving is needed to meet this year's budget.

"If we receive this August through January the same as we received during the identical period last year we will finish with 96.1 percent," Stuckey adds. "Thus, while I am encouraged by the giving so far this year, we will still need stronger support the second half of this year than last year."



Mennonite worker detained in Lebanon now freed

Akron, Pa. (MCC)—Robert Burkholder, Mennonite Central Committee worker in Nabatiye, Lebanon, whom press reported kidnapped early Aug. 8, has been freed. In a late afternoon phone call from Beirut on Aug. 8, Burkholder said he had been detained by unknown parties for unexpected questioning for several hours and then allowed to go free.

Earlier that day MCC had heard from various sources that Burkholder had been kidnapped, though information about when and where he had been taken was sketchy. Further information came at noon when Burkholder's wife, Jill, called from Sidon, a town near Nabatiye. She said that two armed men had come to their house in Nabatiye at 9 a.m. (Lebanon time).

The men had insisted that Burkholder go with them to headquarters immediately and unaccompanied. The men, neither of whom Burkholder knew, said he would be able to return in 20 minutes. His wife and MCC did not hear from him again until his late afternoon phone call, approximately 14 hours after he was taken for questioning.

Burkholder, 30, of Burk's Falls, Ont., has been living in Nabatiye, a southern Lebanon town, for the past two years with his wife, Jill, and their three children, Benjamin, 5, Kris, 3, and Daniel, 1.

They are working as MCC country representatives there, supervising MCC work in south Lebanon. MCC has been working in south Lebanon since 1976, providing social, economic, agricultural and emergency assistance to people of all religious backgrounds who are suffering because of the 10-year civil war in Lebanon.

"It has been difficult to work in Lebanon and be understood in the midst of this complicated conflict," notes Burkholder. In March an MCC employee, Abu Musa, sheepherder for an MCC project, was taken by the Israelis and is still in an Israeli prison.

Pictured are Robert and Jill Burkholder with their two oldest children, Benjamin, 5, and Kris, 3. This photo was taken early in 1983. They have another son, Daniel, 1.

Sweet Interlude 85 was the name of a dessert evening sponsored by the parent action committee of Menno Simons School in Calgary. Close to 200 people attended the event. Martin Epp, principal of the school, affirmed the academic achievement of the students. C. L. Dick, vice president of Medicine Hat University, spoke on the importance of education.

Six thousand youth from the two largest Mennonite denominations in the Unites States and Canada are now getting their *With* magazines in a different format. "*With*'s 18th birthday was the occasion of giving the magazine a fresh start," said Susan E. Janzen, editor since August 1983. Single subscriptions for the new 8½ by 11-inch magazine are $12.40 per year (11 issues), $23.20 for two years and $33.95 for three years. Cheaper group subscriptions are available. Write Faith and Life Press, Box 347, Newton, KS 67114, or phone (316) 283-5100.

The Upper Room Academy for Spiritual Formation is a scheduled, disciplined approach to personal spiritual development intended for lay people and clergy who wish to have an intentional spiritual ministry within the church. It is a serious, experientially and academically oriented, exploratory two-year program. It has an ecumenical mix of peers and staff, and it is for people who are open to a variety of Christian spiritual traditions. Participants live and study together for five days every three months. Those interested may contact Danny Morris, Box 189, Nashville, TN 37202, phone (615) 327-2700.

MWC marks 60 years, plans future

Lombard, Ill. (Meetinghouse)—A ham dinner for 30 in a church fellowship hall was the appropriately modest Mennonite way in which Mennonite World Conference recently celebrated the 60th anniversary of its humble beginnings.

The occasion was the annual meeting of MWC's executive committee July 22-26. The place was the suburban Chicago congregation—Lombard Mennonite Church—that houses the MWC office. The guests included Mennonite denominational leaders and former MWC officers.

The 60-year-old event that was commemorated was the first assembly of the Mennonite World Conference in June 1925 in Basel, Switzerland. The 100 participants in that gathering were all Europeans except for one American. A Dutch missionary brought greetings from new Mennonites in Indonesia. A delegation of Mennonites from the newly communist Soviet Union was stopped at the border by Swiss authorities.

Participation in MWC assemblies grew through the years until, at last year's 11th assembly in Strasbourg, France, nearly 6,500 people came from 70 countries. "Mennonite World Conference is the best evidence that Mennonite missions have been successful," said historian C. J. Dyck in a post-dinner address.

Dyck, a longtime professor at Associated Mennonite Biblical Seminaries who also was MWC executive secretary from 1963-1973, said the formation of MWC was influenced by the 1910 international missionary conference in Edinburgh, Scotland, and was pushed by such North American publications as *Gospel Herald* and *The Mennonite*. Christian Neff of Germany is considered by many to be the "father" of MWC.

Participating in the recent annual meeting of the Mennonite World Conference executive committee are (left to right) Samuel Gerber (Switzerland), vice president for Europe; Louise Nussbaumer (France), member-at-large; and Mbonza Kikunga (Zaire), vice president for Africa.

Considerable time was spent in getting acquainted as the mostly new nine-member executive committee sat down with its Lombard staff to conduct the business of MWC. Only one member—Jake Pauls of Winnipeg—had been on the committee since before the Strasbourg assembly.

In addition to getting to know each other, the committee had to get other preliminaries out of the way as well. Among them was the decision to drop the term "Third World" in favor of "two-thirds world" in referring to Africa, Asia, Latin America and other areas outside the West ("first world") and the Eastern bloc ("second world"). The two-thirds world has two-thirds of the world's population.

The committee found itself spending much of its time in Lombard reviewing last year's assembly in Strasbourg and preparing—already—for the one in 1990 in Winnipeg.

"Mennonite World Conference has helped to change attitudes, create new visions, strengthen loyalty, and even stimulate spiritual renewal," said Kraybill in the executive secretary's report. But he lamented the fact that MWC is still "too western," and the ever-larger and successful assemblies that people have come to expect can realistically be hosted only by North American and European Mennonites.

Looking toward Winnipeg, the executive committee approved an "Assembly Prospectus" prepared by Kraybill to guide the planners, including a 17-member organizing committee, which has already begun its work in the host city. With its 60,000 Mennonites (and many more in the surrounding area), Winnipeg has the largest concentration of Mennonites in the world. Kraybill predicted that the assembly will be the biggest ever.

The executive committee finalized the dates for Winnipeg—July 24-29.
Steve Shenk

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More than 600 Christian leaders, including the heads of 59 denominations, have become a part of the Statement of Concern Regarding Network Television. Among the signers are four Mennonite and Brethren in Christ leaders, including Vern Preheim, general secretary of the General Conference. The statement says, in part, that "we are concerned that during the past few years the commercial television networks have begun to air an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships."

Stephen "Tig" and Karen Flueckiger Intagliata, Mennonite missionaries in Bolivia, report that 50 youth attended a four-day retreat. Themes included "The Importance of Continually Renewing Our Faith Covenant with God," "The Meaning of Worldliness and How Christians Are to Relate to the World" and "On Relationships Between the Sexes." Many youth commented that these were the areas that they were struggling with. Testimonies at the closing worship service expressed repentance and healing.

As of Sept. 1, Canadians wanting Faith and Life Press publications will be able to order directly from General Conference offices in Canada. This covers all publications except Foundation Series and Uniform Series curriculum. The address is Faith and Life Press, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, phone (204) 888-6781.

Working for farmers in Washington

Washington (MCC U.S.)—Most of the farmers who crowded into this city last winter to warn legislators of an impending farm crisis are home now, busy in their fields.

But voices for the farmer continue to be heard here.

One of those voices belongs to Roger Claassen, a farm boy from Whitewater, Kan., who is working with Interfaith Action for Economic Justice, a coalition of Protestant, Catholic and Jewish organizations that believes the family farm system of agriculture best serves America's rural communities, food system and economy.

Claassen recently completed a two-year Mennonite Central Committee U.S. assignment at Interfaith and has continued on staff as part of its Family Farm project.

1985 has been a particularly busy one for Claassen because Congress is preparing its farm bill, the bill that will direct federal farm policy for the next four years.

In its preparation of the bill, Congress is caught between the federal deficit and the farmers. They want to reduce federal deficits, which could be partially accomplished by reducing payments to farmers. They also want to help farmers across the country, many of whom are in deep debt.

The farmers who need aid are those who accumulated large debts late in the 1970s, a decade of an incredible boom worldwide for agricultural commodities.

"In the '70s, prices went very high for a short time, and inflation in general was high. As a result, land values shot way up," Claassen explains. "Interest rates were low, and the market for grain was expanding. In that situation it made good economic sense for farmers to enlarge their operations."

But new Federal Reserve policies since Paul A. Volcker's July 1979 appointment as chairman curbed inflation and sent interest rates soaring.

"The situation flip-flopped for farmers," says Claassen, who has a degree in agronomy from Kansas State University in Manhattan. "They had a pile of farm debts from the '70s. High interest rates and low inflation brought down the value of land. And the market for agricultural commodities shrank."

Many farmers have gone out of business, and others are still deep in debt.

There are two interpretations of why the farm crisis has happened. "Some, including those in the Reagan administration, maintain that these farmers were consenting adults, speculating to get rich. Others believe some farmers were caught because of where they were—trying to bring a son on or just stay in business," says Claassen. "Both positions have some validity."

In addition to his concern for a farm bill that will aid farmers, Claassen also believes that a large number of farmers should continue to own and control the nation's farms. "Widespread ownership and control, maintaining the family farm, makes hard economic sense," he says. "Current farm policy encourages consolidation of small farms, which puts the decision-making power in the hands of only a few people." *Cheryl Martin*

MEDA positions

Mennonite Economic Development Associates (MEDA) is planning the implementation of a project in Mbeya, Tanzania, related to the development, production and marketing of equipment to support animal traction in small-scale farming. Applications are invited for the following positions in the International Division of MEDA from people with an interest in economic development and the commitment to work within a biblical framework. These appointments are subject to final project approval by various parties concerned.

1. Project director
2. Agricultural engineer
3. Agronomist
4. Agricultural economist/marketing specialist

Solid professional and business or related skills in appropriate areas will be required. Work experience in both domestic and international settings will be a decided asset.

For further information or submission of resumes contact:
Mennonite Economic Development Associates
400-280 Smith St.
Winnipeg, MB R3C 1K2
(204) 944-1995.

Information needed

For a study of "Mennonites and Political Action" I wish to correspond with Mennonites who ran for Congress, Parliament, provincial and state legislatures and for governor or lieutenant governor in Canada and the United States. Also, I wish to correspond with people who observed such a candidate's campaign and tenure of office.

Contact:
Professor Al Albrecht
Goshen College
Goshen, IN 46526.

Mutual Aid Sunday, a celebration of sharing, is designated as Sept. 15 this year for congregations of all Mennonite denominations. According to Mennonite Mutual Aid, sponsor of the event, this day commemorates the caring and sharing in the congregation during the past year.

Nine high school band camps, six church retreats, an olympic basketball camp and an antique car show were just some of the 34 overnight groups that used Bluffton (Ohio) College as their meeting place this summer. Since 1969, when the new student activity building, Marbeck Center, was dedicated, the college has been host to a wide variety of groups during the summer months.

The Associated Mennonite Biblical Seminaries community at a coffee break in late May recognized departing guest house hosts Eva and Jake Klaassen and voluntary service couple Elizabeth and Victor Goering. The Klaassens returned this summer to Saskatoon. The Goerings returned to their home in Moundridge, Kan., following a two-year term of voluntary service in which Elizabeth worked as a librarian and Victor on the maintenance staff.

Central American Mennonites meet, discuss role of women

Lombard, Ill. (MWC)—Representatives of Mennonite and Brethren in Christ churches of Central America meet each year to work, fellowship together and study themes of common interest. This conference held in various countries each year is called the Central American Anabaptist Mennonite Consultation (CAMCA).

This year the consultation took place July 1-4 in Costa Rica and included 40 participants from the region stretching from Mexico to Panama. The Nicaraguan delegation could not participate because they were denied visas for Costa Rica. This is just one illustration of the way the planned embargo and isolation imposed on Nicaragua also affects our churches in that country.

In addition to the regular business, the theme this year for CAMCA was "Women in Ministry." The group reflected seriously and deeply on the following aspects: women in the order of creation, women in the ministry of the church, women in the Old Testament, the problem of "machismo" (male dominance), husband and wife in the family and Jesus' treatment of women. These sessions were capably presented by Central American women in a spirit of growth and learning. The topic had not been studied in depth for many years. Both men and women present showed a notable amount of interest throughout the study.

It was very significant to see a group of men (pastors and leaders) listen for four days. They heard women speak about the mission God has for them and how men, in many cases, have not permitted women to be what God wants them to be. The level of acceptance the men gave to the theme presented by the women was noteworthy.

The following is taken from the document passed at CAMCA:

"As members of the body of the Lord, committed disciples, Anabaptist believers, we declare that this pattern or model in which we find ourselves is not in agreement with the principles of community life, the community of faith and commitment, the people of God, nor the community of believers.

"As members of the body of Christ, we accept this historical challenge to work intensively in order that the barriers between men and women disappear and do not continue to be obstacles in the expression of God's kingdom."

During CAMCA, Paul Kraybill, executive secretary of Mennonite World Conference, met with the group.

After this general meeting, Kraybill requested another meeting with a smaller group, including people who had attended MWC. In this meeting there was more open dialogue about MWC. The idea of looking for greater representation and participation of the Latin American churches in decisions of MWC was discussed. Another item of discussion was how we can share information with greater efficiency.
Ovidio Flores

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Among the 1,500 people arrested across the United States on June 12 were six present or past Mennonite Voluntary Service personnel. "We want the U.S. to stop sending covert and overt military help," said Dale Suderman for the large group that gathered at the federal building in Chicago to protest American military intervention in Central America. Eight of the group blocked a revolving door to stop business as usual as the Nicaragua contra aid bill was being approved in Congress. Federal marshals and Chicago police descended immediately, arresting the eight "amidst a volley of unprintable words."

"Saskatoon '86" is the catchword for next summer's triennial sessions of the General Conference. In addition to local committees in Saskatchewan, an adult program committee and a youth planning group have begun meeting. The logo for the conference is by Gary Unrau of Saskatoon.

Thy
Kingdom
Come
Saskatoon '86

Fifty-nine black, Hispanic and Native American college-age students participated in the Mennonite Central Committee U.S. Urban Community Development Summer Service program this year. This program, started in 1982, enables minority youth to work with a church or service organization in their home communities for 10 weeks of the summer. MCC U.S. and the local congregations support the participants.

Markham church welcomes peace ministry staff person

Newton, Kan. (GCMC)—One of the now 11 General Conference Mennonite congregations having declared themselves public sanctuaries for Central American refugees is Community Mennonite Church, Markham, Ill., in suburban Chicago.

"It was out of the sanctuary ministry that there grew a desire in some church members to provide resources for peace education," says Paul Weaver, sanctuary coordinator.

To this end, the church has added George Thomas, a native of India, to its staff. Working through Mennonite Voluntary Service, Thomas is available to give seminars and workshops on subjects like "Christian Interpretations of Gandhian Non-Violence," "Use of Non-Violent Action in Resolving Conflicts" and "U.S. Involvement in Central America and Other Regions of the Developing World." Thomas holds a doctorate in missiology from the University of Hamburg in West Germany and has studied Christian participation in the Indian Freedom Movement.

Congregations interested in using the resources of the Markham Peace Ministry can write to the church at 16200 S. Kedzie Ave., Markham, IL 60426, phone (312) 333-1358, or Mennonite Voluntary Service, Box 347, Newton, KS 67114, phone (316) 283-5100.

Fifty-eight missionaries gather at Bethel College

Newton, Kan. (GCMC)—"Our biggest event ever," says Erwin Rempel of the record nine-day orientation seminar and re-entry retreat of the Commission on Overseas Mission at Bethel College in July.

Fifty-eight missionaries or mission volunteers and 40 children participated in a schedule of Bible study, resourcing and workshops. Sixteen are candidates, five being assigned to Asia, two to Latin America and nine to Africa.

Howard Habegger led a major block of study on "The Sermon on the Mount for Everyone." (He is a former COM missionary and executive secretary.) Resource people were drawn from every conference commission and from the community. Donovan Graber, assistant pastor of Faith Mennonite Church, Newton, conducted Bible studies at sessions for the youth. Tina Block Ediger, former COM secretary for mission communication, led discussions on re-entry. Phil Duerksen, a "missionary kid" from years past, now from Goessel, Kan., coordinated youth activities. Cheryl Flaming and Orval Shoemaker from Hesston, Kan., served as song leader and workshop leader, respectively.

Out-of-state resource people were Robert Gerhart and Alice Ruth and Robert Ramseyer from Elkhart, Ind.

A sign of the times was the proliferation of baby strollers that accompanied the movement of the group from meeting to meeting. Donna Kampen Entz, missionary to Burkina Faso, kept one-year-old Mariam's security blanket (a colorful African print) close to the child at all times. Donna went on to explain that she and her husband, Loren, chose names for their children that are familiar in Burkina Faso because they appear also in the Islamic scriptures; their son's name is Zachariah.

Associate pastor needed

Whitestone Mennonite Church, Hesston, Kan., seeks person for associate pastor position. Major responsibilities in areas of youth and Christian education. Should be energetic, outgoing, able to relate well to youth and have strong commitment to Christ and the church.

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Representatives of the Mennonites and Presbyterians met in May to plan a joint peace conference Jan. 10-12, 1986, at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa. This is the first peace meeting of this scope by the two church groups. Labeled a Presbyterian-Mennonite Shalom Conference, the meeting will include major addresses on the two theological streams.

Mennonite Central Committee U.S. worker Kathy Zehr helps disabled people with little or no income get disability benefits from social security, welfare and other agencies. She is trained as a paralegal, which means she is trained to aid lawyers, can represent clients at administrative hearings and do other work that lawyers do. But she does not have to pass the bar examination as lawyers do. Zehr came to Franklin, La., in 1983 to work at Acadiana Legal Services with MCC U.S. Now she knows as much or more about Social Security disability law than many lawyers.

A Festival of Worship is planned for May 15-18, 1986, at Goshen (Ind.) College. Sponsored by the Church of the Brethren, the Mennonite Church and the General Conference, the festival is designed for anyone interested in the worship life of congregations. Among the purposes of the festival are to provide training for people who plan or lead worship, to give information on resources which help shape congregational worship, to explore possibilities on the use of various forms of the arts in worship and to help worship planners and leaders think biblically and theologically about worship. Costs will be about $80.

RECORD

MINISTERS

Alvin Kleinsasser will complete his ministry at Emmaus Church, Whitewater, Kan., at the end of this year. He and his wife, Alvina, will move to Mountain Lake, Minn., for retirement.

Dale Rogers completed his ministry at Calvary Church, Aurora, Ore., on Aug. 18.

Reussers

Tiessen

Wedel

WORKERS

Leonore Friesen resigned from her position of director of nurture and education at First Church, Newton, Kan., effective this month. This fall she will be superintendent of the Newton Weekday Bible School program.

Fremont and *Sara Janzen Regier*, COM/AIMM missionaries, and their son Nathan returned to Kansas in late July. The Regiers served for four years as co-directors of Mennonite Ministries, the joint program of AIMM and Mennonite Central Committee in Botswana.

Mark and *Darlene Hess Keller*, Faith Church, Newton, Kan., were appointed by Mennonite Board of Missions to a four-year term in Nepal with United Mission to Nepal, which began in July. After language study Mark will be an education lecturer at Tribhuwan University in Pokhara, helping to train elementary school teachers. He will also be a resource person for several Christian churches. Darlene may teach at the university or may begin a preschool if one is not available for their children. Mark graduated from Messiah College, Grantham, Pa., with a bachelor's degree in history, and from Temple University, Philadelphia, with a master's degree in elementary education. Darlene is also a graduate of Messiah College and received a bachelor's degree in history and English. She graduated from Iowa State University, Ames, with a bachelor's degree in elementary education.

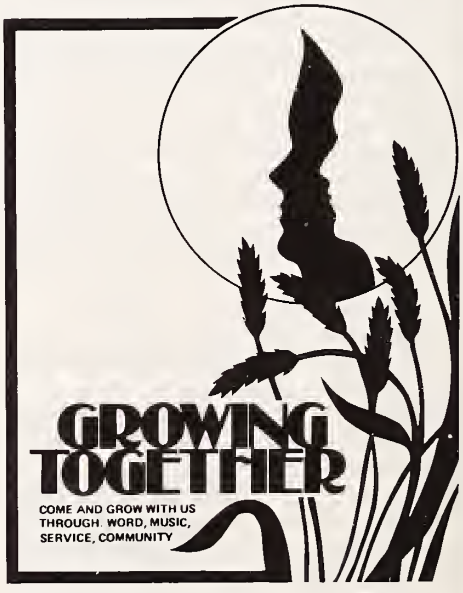
Loren and *Peggy Stout Reusser*, Faith Church, Newton, Kan., were appointed by the Commission on Overseas Mission for a three-year-term in Hong Kong, beginning in late August. Loren is a graduate of Bethel College, North Newton, Kan., and Kansas State Teachers College, Emporia, Kan. The Reussers previously served in Taiwan under COM from 1966-69.

Wesley D. Richard was appointed interim dean of academic affairs at Bluffton (Ohio) College, effective Aug. 1. He succeeds Donald L. Pannabecker.

Ruth Teichroeb, associate director of Mennonite Voluntary Service in Canada, has resigned effective Aug. 31. She will begin studies in journalism at Carleton University in Ottawa. She holds a bachelor's degree in psychology from the University of Waterloo.

Bill Tiessen, Crystal City (Man.) Church, began a one-year term with MCC SALT program in Paraguay. He will be working in a mental health institution in Fernheim. His parents are Dave and Jessie Tiessen of Crystal City.

Karen Wedel, Zion Church, Elbing, Kan., began a one-year VS term as a day-care teacher in La Jara, Colo., under MBM, Elkhart, Ind. Her parents are Clarence and Thelma Wedel of Burns, Kan.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Rain forests fall victim to hamburgers

Art Meyer

Norman Myers, world-respected environmentalist and consultant from Oxford, England, published an article in 1981 entitled "The Hamburger Connection: How Central America's Forests Become North America's Hamburger."

Four years later, Myers is still concerned about the hamburger connection.

The world's tropical rain forests are being turned into cattle grazing pastures, he said at a June "Missionary Earthkeeping" forum sponsored by the Au Stable Institute in Michigan. In Central America, grazing land more than doubled between 1961 and 1978 while wooded land diminished by 39 percent. Between 1966 and 1978 some 8 million hectares (19.8 million acres) of Amazon forest became cattle ranches.

And all this destruction allows North Americans to save about five cents on each fast food hamburger they buy, Myers said in his keynote address.

"No clearer connections between deforestation and the demands of affluent societies can be found than in the conversion of tropical forest to grazing land in Central America and Brazil," according to Worldwatch Institute's *State of the World 1984*.

While we think of America as the world's beef capital, the United States is in reality the world's leading beef importer. A little over two decades ago the United States imported only 2,000 tons of beef. By 1978 beef imports had risen to 100,000 tons, and six out of seven Central American countries were sending as much as 85 to 90 percent of their total beef exports to the United States.

The ultimate beneficiaries of this conversion of forests to pastures are the large landowners, the corporations that own the meat processing plants, and the people and pets of the United States.

The losers are the small local farmers and the environment. Many never taste fresh meat in Haiti where Servbest Foods of Chicago has a ranch and produces beef and pork sausage destined for U.S. consumers. In Honduras, where beef production increased 231 percent since 1963, 58 percent of the children under 5 suffer from malnutrition.

The rich get richer and the poor get poorer, while cattle eat the forest. We are sacrificing forests for the short-term profits of a small group of investors and our appetite for cheap beef.

If tropical rain forests are sacrificed, the rest of the world—those who live in rain forest countries and those who do not—are going to be poorer for it.

Thousands of living species, unnamed and unstudied—part of God's creation—are being destroyed. "Over half of all the world's living species are found in the rain forests," Myers said at the recent forum. "With the destruction of these forests, the world is losing at least one species a day."

The global cycling of water, oxygen, carbon and nitrogen throughout the world ecosystem is in danger of being disturbed by rain forest decimation.

Water and soil resources are being degraded as the forests are destroyed.

North American farmers have the potential to grow ample quantities of beef for our consumption. It is not necessary to degrade the world's rain forests—a vital part of God's creation—just to save a nickel on a hamburger.

All of us who want to be responsible stewards of the earth must find ways to keep beef cattle out of the world's rain forests.

The world's tropical rain forests are being turned into cattle grazing pastures and thousands of living species are being destroyed, all of which allows North Americans to save about five cents on each fast food hamburger they buy.

HELP WANTED

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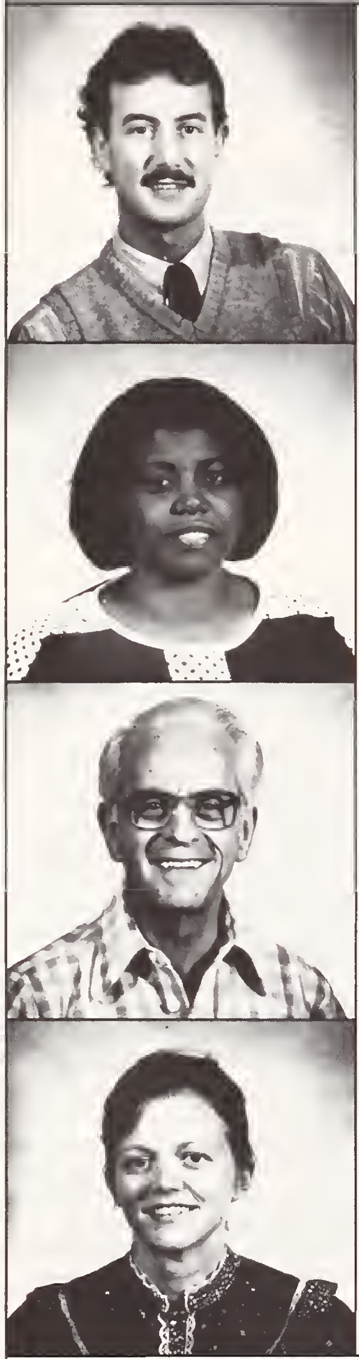
The Faces of Mutual Aid



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and in many other ways.

Is yours among
the faces of mutual aid?

Mennonite Mutual Aid

LETTERS

Don't be quite so specific

The article by Dan Nissley, Jr., "A Flower in the Siderow of Life" (June 25 issue) was a beautiful, meaningful and well-thought-out article, except for the first three paragraphs, which told of her illness, suffering and death.

Those of us who are trying to cope (with the Lord's help) with the same illness she had do not need an article thrown in the faces of us vulnerable women.

Couldn't he have said that she was ill and suffered without going into detail? It is hard for us not to relate to her.

Thank you. I have this off of my chest, but not out of my mind. *Name withheld*

July 15

Trust in Christ

In the late 1800s information was relayed by word of mouth out on the farm. If we got any particular news, mother would send one of us children across the field to tell the neighbors.

To think that you could go to a small box on the wall, turn a crank, hold a strange object to your ear, talk into a piece on that small box and your neighbor would hear you and could talk back to you—unbelievable! But it worked and had to be recognized as a real thing. Then came radio, television and hundreds of other appliances of all kinds. They performed their particular functions and were recognized as real things.

The proof of any particular item was that it worked. You could step into an airplane and it would take you up into the air to any place you wanted to go. You could see things in distant cities as if you were right there.

So we have hundreds of things in our time that have proved themselves. We have one thing back in history that also proved itself. It works. Jesus Christ healed people of all kinds of ailments. He made the paralytic walk, the blind to see and the deaf to hear. He stilled the storm. He fed a hungry multitude with just a few rolls and a few fish. He should be given credit for what he did and could do.

Jesus also told people how they should conduct themselves in their everyday living. We ought also to recognize him for knowing what is best for us in everyday living.

In remembering all that Jesus was able to do and did, we recognize him as being part of God, the creator of everything. In that he told us how we should conduct our everyday living we should recognize this as the creator's plan and wish for us. Not only does he have a plan for us in this life but for our spirit in the life after this life. *E. R. Moser, Route 2, 17849, Bluffton, OH 45817*

July 22

How about compassion?

"Does Liberation Theology Liberate?" (July 9 issue) assigns and assesses some theological ideas. It attacks liberation theology so broadly and in such an unfamiliar vocabulary that innocents become wary and filled with questions. This innocent wonders if the author's favorite traditional theologies transcend nature and reason, are supernaturally revealed and are therefore immune to human verification. Wouldn't such immunity, a safe conceptual haven, encourage the traditionalist to pontificate and permit him to disparage the fallen theologians who walk beside their suffering neighbors?

Do neighbors exist as souls to be saved rather than suffering human beings to be loved and helped? Does traditional Christology disallow the entreaty to love one's neighbor—the second of the paired supreme commandments? If so, does not this Christology gut Christianity? If a nuclear age theology ignores a real and potential destruction of life and instead stresses soul saving, doesn't it become a dangerous distraction, a demonic impertinence?

Surely liberation theologians make mistakes, but what makes God-ordained compassion sinister? *Paul W. Andreas, Route 1, Box 98, Fall River, KS 67047*

July 25

Surprised and edified

I was greatly surprised at the May 28 issue. Surprised but greatly pleased and edified. I had about given up hope of ever seeing anything of substance regarding the third person of the Trinity—the Holy Spirit—in any GC publication.

I have often contemplated the meaning of 2 Timothy 3:5 in terms of my relationship to the GC church I belong to. It's a sad commentary on the conference, its leaders and pastors when one has to go seeking elsewhere to find fulfillment of empowerment by the Holy Spirit. There has been a great move of the Spirit in this century and especially in the past 25 years, but you would never know it if you didn't get outside the walls of most GC churches. This could be said of most traditional, denominational churches.

Having had to go outside the denomination isn't all bad. It has brought together seekers and cut across all denominational fences—creating a unity at the grass-roots level. This movement of the Spirit is in its infancy and will have a greater and greater impact as it moves on. It would be a sad commentary on the GC, which has been a leader in so many areas, to fall by the wayside for not allowing the Holy Spirit to do his work among us. Please give more accounts of his work in future issues. *Delbert D. Dester, 109 Holland's Grove Lane, Washington, IL 61571* July 29

Re: July 23 editorial

So... what gives *you* the right to be critical? *Dwayne Klassen, 13225 Memory Lane, Fairfax, VA 22033* Aug. 1

Editor's note: Good point. I was hoping, however, to begin by asking questions rather than pronouncing judgment.

Thanks from Taiwan

The contents of *The Mennonite* really help me in my life as a Christian. I liked your Easter editorial on "The Minuses and Pluses of Golgotha."

I'm enclosing the money and the address for an extra subscription to be sent to our editor of *Manna*, the FOMCIT paper. We would also like permission to translate some of the articles for use in *Manna*. *Norman Chien, Box 68-912, Taipei, Taiwan, ROC*

Aug. 2

Editor's note: About 100 foreign readers receive *The Mennonite* either as a private gift or as a gift through our office. These subscriptions are again coming due.

Would you like to support such gifts? Please mail donations to *The Mennonite, Box 347, Newton, KS 67114, or to 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.* Gifts are tax deductible.

Pushing for volunteers—1

Linda Cannell

Who will teach the inquisitive youngsters in your church? Do your volunteers regard their work as burden or blessing? How does your congregation recruit and equip workers?

"We need a teacher for the primary class . . . it would be a shame to cancel the class because no one came forward. . . ."

"Pastor, do you want that announcement in the bulletin again? The one about needing a leader for the boys' club. . . ?"

"I'm glad to report that all the program vacancies are filled—at last!"

"Mr. Jones, I'd like to talk with you about how you perceive your ministry in and through our church. We have needs in various program areas, but you may have other ideas about what your ministry could be for the Lord. I'd like to talk about ministry and about supports and resources we try to provide for those who are serving in our church. . . "

There are essentially two attitudes toward motivating volunteers: (1) the push from behind in an attempt to force volunteers to assume responsibility and (2) the desire to remove or diminish obstacles hindering the volunteer in his or her desired service.

The leaders of a certain church are meeting to discuss their problems in recruiting volunteers. The resource person invited to help begins with the statement "Church leaders who automatically assume that recruitment problems stem from lack of commitment by church members might be pushing from behind. Do any of the following practices describe your recruitment procedures? Check off any that you feel occur too regularly."

____ Recruitment is a crisis event. We wait for someone to resign before considering another with the potential to serve.

____ We hurry enlistment. We grab people and try to convince them of the need.

____ We employ guilt tactics: "If you don't do this, it won't get done. . . ." Or, "This would be a great chance for you to serve the Lord. . . ."

____ We rarely take time to affirm specific people for their service in the Lord's work. We tend to be general in our thanks, reserving appreciation for the annual appreciation banquet.

____ In educational ministries we offer a teacher a manual and a class. Seldom do we offer any follow-up.

____ We provide insufficient opportunities for volunteers to discuss their problems, concerns and vision with qualified personnel.

____ Our volunteer training is limited to short-term (evening or weekend) events held once or twice a year.

____ Our volunteers fail to see themselves as part of a ministry team. There is little effort to integrate the various programs in our church.

____ We do much recruiting through the church bulletin.

____ We seldom if ever schedule one-to-one meetings with those recruited. Opportunities for explaining and outlining the task—or making the teacher aware of available resources—are rarely explored.

____ We do not have ongoing and flexible training plans for volunteers.

____ Program maintenance tends to crowd out people development in our church.

____ We haven't acknowledged the need for resource people to assist the pastor in the huge task of equipping people for ministry. We believe our pastor was called to serve in preaching, teaching, evangelism and pastoral care, and his theological schooling has equipped him in these areas. However, there are areas of ministry for which the pastor has not developed needed skills. We are not providing sufficient resources to assist in this work.

These church leaders completed their checklists, and the guest resource person continued with the next task.

"Now, using your checklists as an idea sheet, write down four or five things you plan to do this year to become more responsible in people development.

As we looked at our lists of ideas (now transferred to large sheets of newsprint attached to the wall), we discovered we had changed our mindset toward our people. None of the ideas reflected the push-from-behind approach. We were now thinking more about our people than our need to keep the programs running. We were planning ways to help our volunteers grow in their awareness and skills. We wanted short-term workshops or seminars to raise awareness and give inspiration. Now a large part of our strategy included specific, flexible, long-term experiences. While our resource person didn't plan our strategy for us, she did enter into the life of our church for several hours a month for several months. She gave training in our areas of least experience and suggested resources and options.

We found ourselves willing to reevaluate the effectiveness of our programs. We discovered the importance of those who serve and are served rather than the program's mechanics.

Our new attitude in recruitment is to remove or diminish those things which hinder our people in serving as effectively as we know they desire.

Linda Cannell works with Church Education Resource Services, 402-700 Setter St., Winnipeg, MB R2Y 0L5.

He was at the Hiroshima bombing

Ivan J. Kauffman

"From now on it is only through a conscious choice and through a deliberate policy that humanity can survive" (Pope John Paul II, Hiroshima, 1981).

People who were there have an authority the rest of us don't—and 40 years ago George Zabelka was there. He was Catholic chaplain to the air force unit which dropped atomic bombs on Hiroshima and Nagasaki on Aug. 6 and 9, 1945.

Zabelka didn't know the plane which took off that first morning was carrying an atomic bomb. Only a handful of people even knew what an atomic bomb was at that time. And even if he had known, there wasn't anything he could have done to stop it. He was after all only a chaplain, concerned with his troops' spiritual needs, not a military commander.

But in spite of all that, he feels responsible for what happened. Now a retired pastor in the diocese of Lansing, Mich., he said in a 1980 interview, "On Judgment Day I think I am going to need to seek more mercy than justice in this matter." Looking back, he feels he should have spoken out long before Hiroshima. "I knew civilians were being destroyed and knew it perhaps in a way others didn't. Yet I never preached a single sermon against killing civilians," he says.

"I remember one young man who was engaged in the bombings of the cities of Japan. He was in the hospital on the verge of a complete mental collapse. He told me he had been on a low-level bombing mission, flying right down one of the main streets of the city, when straight ahead of him appeared a little boy, looking up at the plane in childlike wonder. The man knew that in a few seconds this child would be burned to death by napalm which had already been released."

He points out that Nagasaki was the first Catholic city in Japan and had the largest Catholic population. The pilot of the plane which dropped the bomb on it was also Catholic. "One would have thought that I, a Catholic priest, would have spoken out against the atomic bombing of nuns," he said.

He visited the ruins of the Nagasaki cathedral right after the war and picked up part of a censer from the rubble. "When I look at it today I pray God forgives us for how we have distorted Christ's teaching and destroyed his world by the distortion of that teaching," he says. "I was the Catholic chaplain who was there when this grotesque process that began with Constantine reached it lowest point."

Some of the ruins from the August 1945 bombing still stand in Hiroshima as a mute reminder of the horrible event. This photo shows the contrast of a building ruined in 1945 and standing next to a modern building.

Father Zabelka, largely through the influence of Martin Luther King, Jr., has come to a position of absolute nonviolence. "Until membership in the church means that a Christian chooses not to engage in violence for any reason," he now says, "humanity can only look forward to more dark nights of slaughter on a scale unknown in history."

He believes an ecumenical council—Catholic, Protestant and Orthodox—should be called for the purpose of declaring that "war is totally incompatible with Jesus' teaching" and to put "all nations on this planet on notice that from now on they are going to have to conduct their mutual slaughter without Christian support."

"Who knows what could happen if the pope, the patriarch of Constantinople and the president of the World Council of Churches called with one voice for such a council?" he asks.

Five years ago, when Zabelka made this suggestion, he admitted it seemed "hopelessly out of touch with reality." Today it no longer seems so farfetched. The changes which have taken place in his thinking in recent years have also taken place in millions of other minds, including many of the church's top leaders. People are ready for something major.

Why not schedule such a council for the year 2000? What more appropriate way could there be to commemorate the 2,000th birthday of the Prince of Peace? Zabelka admits it's a bold idea, but he thinks nothing less will prevent another Hiroshima.

Ivan J. Kauffman, 140 Tennessee Ave. N.E., Washington, DC 20002, writes a weekly comment on public affairs.

Flashback: the end of World War II

Muriel Thiessen Stackley

The Aug. 21 and 28 issues of *The Mennonite* in 1945 record "our own" responses to the end of World War II.

One response came from the Civilian Public Service unit at Beltsville, Md.: "One of the men, while listening to a radio commentator describe its [the atomic bomb's] destructive possibilities, took so seriously its implications that he broke down and cried like a child. One becomes more confirmed than ever that Christ is everlastingly right. It is Christ and not the militarist that is a realist. We are sorry that it takes the atomic bomb to verify this fact."

Willis Rich, in the Aug. 21, 1945, issue, wrote "An Appeal to Returning Veterans to Seek a Christian College Education." He reasoned, "The knowledge of atomic energy will be suicide for men and nations without the Christian motive in the hearts and minds of its users. . . . The world needs men and women who have surrendered their lives to the Prince of Peace and who will dedicate their talents to the business of rebuilding what has been destroyed."

Editor Reynold Weinbrenner devoted half of his fully packed editorial page in the same issue to the subject. It follows.

"Not to resist evil with evil but to overcome evil with good lies at the basis of the non-resistant faith. The United States is today rejoicing in a 'victory' over evil achieved by fighting bullets with more bullets and bombs with more bombs. The United States has outdone Japan in war. It has resisted evil. It acclaims that it has overcome evil with evil. That it has won a great military victory is true. But should Christians hold that the United States has overcome evil by resisting evil with evil? Does it not rather stand to reason from Paul's words ('Be not overcome of evil, but overcome evil with good') that since we have not tried to overcome evil with good we may in the process have been overcome by evil? Have we won the peace as well as the war? Or has our armed resistance to Japanese aggression only served to intensify that aggressiveness in the long run? To be sure, that aggressiveness is to be thoroughly suppressed for all time to come, but history seems to show that those who sit on the lid eventually topple their seats in one way or another. Consider that after 1918 the Allies were in a most favorable condition to keep Germany from rearming, yet it built up a military machine greater than that before the first World War. Theoretically the most powerful nation of any moment ought to remain ruler of the world for all time to come, but history tells another story. Power is said to corrupt; it has decay in it. All the signs of history seem to indicate that America cannot depend upon its atomic bombs to keep peace. There is one way out for America, and that way is the way of overcoming the present hatred and despair in enemy minds and heart with genuine goodwill. The Bible insists that peace on earth can only come to men of goodwill. Will America choose to overcome evil with good or will it continue to resist evil with evil? What will the answer be? We know that one of the hardest things in life for an individual is to keep from resisting the evil within himself or in others and to overcome it by emphasizing the good. The same holds true of multitudes of people, such as nations" (*The Mennonite*, Aug. 21, 1945, page 3).

The Boeing B-29 Superfortress "Enola Gay" lands on Tinian, in the Marianna Islands, after dropping the atomic bomb on Hiroshima, Japan, on Aug. 6, 1945.

A closing, ringing statement from *The Mennonite* in August 1945 comes from Betty van der Smissen, "a high school graduate of Buhler, Kan.," in her 750-word statement on "The Case Against Peacetime Military Conscription." ("Youth Jottings" states that she was awarded honorable mention in a nationwide essay contest sponsored by The Forerunners, a national high school youth organization.)

In her winning statement van der Smissen says, "If we want peace, we must prepare for peace. . . . If the money, training, effort and sacrifice put forth for war would be put forth for peace, there would be no more war. . . . By inaugurating a policy of peacetime conscription, the sacrifices of this war would be in vain, because the very thing which we are fighting against—the militaristic policies of the Axis—we would not only condone but establish as our own."

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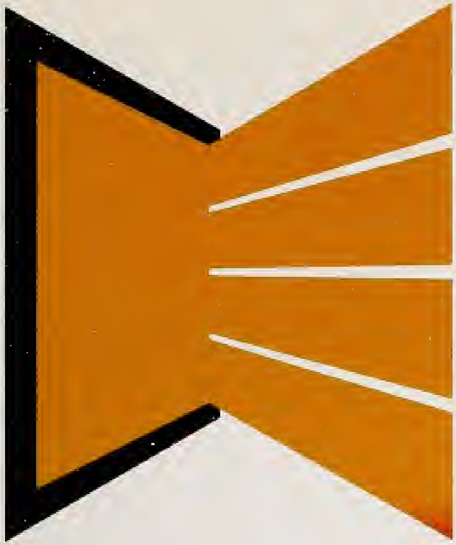

WINDOWS FOR WITNESS

"You are my witnesses," says the Lord,
"and my servant whom I have chosen" (Isa. 43:10).

When giving to the mission of the church, most of us like to see our gifts being put to work. This 1985-86 project list pictures for you how some of the money given to the General Conference is being used.

Use this special listing as a window to the work of the General Conference.

This list also gives you a chance to select one or more projects that you'd like to support. In this way you can become part of a special witness and you will enter into the life of our conference in a unique way.

I encourage you and your family and your congregation to use this project list.

Vern Preheim

VERN PREHEIM,
General Secretary

Projects Edition of *The Mennonite*

Seminarians from abroad • Provide tuition and fees for one semester for a seminary student from abroad who is preparing for ministry. $1,000. (MBS 24)

Seminary child care • Offer nursery care for the child of a seminary student couple, allowing a spouse to attend classes with a student preparing for ministry. $75. (MBS 25)

Seminary students in Colombia • Supply the room and board for one month for a Mennonite student at the Presbyterian seminary in Bogota, Colombia. Four students need this help. $55. (COM 26)

Stronger church families • Build family strengths by providing partial support for a resource person who will help a congregation develop a leadership training event aimed at enriching a local church's ministry to its families. $50. (COE 27)

Study helps for Hispanics • Buy Spanish Christian education materials for use in North America. $75. (CHM 28)

Telephone service in Japan • Pay part of the telephone bill in Japan as missionaries make daily contacts with many people. Such calls often provide openings for counseling or a Christian witness. $500. (COM 29)

Training youth in Bolivia • Sponsor a camp for young people or a retreat for church leaders in Bolivia. $600. (COM 30)

Travel to work camp • Pay part of the travel expenses of a work camper. The Commission on Education matches a congregation's support up to $100 toward travel costs for a high school student to take part in a regular work camp or a special international work camp such as the one in the summer of 1985 which introduced young people to missions overseas. $100. (COE 31)

Volunteers to persons in need • Find and train a worker who can serve in a child-care center, teach school in a poverty area, or give special help to neglected or abused children in projects supported by Mennonite Voluntary Service. $100. Number of workers needed: 100. (CHM 32)

Send your gifts, noting the account number in your letter or on your check, to:

General Conference Mennonite Church
Box 347, Newton, KS 67114-0347
or
600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

CREDITS: Photo of Dennis Rempel in marketplace, Orodara, Burkina Faso, by Ed Weaver from Commission on Overseas Missions. Design by John Hiebert. Printed in U.S.A.

Here are thirty-two project suggestions—each one a part of the various ministries of the General Conference Mennonite Church, a witness entrusted to our three commissions and our seminary: Commission on Education (COE), Commission on Home Ministries (CHM), Commission on Overseas Mission (COM), and Mennonite Biblical Seminary (MBS). Account numbers are given with each of these projects. If you note this number on your check or in your letter, this will assure that your gift will be credited to the cause you have chosen.

Basic Bible study books • Undergird the development of one book for Faith and Life Bible Studies. Eight Bible study books are being prepared for personal and group use. Published to date are: *Faith Refined by Fire* on 1 Peter and *Have the Mind of Christ* on 1 Corinthians 1—7. $1,000. (COE 01)

Bible Conference for Botswana • Cover part of the expenses for a Bible teaching conference with Africa Independent Churches in Botswana. $300. (COM 02)

Bible study books for Brazilian pastors • Supply Bible study books to pastors in Brazil. $75. (COM 03)

Bible teaching for Transkei's new churches • Pay transportation costs for one month so that Larry Hills can conduct Bible teaching ministries among Africa Independent Church leaders in Transkei. $200. (COM 04)

Bookstore in India • Buy building materials to add a second story to a bank in Korba, India, to provide space for a Christian bookstore. One thousand dollars pays a portion of the cost; $11,000 will complete the project. (COM 05)

Child care for volunteers • Support children of the Mennonite Voluntary Service workers who teach in special schools, provide assistance to the poor in cities, work with recreation programs, or teach in the Hopi Mission School. Such child care enables families as well as single persons to take on voluntary service assignments. $100. (CHM 06)

Elderly enrich church life • Send a consultant on aging to a congregation wanting to learn more about the needs of the elderly and wanting to put the resources of elderly people to use to enrich the life of the church. $250. (CHM 07)

Farm families in Lesotho • Help farmers in Lesotho in southern Africa grow more food because they are able to take part in a rural development project designed by John and Tina Bohn. $150. (COM 08)

Films for witness in Paraguay • Rent films for use in evangelism campaigns in Paraguay. $100. (COM 09)

Gratitude for leaders who led • Express our conference's gratitude to retired missionaries who gave many years of service in the cities and native communities of North America. The Missionary Supplemental Retirement Fund is one way to say thank-you for a valuable mission heritage upon which we continue to build. $700 from 50 people. (CHM 10)

Helping leaders in Uruguay • Support Uruguayan national workers like Washington Brun who pastors the La Paz Mennonite Church. He is active in discipling believers and preparing leaders for church work. $1,000 per month. (COM 11)

International students in seminary • Cover tuition fees so that an international student can take part in the January interterm at the seminary. $270. (MBS 12)

Leaders for Hispanic ministry • Supply the cost for one month of study for a Hispanic leadership couple and family at our pastoral leadership training school. $650. (CHM 13)

Learning and reading in Hong Kong • Support the main tutor and librarian at the Lok Fu Po Kap Reading Room and Study Centre in Hong Kong. $136 for one month. (COM 14)

Lessons on peace • Develop a set of lessons on peace for children by supporting the work of writers, editors, and photographers whose witness will lead students to experience the way of peace as the fullness of the discipleship of Christ. $500. (COE 15)

Making peace • Provide young people in the United States with information about registration for the Selective Service System and alternatives to military service. This material will help balance the attractive leaflets and tempting offers coming from military recruiters. $50. (CHM 16)

Mennonite witness in mission centers • Send *One Lord, One Church, One Hope, and One God*, a collection of Mennonite confessions of faith, to mission centers around the world. Edited by Howard John Loewen, this publication of the seminary's Institute of Mennonite Studies provides a special resource for evangelism. $250. (MBS 17)

New language for a Bible in Burkina Faso • Help Anne Garber and Gail Wiebe reduce the Senufo language into writing so that the Bible can be translated into this language in Burkina Faso. $500. (COM 18)

Planting churches in North America • Make it possible for a person like Don Yoder to lead workshops on Friendship Evangelism and to be a resource for church planters. $1,000. Ten such gifts are needed. (CHM 19)

Radio witness in Africa • Produce Christian radio programs for broadcast in Africa through Studiproka studio in Kananga, Zaire, where Dennis and Dianne Schmidt give leadership. $700. (COM 20)

Railroad aid to witness in Japan • Cover a portion of the travel expenses for missionaries to meet with people in groups and individually for church ministries. $500. (COM 21)

Reaching out from a hospital in Taiwan • Provide a social ministry in the Mennonite Christian Hospital in Taiwan for patients who have wide-ranging physical and emotional needs and support training for nurses and doctors who will serve in the hospital. $716 for one month. (COM 22)

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MEDITATION

Forty years after WW II

"We are deeply convinced that those forces which conquered fascism and war 40 years ago are obliged and in the position to liberate together the world from the nuclear threat." This was declared by the 65 participants in the international ecumenical meeting of Christians in the peace movement, which took place in Vienna April 12-14. Bishop Károly Tóth, president of the Christian Peace Conference, was one of the participants.

In a letter to the American Bishops Conference, the Catholic and Evangelical Christians expressed their solidarity with and thankfulness for the determined commitment of the U.S. Catholic bishops to disarmament, peace and justice.

"Christians and churches must learn from the historical experience of the 40 years since the defeat of Hitler's fascism and the end of the Second World War and do everything possible in order to finally free the world from the danger of war and fascism," stated the participants.

The international Christian peace meeting in Vienna adopted the proposal of numerous church leaders in the United States to request the governments of the United States and the Soviet Union to adopt concrete measures that would prevent a nuclear confrontation.

On this occasion there was a platform discussion in which Bishop K. Tóth, together with Dorothe Sölle of West Germany, Bishop Grimić of Yugoslavia and other speakers addressed over 300 participants. Bishop Tóth spoke on the importance and bearing of the 40th anniversary of the victory over Hitler and the effects of these 40 years on Christians and churches. In this connection he emphasized that this victory "was the result of the cooperation and understanding among the three allies."

In an analysis of the peace movement's present tasks, Tóth drew attention to the danger of the anti-communism that is being continuously revived and which is part of a refined, psychological waging of war.

He also stated, "Churches and Christians are apparently quite susceptible to this temptation, since Marxism, the scientific outlook (Weltanschauung) of the socialist countries, openly professes atheism and criticism of religion. Of course this does not mean that every criticism of a socialist country is automatically a sign of anti-communism; equally not every opponent of anti-communism is a communist. . . . Our specific task, a task that is more urgent today than ever before, should be to resolutely oppose the anti-communism camouflaged by Christians and churches, the revival of which is demonstrated to us every day. This is by no means an academic task, but a problem that is closely tied to current political events."

Reprinted from the May 8, 1985, Christian Peace Conference Information.

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The Bible—God's Word—wants to be the guiding manual for all Christians. Most believers claim it as the foundation for their confessions and creeds. But somehow it is also used to set groups of Christians apart from other Christians. That in itself need not be bad. It can assure that more aspects of God's Word and will are being promoted on earth.

Problems arise when Christians use the Bible to fight other Christians. It causes unnecessary pain for some and creates images of confusion in our witness to the world.

This issue looks at a believer who has felt misunderstood. It also takes a sincere look at how we interpret the Bible. All of us may possibly do too much interpreting the Bible and not enough permitting God's Word to interpret us and our lives. Let's think and pray about it.

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EDITORIAL

What the world needs now

It was awesome. The world's most famous rock-and-rollers at Live Aid gave a lot to help the starving in Africa. These folk heroes were giving instead of getting. Quite a change. They deserve our gratitude.

Joan Baez said it was the "Woodstock" of the 1980s. I hope it was more.

One of the favorite songs of the earlier Woodstock gang was, "What the world needs now is love, sweet love." It sounded good, even Christian. But the signals were there on the bumper stickers: "Make love, not war."

The love advocated by the pop culture of the '60s and '70s was little more than another version of, "I'll look after me because I'm number one." It endorsed having things our way, doing our own thing and living for the now. Bonhoeffer would have called it "cheap grace."

The peacemaking of Jesus and the Bible, the fundamentalism advocated by the early Anabaptists and the fulness of life in God's Spirit are much more than the hippies symbolized. Yes, the latter pointed in some right directions.

Too easily hippiedom has yielded to yuppiedom. And today's young urban professionals are simply another side of the hippie coin. Except that the yuppies are doing their thing "in style."

The veteran peacemaker A. J. Muste said, "There is no way to peace, peace is the way."

What the world needs now is not another syrupy venture into the fantasyland of, "We can do it." There are no adequate human schemes or strategies. No biblicism and no fundamentalism will save the world or its citizens. No rock concerts or food banks will atone for our models of rebellion incarnate in the exploitive systems—business, politics, relief and development agencies, even our church programs and policies—rampantly evident all over God's earth.

The world has too much Band-Aid and too little heart-aid. There are too many handouts and too few hands that reach out. Too much of our "love" is sickly sweet—we'll feed those who are on our side, if they will vote for propagating our unjust social systems and segregated churches (not only racially but generationally and by gender, income, education, sophistication and blood relation).

There is no way to peace. There is no way to interpret the Bible. There is no way to be biblical.

Peace is the way. The Prince of Peace is the Bible. He is our Peace, our Hope, our Love, our Justice, our Forgiveness, our Savior, our Lord.

What the world needs now is Jesus incarnate. Jesus says he has entrusted that task to us. We are his witnesses and his body.

Kent Hoffman (*Catholic Agitator*, June 1985, page 6) tells of receiving their newborn child birthed right into his arms. The infant—tiny body, terrified and screaming at the top of his lungs—suddenly relaxed when the father's caring arms enveloped and hugged him close. A helpless babe felt safe in a father's tenderness.

Is this why God sent his son as a baby? In learning how to hug a helpless, foreign-language-speaking (or howling), first-time visitor among us into a feeling of being secure and wanted, we learn about the essence of God.

Hoffman says he has a hunch that the whole world needs more tender hugging than we currently get—"more than we've ever gotten."

Instead of shouting insults or anger, pointing down at those we'd like to keep below us, harboring grudges and suspicions about anyone who uses other words than we do (especially about their faith in Christ and in the Bible), what if we'd reach out to one another the outstretched arms of God? He loved the world (John 3:16) and wants nobody to perish.

I heard a brother say, after our editors' visit to Cuba a few years ago, that he never thought he could hug a communist. But he did on that trip. He said it changed a lot of his attitudes.

Perhaps if we'd reach out our flesh—in the name of Christ—to the world, perhaps if we'd let the flesh of the world touch us and hold us, it could be the special baby experience—Emmanuel: God with us. Incarnation.

What the world needs now is *the* incarnation made visible to all through you and me. *Bernie Wiebe*

THE MENNONITE centennial

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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We believe in God

(Foundations for our faith—1)

David Janzen

I was asked to write about God from a classical orthodox theology that also connects with Anabaptist teachings. My first reaction was: Who am I to treat a subject of which Menno Simons says, "This one and only eternal, omnipotent, incomprehensible, invisible, ineffable and indescribable God we believe and confess with the Scriptures to be the eternal, incomprehensible Father with his eternal, incomprehensible Son and with his eternal incomprehensible Holy Spirit" (*CWMS*, p. 491).

The next problem was how to present the classical orthodox view in relation to Anabaptism. There are the great creeds brought forth by the Constantinian church, which according to the Anabaptists was marked by the Fall. The great church father Augustine tied his theology to Platonic philosophy. Thomas Aquinas, the great church theologian of orthodox Catholicism, chose Aristotle as his guide. The orthodoxy of the Magisterial Reformers regarded the Anabaptists as "Schwaermer" and heretics and persecuted them. The five fundamentals of faith as confessed by the Fundamentalists place emphasis on propositional truth and often do not follow the living Christ, who is the way, the truth and the life, in his call to love our enemies and to do good to those who hate us. The orthodoxy of Dispensationalism openly denies the God of the Sermon on the Mount for our age. Many mod-

We believe in God

ern theologians gain their insight from Existentialism.

The main problem with all of these orthodoxies was clearly enunciated by Hans Denck when he said, "Whom the whole world confesses with its mouth and denies with its works" (*Schriften* II, p. 52). Yet in spite of our weakness and failing, let us seek an approach to God.

We begin with the Greek word "thámbos," which expresses wonder, fear, amazement. "As soon as all the people saw Jesus they were overwhelmed with wonder and ran to greet him" (Mark 9:15). Moses experienced the strange sight of a burning bush that was not burnt up (Exodus 3). This is the way we experience God as he makes himself known to us. Moses first tried to help his people in his own way by killing the Egyptian who was beating a Hebrew. He had to flee. Later his "hubris" was gone. His old self was dead and God could use him to lead his people out of Egyptian slavery through God's saving act in history.

Next we turn to Isaiah's experience of God in the temple (Isaiah 6). He too has to be cleansed from sin so that the holiness of God does not destroy him. He receives his charge to pronounce God's judgment on a people that hears but does not understand.

For a final illustration let us look at Luke 5. Peter had fished hard all night and had not caught anything, but in obedience to Jesus he let down the nets and made a huge catch. Now you might expect that Peter would want to engage Jesus as a business partner. But far from it. He falls down at Jesus' feet, "Go away from me, Lord; I am a sinful man." As sinner he too feels that he must die in the presence of the Holy One.

Characteristic of all three accounts is a strange happening, a God event that signifies an encounter with God. This happening in the words of Paul causes us to die to sin and to rise up to a new life. Jesus is Savior and Lord. The Anabaptists sometimes called this the first resurrection. Now we no longer live for self but for Christ. In each case we are sent to fulfill God's mission in the world. Jesus said to Simon, "Don't be afraid; from now on you will catch men." The Anabaptists also had this feeling of being sent out to proclaim the gospel. God had become a reality in their life. He loved them while they were still sinners because he does not want the death of the sinners but that they repent and live. That gave urgency to their mission.

Men will see your good works and praise your Father in heaven, Jesus tells his disciples. The people who piously fast, pray and make large contributions to charity in order to be seen by other people do so for their own glory and really worship themselves as gods.

At Caesarea Philippi, Jesus raises the question, "Who do people say that the Son of Man is?" (Matthew 16). The answer is given in quantitative human

It is not enough that God's love was so totally demonstrated in the incarnate Jesus. It must also be demonstrated in us.

terms. Jesus is regarded as one of the greatest human beings. Peter answers for the disciples, "You are the Christ, the Son of the living God." The answer is qualitatively different. It is not human wisdom that answers but divine wisdom through a revelation of the Father.

Now one would think that the disciples should be ready to hear Jesus' prediction of his death. But no, human flesh rebels against the way of the cross that the Suffering Servant of Isaiah has to go in obedience to the Father, and Peter is severely rebuked, "Out of my sight, Satan!" Peter was a brave man. He would gladly have sacrificed himself for Jesus as he drew his sword to protect him. But Jesus had to rebuke him again. Then in frustration and weakness he denied Jesus three times. Luke even stops using the word "disciples" for the 12 at this point only to pick it up again in Acts. The resurrected Lord reinstates Peter and renews his charge when there is evidence of true repentance (John 21).

God stands revealed in these events. Denck says that Jesus was so yielded that he would have died for all even if no one had responded to his divine love and mercy. And we cannot know Christ except we follow him with our lives. Denck tells us that Moses and David and all the old patriarchs in part reflected God's love, but it has been demonstrated so much better by Jesus that their reflection by comparison may be regarded as evil. In Jesus, God as love was demonstrated to the highest degree, and therefore he is called a Savior of his people. God was so fully united in love with Jesus that all God's doing was the doing of this man and all the suffering of this man was regarded as God's suffering. Thus all true knowledge of God and of people is reflected in the God-man Jesus Christ.

But Denck holds that it is not enough that God's love was so totally demonstrated in the incarnate Jesus. It must also be demonstrated in us.

Last October the General Conference held a "Dialogue on Faith." It was an attempt to find the commonness in what we believe.

The dialogue showed that too often we assume others know what we believe and therefore don't speak about the foundations of our faith. This has prompted *The Mennonite* to run a series of articles exactly on this theme. Our belief in God is the first.

We hope readers will respond by writing responses to these statements.

"Anyone who does not do what is right is not a child of God; neither is anyone who does not love his brother" (1 John 3:10). "God is love. . . . We love because he first loved us. . . . Whoever loves God must also love his brother" (4:16ff).

In conclusion let me point out where Existentialist interpretation of these "God events" becomes unorthodox. According to Herbert Braun, God and Jesus are not viewed as existing beings, but *only* as events. Manfred Metzger, who teaches practical theology in Mainz, speaks of God happening ("Gott geschieht"). When his students use the name God in their sermon outlines, he crosses it out and writes, "I want to know where God happens." He happens where human beings encounter each other in love. This event of love between people is called God. It denies the real Jesus Christ on whom we should fix our eyes as the author and perfector of our faith (Hebrews 12:2).

Menno says, "For if we deny the deity of Christ or the true existence of the Holy Ghost, then we fashion a counterfeit God unto ourselves, a God who is without wisdom, power, life, light, truth, Word and without the Holy Spirit" (p. 497).

"For a time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear" (2 Timothy 4:3).

"But to the wicked, God says, 'What right have you to recite my laws or take my covenant on your lips? You hate my instruction and cast my words behind you. When you see a thief, you join with him; you throw in your lot with adulterers' " (Psalm 50:16ff).

Denck says, "He who correctly teaches the wrath of God, may also fruitfully proclaim his grace. He who is silent on the one or shortens it may not express or execute the other either" (p. 60). But disciples of Jesus are only called to be servants of God's grace, not of his wrath (Romans 12:19).

All things were created by Christ and for him. He is before all things and in him all things hold together and he is the head of the church (Colossians 1:15ff). *First article in a series on foundations for our faith* •

Working with the grain

Michael A. King

Work undergirds, enfolds and sometimes crushes our lives and prompts the question, "What should our central attitude toward it be?"

To turn to the Bible for guidance on the matter is to discover how crucial to biblical thought is the conviction that the earth is the Lord's. Any aspect of life, including work, is meaningful only to the extent that it responds to and is in harmony with God's work in the world. When Adam works to uncover and describe the essence of beasts and birds by naming them he is helping to release the grandeur of God's creation (Genesis 2:19). Paul is convinced that our labor is "not in vain" because it is "in the Lord" (1 Corinthians 15:58). Psalm 127:1-2 says,

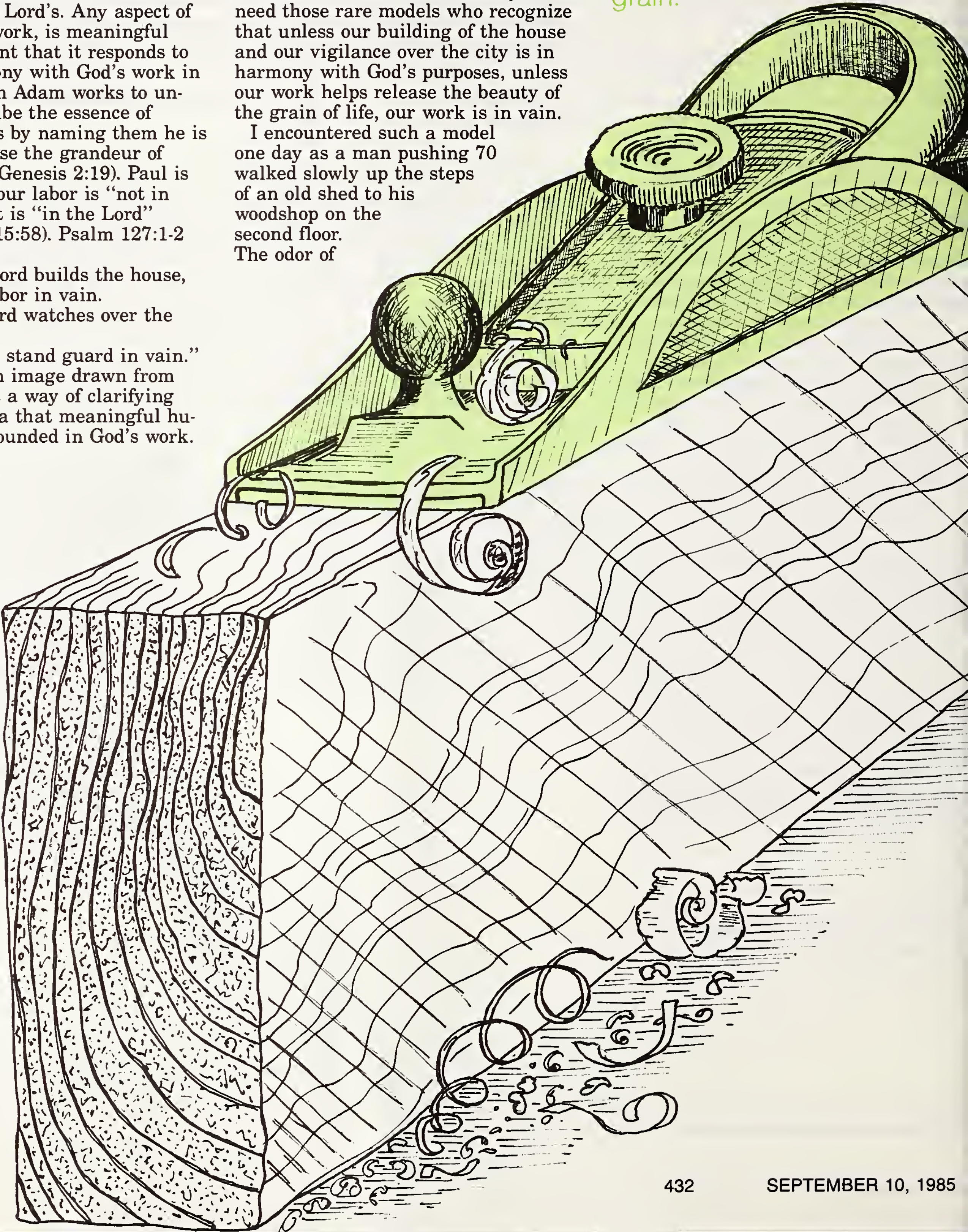
"Unless the Lord builds the house,
its builders labor in vain.
Unless the Lord watches over the
city,
the watchmen stand guard in vain."

I want to use an image drawn from woodworking as a way of clarifying this biblical idea that meaningful human work is grounded in God's work. When we work, will we work with, against or without the grain?

Working with the grain. Most of us don't know how to work with the grain of the wood of life. We cave into that constant human tendency to see life as a battle for control and mastery. So we need those rare models who recognize that unless our building of the house and our vigilance over the city is in harmony with God's purposes, unless our work helps release the beauty of the grain of life, our work is in vain.

I encountered such a model one day as a man pushing 70 walked slowly up the steps of an old shed to his woodshop on the second floor. The odor of

You can work with the grain or against the grain.



fine wood filled the room with that special life good wood seems to possess, the life of a throbbing heart which, though cut from the body of the tree, seems to beat on and on.

The man had come up to look for just the right piece of wood to make a lamp. He rummaged through his wood—through the soft pine and the tough oak and the rare cherry. He looked at them from various angles, hefted them and ran his fingers over them. He was not so much choosing the right piece of wood as letting the right piece choose itself.

Finally the wood and he found each other. Over the next few months they worked together. He didn't treat the wood as an object to be cut into any shape he chose to impose on it. Instead, he respected it. He tried to sense the rhythms and harmonies emerging from its unique configuration of grain and knots and gnarls. He tried to sense the shape that lay at its center and to gently call it forth.

The way people work with wood is the way they work with life. They sense that life, like wood, has a grain. Their life is one of respect for that grain, rather than one driven to cut against the grain and twist life into their own warped shapes. Whether working with wood or with words and people as a pastor, they constantly test their work to make sure it contributes to its justice, love and beauty, forming the grain God calls us to uncover.

I often think of him as I do my own pastoral work, particularly as I wrestle with that aspect of pastoring closest to my heart, the use of words in preaching and writing. I am often tempted to make words objects to manipulate and master. Hey! You words over there. You better say what I want you to say. But once in a while a rare and miraculous thing happens, and I find I am simply submitting to the words. The work I do with them becomes a release of the grain. Something larger than I am speaks through me. When that happens to us, whether in carpentry, nursing, writing, painting or plumbing, we are working as God intends us to.

Working against the grain. But many of us choose, instead, to aim our work against the grain. We choose jobs in which we may competently make precise but perverted shapes. We choose a piece of wood whose heart beats with life, then hone it to a perfect point and release it from our bow into an enemy's heart.

This is the concern of those who ask workers in nuclear weapons factories to examine their consciences. As they efficiently perform the intricate operations required to assemble a nuclear warhead, do they work with or against the grain? In Micah 6:15 the prophet thunders, "You shall sow, but not reap. . . ." When we work at jobs that go against the grain, our sowing will yield no fruit except death.

The rich and successful Mennonite landlord who turned an aging friend of mine out of her apartment because he wanted to make more money is working against the grain. When a woman who owns a Philadelphia interior design firm (whose headquarters the home-repair company I work for is helping to renovate) uses her skills to help banks and corporations create the proper opulent atmosphere, I have to wonder if she's working against the grain. And I have to wonder if I am also by helping her offices look sharper while a few blocks away good interior design means having a cracked wall between oneself and the elements.

Working with plastic wood. I suspect most of us don't work clearly with or against the grain, however. Instead, we are children of our age, an age in which one often taps on beams and walls that look like wood and receives only a dull "thunk" in response—from plastic. Most of us work at jobs whose ultimate effect on the world isn't clear. We aren't likely to experience either the thrill of being captured by something beyond ourselves or the clear evil of killing or exploiting someone. We just hack at our plastic wood and find that underneath the shiny surface grain there is no heart.

It was such an experience that finally drove me toward seminary and eventually toward pastoring and the use of words in preaching and writing Christian articles. For a year I worked as a radio account executive, selling and writing radio commercials. What I was doing wasn't clearly right or wrong; it was plastic—grainless. I could make nice, shiny shapes with my words, but they didn't uncover the deep grain I yearned to encounter. This is one of the commercials I wrote:

> *Some people think four-wheel drive is the only decent way to move a vehicle. Others like their two front wheels to do the pulling. And some insist on a push from the rear. No matter what you prefer, Trapper John at Shockey Motors has a good car for you. You can choose from big cars, little cars, family cars or sports cars. Or red cars, green cars, weak cars or strong cars. You'll find good buys in American cars, foreign cars, trucks and campers. Take your pick at Shockey Motors on Route 33 east of Harrisonburg.*

I was proud of that commercial, and "Trapper John" liked it too. I'm not sorry I wrote it and I'm glad I tried the job. It may be possible to advertise in such a way that it helps uncover the grain. But if I had given my life and my words to that, I think that at the end of life I would have realized my work was largely in vain because the Lord was not in it.

Work as the voice of the world. It isn't easy to sort out whether we are working against, without or with the grain of God's purposes. We live in a world full of ambiguity, and probably most jobs combine all three elements. But over the course of a lifetime we can try to establish a trend. We can aim at work that exploits, pollutes or kills people and the environment. We can work like Carrie in Theodore Dreiser's novel *Sister Carrie*, who becomes an actress simply to become popular, having no idea of the beauty she can release in herself and others through acting aimed at uncovering the grain. Or we can listen to Ames, a man who tries, unsuccessfully, to tell Carrie what can become of her if she allows her acting work to become a voice through which the heights and depths of the world can express themselves.

Who knows what might become of any one of us if our work became the means through which God spoke and touched and moved. •

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Down on the farm

Calvin Redekop

The current economic turmoil involves a growing population. One sector receiving great attention these days is that of the farmers. The mass media is presenting painful and in some cases tragic pictures of the plight of the agricultural community.

Many accounts are shrill, motivated by high emotions and often focused on a "villain." Most often the stories point the finger at the bankers, who for various reasons have suddenly become "down on the farmer." It is therefore refreshing to see a bit of sanity and objectivity presented, as portrayed in the movie *Country*. The banker and the bank, though portrayed as precipitating the crisis, were also presented as being only part of a larger picture, including high costs, low margins, surplus production and misplaced people.

The farm business has run into snags, and many farmers are caught in a squeeze.

Bankers are not necessarily "down on the farm." What most of us need to realize is that we are undergoing a transformation in the socio-political-economic environment, and consequences will be felt in varying degrees in various parts of society at various times. Farmers are now in the center of that great transformation. The complexities of the discontinuities and contradictions are illustrated by the Great Plains farms of the United States. Farmers there are pumping massive amounts of water from the Ogallala basin, which is rapidly being irreplacably depleted, to raise corn at prices below cost, to contribute to an unneeded corn surplus, which is being stored by taxpayer money.

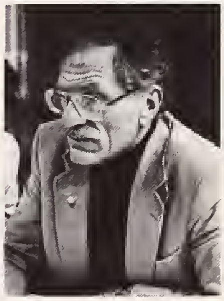
So what can the Christian farming community do about the crisis? Is there anything different about a Christian approach? A paradoxical situation for Christian farmers is that they have not been able to have it both ways—be self-directed and individualistic (the credo of farming) *and* be communally directed, as has been promoted by the Bible. In a fine novel about the tragedy of farming, *Leaving the Land*, Douglas Unger writes, "Dakota prairie farmers are heavy, loud and literally down-to-earth" and very independent. "Bit by bit, the independent farmers found themselves working, in effect, for food-processing outfits."

It is possible that the individualistic ethic of North American farming is now being challenged by the realities of the "great transformation" in the economy and that we will now need to begin to think collectively and communally once again. Ironically, in some of the traditional rural communities, like the Old Orders and Plain People, the collective orientation never yielded to American individualism. But for most of us more "modern" Christians, we have accepted the rugged individualism of modern farming.

Farmers are beginning to see that working hard, minding their own business and keeping ahead of the neighbors will no longer pay the mortgage. Things are so bad that something has to be done. In this context a conference was held at Laurelville Mennonite Church Center in November 1984. There was the recognition and admission, as the findings committee report stated, that "we hear a call for a return to community. We have become separated from each other. We have lost the awareness of each other, and mutual aid is weak. We confess that we have become increasingly individualistic and independent. We need to recognize the importance of cooperation and mutual support."

The report continues as a combination confession and resolve. It is an inspiring document. But are we going to heed the signals and begin to act? Hopefully the Laurelville conference is just the beginning. A unanimous decision was made "to establish a network of farmers to help each other with faith issues and economic pressures and with Christian stewardship of the land." In the spirit of this crisis and resolve to work at it, MEDA's annual convention will meet Nov. 14-17 at Cedar Rapids, Iowa (the heart of agriculture), to discuss the theme "Business, Land and Our Roots."

Farmers, along with the rest of us, need to "come together." We need to come together to mutually discern, admonish and encourage each other to be faithful to what Christ would have us do in the marketplace.



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Theology as doxology (Ephesians 1:11-14)

Gertrude Roten

Praise to the Trinity for laying out the plan

Blessed be God	chosen	selected for adoption	redeemed	made to know the mystery	selected to be an inheritance	sealed
1:3	1:4	1:5-6	1:7-8	1:9-10	1:11-12	1:13-14

"He has made known to us the secret, the mystery, of his decision, for he has set his favor first upon Christ" (1:9). In its earliest known occurrences, "mystery" described the rites, ceremonies and purification of the secret Greek cults. God, in making known the mystery, lays his heart bare. The Ephesians are allowed to see the very source of salvation as it lay a silent thought in God's eternity. God loved them before creation, despite their sins, notwithstanding the former division of Jews and gentiles. He loves them with the intention that they praise his glory. Old Testament bards did not know this love, nor did the principalities. God did. Jesus, in whom the saints have been elected, adopted and through his blood liberated and forgiven, is granted God's favor. He is not only God's exemplary elect. He is designated to fulfill the commission summed up in verse 10: the administration of the fulfillment of the times. Two Greek words meaning "house" and "law" form the base for the word "administration," though the term "plan" is used in the RSV.

In this administration all things are to be under one head, Christ. The Jerusalem Bible speaks about the "whole creation." God plans to save the universe. "To unite" means "to recapitulate." Literally "to head up," even "to restore to a former harmony" all created things. The work of Christ reaches out to the galaxies, all spaces, all times, to all intelligent creatures on the basis of our altogether personal, loving God. The whole body of creation, because of sin, is decaying. Christ is uniting all creation into an organism to reattach it to God. Our salvation is a foretaste and a promise of cosmic renewal.

The cascade of blessings continues to flow in the prayer of praise (1:11-14). Paul used the first person plural (vv. 3-10) as he associated himself with the gentiles (and all the saints) in blessing God. It may be the prayer formally ended in v. 10.

He now associates with his Jewish heritage (vv. 11-12) by restricting the "we" to the Jews. It is as though he is reflecting upon the mystery made known in the fullness of time—both Jews and gentiles were embraced in God's grace from all eternity.

It was difficult for gentiles to comprehend why God had set the Jews apart. Paul states that the Jews were chosen literally, as by lot, to be an inheritance—the boundaries of this choosing having been determined beforehand. They were chosen to bring about the "ripe time" when Christ could enter the stream of human history. The preposition "pro," meaning "before" or "first," occurs three times in vv. 11-12.

Paul must have felt his own roots at this time, the former Saul of Tarsus, trained and disciplined in the life that set the Jew apart since the time of Abraham. Paul builds his bridge carefully. He begins v. 13, "In him you also . . . were sealed." You gentiles too are included in him; you too stand sealed in the Holy Spirit.

The root of the verb "to seal" is the same as for the noun "seal" in Revelation 5. The Lamb, as though slain, takes the scroll from the right hand of the one sitting upon the throne and opens the seals one by one. It is a strong legal term.

Sealing could refer to a continuous flow of strength from God, enabling the saints to do things they could not do of their own resources. Evidences of God's Spirit are described in v. 14 as a down payment for a future event, a pledge of "our" inheritance—until the redemption (same word used as in v. 7) of the possession or the setting free of God's people.

As we reflect on this "praise to the Trinity for projecting the plan" (see E. Blair, *Bible Handbook*, for an outline of the epistle), we have moved rapidly through time—the remote past (vv. 4ff), the more recent past and present (v. 7), the future (v. 14). In the Greek, over 50 prepositions are prefixed to verbs or nouns or used in phrases (vv. 3-14) to move the reader on through space and time and to the specific reference to God, Christ and the Holy Spirit. Some scholars propose that these verses are part of a worship liturgy already in use in the early church. In this prayer the author touches on the greatest theological truths of Christianity, yet the form it takes is an expression of glorious doxology.

No wonder the writer calls out, "Blessed is God the Father of our Lord Jesus Christ. He has blessed us in Christ with the full spiritual blessing of the heavens." *Second in a series*

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Doxology offers praise to God but can also be an invitation to faith and discipleship.

Timid faithfulness

Arthur Boers

Becoming a Mennonite at age 19 began an ongoing conversion process. I remember my surprise and conviction as I learned about peace and stewardship. But facing the cost of discipleship, I feared my own inability to meet God's requirements. Recently, my discipleship set in motion consequences not to be erased or reversed.

On election day, Nov. 6, 1984, four Mennonite staff and eight students from our alternative high school in Chicago demonstrated near Great Lakes Naval Base to express our concern about the increasing militarization of the United States and the looming possibility of an invasion of Central America. Although we were only 12 people with two little signs, the town swarmed with dozens of police and naval security personnel. We were followed everywhere.

We walked to a vacant lot visible to those entering the base and silently held our signs: "Let us live in peace." A nearby billboard read: "Christian Serviceman's Center: Jesus is Coming Soon." Within minutes, police officers warned us against "demonstrating without a permit." Walking in a group or pairs or singly throughout town—with or without signs—would mean arrest. The message was clear: leave or be arrested. Even so, the law only forbids gatherings of 50 or more.

Returning to our cars, we discussed the situation. "Where are we?" one student asked. Where indeed? Surely not in a land of freedom of speech and assembly. Not wanting the students arrested, two staff took them home.

It was more than an issue of rights for Richard Boyd and me; it was a matter of duty and faithfulness. We wanted to testify to our faith, which calls us to witness for a new kingdom—"We must obey God rather than people." Law enforcers oversaw Jesus' crucifixion and law enforcers tried to cover up the resurrection. Thus threats of arrest should not deter us from faithful witness. Although scared, we returned to the vacant lot with our signs.

Within minutes we were arrested, handcuffed and dragged to the paddy wagon. At the police station, arms twisted over my head, my body was jammed into each hall corner. It hurt enough for me to try walking, but the officers joked about my attempt and kept dragging me.

Our friends circled the block, con-

How does one register protest without breaking the law? What does it mean to take up our cross daily? While people are dying due to injustice, how can we stand by? Will Jesus one day say to us, "I was sick and in prison and you did not visit me" (Matthew 25:44)?

DO WORLD LEADERS HAVE THE COURAGE AND INTELLIGENCE TO SETTLE DISPUTES WITHOUT MILITARY DRAFTS WEAPONS AND WARS?

cerned for us. Followed by a paddy wagon and plainclothes police, they were told to keep moving. The police even followed them into a restaurant. Vehicles tailed them out of town. Such fear shows that demonstrators have more power than we suppose.

While being booked, I heard police radio in about suspicious "protest" vehicles in town. Their paranoia had the better of them. Our friends had left. After spending time in a holding cell, Richard and I were released.

I was once before convicted for civil disobedience, but reason says this punishment will be light. The maximum penalty is a year in jail. Even so, I am scared. We did the right thing, but I wish I knew at what cost.

My first arrest for civil disobedience was the most frightening experience in my life. On that Easter Sunday, two days after the arrest, I awoke from a terrible nightmare and wept for 20 minutes. I was afraid jail would interfere with my seminary semester. As a Canadian I might be deported and not finish seminary. I worried about how the experience might affect my relationship with my parents.

"God cares for and protects us more than we can ever understand."

While risking this recent arrest, I knew my wife, Lorna, might soon go into labor. I did not want her to experience that alone. I acted for our child and for all children; I want society to be better for everyone.

Yet I wonder if I am a poor father. Is not my prime duty at home, especially as Erin's life begins? Wouldn't my imprisonment be unfair to both wife and child? Why can't we have a secure parenting experience? Most parents in the world do not have security, but most people I know do not worry about jail's effects on their children.

Each person has responsibility for their society. Christians in Nazi Germany should have taken on the burden of Nazi crimes. We are responsible for history and must resist the immorality of governments. But I resent my responsibility and often wish I hadn't been faced with the choice of whether or not to obey the policy. Why, Lord, do you ask such things of us?

As a chronic worrier, the imagined possibilities overwhelm me. Jesus said, "If any man would come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23). I cannot face all the crosses in my future, but God doesn't require me to carry 365 crosses at once; I carry only one day's cross at a time. "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day" (Matthew 6:34).

God cares for and protects us more than we can ever understand. Indeed, "even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows" (Matthew 10:30-31). Jesus gave this assurance while warning of the disciples' arrest and persecution.

With my seminary education—for I completed it in spite of my fears—I blithely preach God's promises. Words are easy. But God's words have proved true for me over and again. My fears and worries after the first arrest worked out far better than expected. Each worry became a joy.

God's grace has brought me far. Years ago I feared being arrested, simplifying my lifestyle or living in the inner city. None of these is as difficult as I imagined. God calls me to greater faithfulness, and I know with God's help it is possible.

But I forget the joyful realities of my walk with God, the sense of God's leading in each arrest experience. I forget God's presence and protection felt on those occasions.

My problem is one I work against privately and publicly: lack of faith in God's sovereignty. Manufacturing and deploying nuclear weapons is a confession that Jesus is not Lord. We do not trust God to care for and protect us. Weapons proclaim we must control history because God cannot.

When arrested I lose some control of my life. As a Christian, I should be able to do that. I need to trust God's care for my family and me. If faithfulness entails my going to jail, then God will protect us.

Lord, give me the strength to set aside my fears and anxieties. Help me to live believing that you are the Risen Lord of history and the Lord of the universe.

Arthur Boers, 1945 W. 22nd Place, Chicago, IL 60608, was tried and found guilty. His sentence: 200 hours of public service.

It's raining inside

Stephen Paul Simmons

It's raining inside me
The clouds make me sad
  though I know that my life
  just can't be that bad.
But the drops keep falling
They leak out of my eyes
No one will see them
I always hide.

Time keeps me running
Like it always did
Got to keep moving
Got to stay hid.

Words never work
I never could talk
No matter how I try
The message stays locked
Always so lonely
I try to let them know
They never understand
Once more I have to go.

I know I've done bad things
But I thought everyone had
Maybe my life
Has been that bad
  I don't know anymore
  Sometimes I don't care
  I only hope that
  Someday I'll get there—

Stephen Paul Simmons, 13417 N. 25 Drive, Phoenix, AZ 85029, wrote this poem in 1983 just five months prior to his untimely death.

The idea of an outward symbol of the faith, erecting altars, laying cornerstones, seemed so proper to missionary Carl Liechty that it came as a shock when a landlord informed him that a Christian groundbreaking ceremony was unacceptable on the plot of land to be used for a church-parsonage. For over a week his small group on the outskirts of Tokyo, Japan, had been making plans. Then on the morning of the planned service the pastor called him to say the owner had decided to conduct a Buddhist ritual on the land instead. The church decided not to oppose the action for several reasons: (1) they are not the owners; (2) to not hold the traditional Buddhist groundbreaking would offend the neighbors and alienate the laborers, who might fear calamity while working; and (3) they were being closely observed by the landowner, and unreasonable demands would affect any future relationship. Liechty writes, "Gradually I came to realize that building the church in this land does require more than following my Western instincts. I was deeply moved by the peaceful, patient way our believers approached the problem."

NEWS

Church of the Brethren show interest

Medical association reveals growing pains

Mt. Pleasant, Pa. (Meetinghouse)—Three "growth" items dominated the agenda of the annual Mennonite Medical Association business meetings Aug. 2-3 at Laurelville Mennonite Church Center here.

Sparking the most lively discussion was the issue of expanding the MMA constitution to include Church of the Brethren physicians for full membership. The MMA membership (now at 528) is limited to "MCC constituency churches."

James E. Kipp, president of the CB health and welfare association, reported there are about 1,000 CB physicians. In a survey of 100 (random sample), over half expressed strong interest in becoming a more visible group. They are interested in exploring connections to the MMA before starting their own association.

Consensus on this issue was to freely invite CB physicians to attend the next two MMA conventions and to see how the relationships can be developed. The MMA executive was charged to carefully monitor this process.

MMA has now participated in a medical exchange team (two MMA doctors go to China in the spring and two China doctors become MMA guests in the fall) for three years. Present agreement with the China Educational Exchange office is that the MMA "going" team covers any deficits from hosting the China team. This has been a considerable extra cost.

A resolution was passed, urging the MMA executive to aggressively promote the exchange and develop a plan to raise these funds as a larger group.

Henry Weaver, author of Confronting the Big C *told of his encounter with cancer.*

MMA has a special project (SET—Student Elective Term) to aid medical students in getting cross-cultural experience in their training. It is designed to better prepare physicians and to raise awareness of cross-cultural service and mission opportunities. The program is being enthusiastically pursued by students (approximately 25 have already applied for fiscal years 85-86 and 86-87). This is taxing the placement settings and the Mobilization for Mission budget, which is raised by voluntary donations from MMA members.

It was agreed to continue processing all SET applicants and support them through MMA. For FY 85-86 it was estimated to cost $15-18,000.

A readership survey will be printed in the fall issue of the MMA-sponsored *Mennonite Medical Messenger.*

George N. Horst, West Liberty, Ohio, was announced as the new president-elect of MMA. Continuing officers are Herb Myers, president, Rachel Driver, secretary-treasurer. Erland Waltner, executive secretary, was reappointed to an additional two years. *Bernie Wiebe*

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"We have little excuse for not making the initiation of a peace studies program a high priority for Bluffton College." A Bluffton (Ohio) College undergraduate developed this thesis to win first place in this year's C. Henry Smith Oratorical Contest. Jim Stutzman won $250 by presenting the case that peace studies are "very much in line with Anabaptist beliefs and therefore the tenants of Bluffton College." Greg Goering of Bethel College, North Newton, Kan., took second place in the binational contest with a speech entitled "The Third Option."

On July 17 Senator Bill Bradley of New Jersey introduced S. 1453, a bill which would restore to the Sioux Indian tribes certain federal lands in the region of the Black Hills in South Dakota. These hills, which are of deep spiritual importance to the Sioux and other tribes, were illegally taken in 1877, in violation of the Treaty of Fort Laramie, made in 1868. S. 1453, the "Sioux Nation Black Hills Act," has been drafted by, and was the subject of two years of negotiations among, eight Sioux tribes.

In the West African country of Burkina Faso, rains have not been sufficient for the crops. To deal with the problem of shortages, the newly planted Mennonite churches in the Orodara area have begun a food bank, with assistance from Africa Inter-Mennonite Mission workers. Children attending an Evangelical Mennonite Church vacation Bible school in Caracas, Venezuela, sent $50 from their offerings through AIMM to help the new Christians in Burkina Faso.

Doctors, gray hair and hemorrhoids

Mt. Pleasant, Pa.—"All doctors should start with gray hair and hemorrhoids. The gray hair would give them the distinctive look and the hemorrhoids would give them compassion."

The above counsel was a bit of levity during the Aug. 1-4 joint annual convention of the Mennonite Medical Association and the Mennonite Nurses Association at Laurelville Mennonite Church Center, attended by about 350 people. The theme of the 1985 convention was "Stress Management for Christian Health Professionals."

Addressing a common pattern of medical professionals being people with a high need to succeed, which often gets in the way of Christlike care, Merville Vincent, psychiatrist at Guelph, Ont., also told a story to explain how stress is generated even among Christian doctors and nurses. A wife told her psychiatrist, "My husband has come home from the office without his briefcase only once that I remember. And on that day he had been mugged on the way home."

Vincent told the Mennonite doctors and nurses that stress can be positive (eustress) or negative (distress).

In a second address, Vincent spoke of "burnout not as a new disease but the new badge of distinction." It is created by stress that is "too much, too long and too constant." Most vulnerable to burnout are the idealists, the perfectionists and people with low self-esteem.

Something that could help health professionals, said Vincent, is to "remember our calling to cure sometimes, relieve often and comfort always."

Ruth Davidhizar, state hospital director of nursing (Logansport, Ind.), defined two coping mechanisms that are often overused and thereby become harmful: (1) projection—putting the blame on others; (2) rationalization—arguing your way logically in defense of your position. She said there are four other coping mechanisms she would heartily recommend: (1) humor, (2) pacing and time out, (3) adequate knowledge of a situation and (4) knowing where to get help and accepting it.

A. Richard Weaver, general surgeon (Ephrata, Pa.), told the convention that three biblical phrases, "Rejoice always, pray constantly, give thanks in all circumstances," (1 Thessalonians 5:16-18) are excellent medicine.

The 1986 Mennonite medical convention is slated for July 17-20 at Estes Park, Colo. *Bernie Wiebe*

Dottie Beachy, left, president of the Mennonite Nurses Association, gives Nurse of the Year recognition to Lydia Burkhart, who has served 22 years in Ghana.

Inter-Mennonite Farm Day held in Iowa

Ames, Iowa (MCC U.S.)—"I have some good news. Nothing of eternal significance has changed," Robert Yoder of Eureka, Ill., told about 600 farmers, many of whom have seen many changes in the past 10 years. They were gathered here for the Aug. 12 Inter-Mennonite Farm Day, which was planned by the continuing committee named at last November's Laurelville Faith and Farming Conference.

In the opening plenary session, speakers reported on the various ways in which the church has responded to the farm crisis. Sharon Miller of Wellman, Iowa, reported on the continuing calls for help on the farm hotline from Mennonites and non-Mennonites. Duane Miller of Wellman talked about the local economic crisis councils that have been set up in local communities in Iowa and Nebraska to help farmers deal with crises they are facing.

John Rudy of Mennonite Foundation talked about the morality of bankruptcy, and Glen Swartzendruber of Manson, Iowa, spoke of healing after bankruptcy.

More than 100 people attended each of the afternoon seminars. Conrad Wetzel of Mennonite Mental Health Services chaired a seminar on "When Farm Crisis Causes Family Hurts" that drew more than 200 people. Mitch Kingsley of Plow Creek Fellowship in Tiskilwa, Ill., led a seminar on "Refocusing Economic Concerns within the Believers' Church."

Don and Karen Gingerich of Parnell, Iowa, led a seminar on "Speaking to Government on Farm Issues." Dick and Sharon Thompson of nearby Boone, Iowa, talked about the alternative farming methods they have developed in a seminar chaired by Art Meyer of Fresno, Ohio, "What About Alternative Agriculture?"

For many the highlights of these seminars were the testimonies of others who are working through personal crises. "Much of the most significant material was exchanged in the small huddles at the close of each of these sessions," notes Wilmer Heisey, executive secretary of Mennonite Central Committee U.S., who attended the farm day. "People had an opportunity to discover each other and exchange experiences and words of encouragement."

The North American Mennonite Archivists and Librarians association met June 6-8 in Willow Street, Pa. The message of Mennonite archivists and librarians to the Mennonite constituency: Label your family photographs. In pencil write on the back of each picture when and where it was taken and who is in it.

Far From a Doctor is the title of the new Lao translation of *Where There Is No Doctor*, the well-known medical handbook written by David Werner. Ten thousand copies of the Lao version, which was originally translated by World Vision in Thailand, will be printed in Laos by the Lao Ministry of Education and then distributed by the Ministry of Health, the Ministry of Education and the Vientiane Committee of the Red Cross. Mennonite Central Committee is one of four organizations that have banded together to make this $25,000 project possible.

Gary Snider walks into the grocery store, picks up several boxes of food and walks out—without paying for it. Ten minutes later he does it again at another store. He visits 26 other stores in the Kitchener/Waterloo, Ont., area before the week is over. Snider, a Mennonite Central Committee Canada volunteer, is director of the Kitchener/Waterloo Food Bank, a non-profit organization which has distributed 45,000 kilograms of donated food to needy people in its first year and a half of operation. According to Snider, the Food Bank has had an impact on as many as 10,000 families.

Renewal movement bears spiritual fruit in Zaire

Newton, Kan. (GCMC)—"When the church is joyful," says Mbonza Kikunga of the Mennonite Community of Zaire (CMZ), "people come. If it is like here [in North America], with only preaching and singing and no movement, no one comes."

Mbonza, general secretary of CMZ and a former pastor, was in the United States this summer for Mennonite World Conference executive meetings and addressed groups of Mennonites in several locations. His reference to revival is amplified by Donovan Unruh, returning missionary to Zaire, working for the Commission on Overseas Mission under the auspices of Africa Inter-Mennonite Mission.

"We now talk about revival at every level of the church in Zaire," explains Unruh, "in every aspect and department and in administration. It's really very Anabaptist—the working out of the Holy Spirit in the life of the believer, always in relation to the believer's walk with Jesus Christ."

"Our priority," adds Mbonza, "is to define who we are as Mennonites, to overcome tribal loyalties and to live as brothers and sisters in Christ." (Membership currently stands at about 40,000 in 600 congregations. Three languages are spoken: French, Tshiluba and Gipende.)

A church in Zaire

In the context of animism, says Unruh, early missionaries were cautious about references to the Holy Spirit. They avoided the traditional terms for spirit in Gipende and Tshiluba translations of the Bible.

"Now we feel different," he continues. "Our people in Zaire know about the demonic powers and principalities that the apostle Paul talks about. They have an acute need to experience the dynamic presence of the Holy Spirit. They need the third person of the Trinity to confront and overcome the dark powers."

Confessions are frequently heard in Zairian churches: "I've had a fetish in my house just in case. I am not free until I give this up. . . . I need protection from those who practice witchcraft."

Often physical healing results from the shedding of fetishes. "Speaking in tongues," says Unruh, "has not been a hallmark of this revival. Rather we have prophecy, visions, dreams and interpretations, discernment of spirits, and knowledge. Often a person becomes a dynamic Bible teacher."

Mbonza adds, "We pray a lot." All-night watch services, weekly or biweekly, are not unusual in Kikwit, where Don and Naomi Unruh live in Zaire.

"We have come to the point in our ministry," says Unruh, "where we are utterly dependent on God. Prayer, fasting and searching the Scripture are the preparation for any team that goes out. When we don't see signs and wonders in connection with our meetings, we feel we have not adequately prepared."

Each team has five or six people and always includes at least two women. On the most recent trip to Idiofa, in Bandundu province, northeast of Kikwit, the team had four men and four women.

Upon return to Zaire, the Unruhs and eight others plan to lead a month-long revival campaign in Kamayala in the Kahemba area, 400 kilometers from Kikwit. "Churches there," says Unruh, "have been insisting for a long time that we come. Our young people have been praying for that mission. One young man from Kandala demonstrated his interest by contributing the equivalent of $10—an enormous amount for him—to our expenses."

Team members recognize certain gifts in each other. Whatever they do, they are acutely aware that they not do it alone. For example, on a given day they will discern, "This day, this gift."

Revival has spread to all university campuses in Zaire. With the current openness of the government of Zaire, open air meetings with young people are again common, as compared to 1972-73. A University Bible Group for all Africa is taking hold.

Critics, ironically, come more from within the church than from the government. Critics are encouraged to "examine the revival and ask why it feels like a personal threat."

Unruh concludes, "I have seen more results in ministry from 1979 to the present than in all the years previously." *Muriel Thiessen Stackley*

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COMMENTS

INDIA: God Is Still at Work

Evangelists in the Raipur District in India receive some salary assistance from the Commission on Overseas Mission. In spite of all the difficulties which the General Conference Mennonite Church has experienced during recent years in India, Pastor Samuel Jagdala, director of Christian Nurture and Church Growth for the southern area, recently shared some of the ways in which God is still at work among his people.

Mr. Chaitan Deep, evangelist working in the Bethlehem Church, reports about fifty newborn believers in his new church planting effort. The surrounding area is quite open to the gospel.

Mr. Bhubaneshwar Nand, evangelist in a village near Basna, has been assigned to look after the pastoral work of the Bethany Church. He has a winning testimony and has been a good hand of the church work among the non-Christians and also within the Christian community. Recently three young people were baptized.

During one month a seven-member evangelistic team covered nearly 300 villages. Ten thousand tracts and pieces of literature were distributed. Fifteen inquirers are being prayed for. Two families indicated a desire for baptism. Visits and contacts are being continued.

Samuel and Luella Jagdala with their children, Samir and Saphir

BOTSWANA: Celebrating General Conference Anniversary

On the first Sunday of June we celebrated the 125th anniversary of the General Conference, perhaps not in a traditional style, but our setting made that a bit difficult.

It was our tenth day of camping in the Botswana game parks with John and Tina Bohn, missionary coworkers. We settled on the banks of the Chobe River in Chobe National Park. After a leisurely Sunday morning (our son, Nathan, chased monkeys from our campsite with his slingshot) and a breakfast of rice and granola, we decided it was time to "get ready" for Sunday.

Each one of us took a turn at the river with the dishpan washing clothes and hair. Then we mixed up a batch of "New Years Cookies" and fried them over the open fire. We sat down together around the fire to enjoy the cookies and read the devotionals from *Rejoice!* We read the prayer request for the General Conference before our time of prayer.

Perhaps our celebration was not very traditional, but neither is mission work in southern Africa. Each morning as we sat around our camp fire, reading the devotionals from *Rejoice!*, we were reminded that we were connected to a denomination which is supporting us in mission and which has given us a rich heritage to cherish. We pray that, as a General Conference, we may meet the challenge facing us of making Christ's kingdom a reality in a strife-torn world.

FREMONT AND SARA REGIER, AIMM

The Regiers have now returned to their North America home in North Newton, Kansas.

FRANCE: Dogs Attack Language Student

Evelyn Riediger, missionary to Burkina Faso, was badly bitten by a boxer dog as she walked to language school in France in June. Two dogs attacked her, and one tore a large hole in Evelyn's lower leg.

Miraculously, a young man appeared on a motorcycle and rescued Evelyn from the attacking dogs. He quickly drove her from this isolated stretch of road to a doctor's office where she received medical assistance.

She hobbled around on crutches for two weeks, took penicillin, and prayed that no infection would set in. Fortunately, the dog did not have rabies. When the stitches were removed, the wound reopened, which meant Evelyn needed to stay off of her feet for a period of time so that healing could take place.

The missionaries became like family for Evelyn, rallying around with visits and prayers, driving her to the doctor, mailing letters, and bringing meals to the house daily.

Evelyn has now arrived in Burkina Faso for her first term of service in public health nursing and discipling new Christians.

Lau Kung Kung being baptized at age 85

HONG KONG: New Life for Older Adults

Today I thought a lot about Jesus' words to Nicodemus that evening long ago. "The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going. It is like that with everyone who is born of the Spirit" (John 3:8 TEV).

Easter of 1985 was a special day of celebration for Mennonites in Hong Kong. For years we prayed asking God to open a door, to show us a way to reach beyond the young adults who formed the nucleus of the Mennonite church in Hong Kong. The wall seemed high and impossible to climb over. Yes, young people and young adults could put their faith in Jesus, but parents were bound by superstition. Others worshiped in temples around the city and still others just could not be bothered.

Then a tiny crack appeared in the wall. The father of one sister in Christ became seriously ill with cancer. During his illness, he came to faith in Christ. It was a special time when we gathered around his hospital bed as he received water baptism. Soon he went home to be with God. That tiny crack in the wall seemed to close again. Several years went by.

We could not see it, and yet the Spirit of God was working, blowing, opening up hearts. We are awed at God's timing. For three years Anna Chiu attended seminary in Taiwan. After graduation she returned to Hong Kong to help in the church. God's Spirit blew on her heart a burden for the parents of the church family at Lok Fu. She visited. We prayed. We began a monthly fellowship for those "over-forty" people.

At the same time, God's Spirit was blowing in Canada bringing salvation to a Chinese woman there. She wrote to Hong Kong urging her parents to also experience this joy by accepting God's gift of salvation. Her parents lived at Lok Fu in a tiny apartment above the church. And so salvation came also to Lau Kung Kung (Grandfather Lau).

With encouragement from Anna Chiu, he has grown in Christ. His courage was a challenge to all of us as he got rid of his god-shelf and totally gave his allegiance to Jesus Christ. On Easter Grandfather Lau, who is eighty-five years old, was baptized.

A few weeks later Grandfather Lau's wife also received Christ. Another older woman studies the Bible weekly with Anna. Others have joined us for worship. We believe that the walls will come down and that more and more older people will become Christians. As Jesus said during that evening conversation, "The wind blows wherever it wishes."

EVELYN KURTZ (EMBMC co-worker with COM workers in Hong Kong)

URUGUAY: Fehr Teaches Evangelism

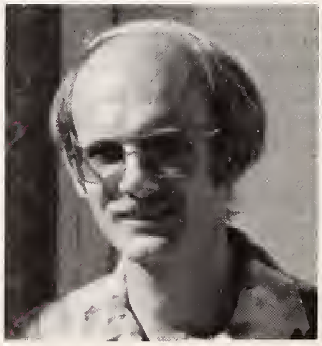
Early this year the German-speaking church at Colonia Delta invited me to teach a practical course in personal evangelism. I hoped for four interested persons whom I could train as leaders, so they in turn could train someone else after three months of instruction with me. To my surprise fourteen persons showed up for orientation.

We met weekly for forty-five-minute sessions in the classroom, then we went out to make evangelistic visits. We went in teams of three, one trainer and two trainees. We used some persons who had some training from Campus Crusade to help as trainers for visiting.

During the first weeks we visited primarily Spanish-speaking employees that live within the colony. Some of them had occasionally participated in the Spanish services held twice a month. Later we visited families living in the area surrounding the colony. By early May twenty-one persons had made decisions to follow Christ. Several enrolled right away in a discipleship course.

JOHN FEHR

John Fehr



BOLIVIA: Bringing Christ to a New Barrio

Most of our time and energy the past few months has been spent in sinking our roots in our new barrio, Heroes del Chaco. Basically this has meant making ourselves available to participate in the life of the community both on a structural level through participation in planned community activities and on an individual basis through building relationships with our neighbors.

There is much daily contact with several neighbors, along with many opportunities to share in life's joys and struggles together. We have assisted a teenage boy, who was jailed for receiving stolen money, to get provisional release from jail in order to work toward paying back the debt. We also experienced taking a neighbor to the hospital just in time to see her give birth to twin sons. Giving emotional support to a young man whose wife and son were away for two months was another involvement.

Although perhaps not as frequently as at first, we continue to receive requests for financial and material assistance. We feel that we are beginning to respond to such requests creatively and with discernment, helping those with such needs to seek realistic alternatives and solutions. We feel that our responses in this manner have positively affected relationships with our neighbors.

Our next-door neighbor, dona Lucrecia, asked Karen to study the Bible with her. They have been meeting weekly for over a month. The sessions often last over two hours, with much open sharing taking place. We praise God to see the Spirit moving in her life, challenging her to seek and respond to God in new, life-giving ways.

Dona Lucrecia's family and friends have begun to notice the changes in her life. To some, her testimony has been attractive. Her brother and cousin have asked to study the Bible, and Tig has been meeting with them weekly. To others, it has been threatening, as it is challenging a familiar way of life which leads to bondage and death rather than liberation and life.

TIG AND KAREN INTAGLIATA

BURKINA FASO: Kotoura Group Holds First Baptism

Sunday, May 18, 1985, was a historical moment for the church of Kotoura, Burkina Faso. Five persons—Cheba, Seliba, Karim, Saydou and Bugo—were baptized.

Each person gave his or her personal testimony and several persons gave counsel. Loren Entz explained that being baptized means taking hold of the plough and not looking back. The worship service lasted one-and-a-half hours.

Cheba, leader in Kotoura church, being baptized by Donna and Loren Entz

Then the group hiked about one kilometer to a creek where Cheba and some friends had earlier dug a bathtub-shaped hole in the creek bed for the event. Dry season was just ending so the hole was dug to hold the needed water.

Loren and Donna Entz baptized Cheba and Karim, then Cheba replaced Donna and aided Loren in baptizing the others.

The group then hiked back to Anne Garber's home where they experienced their first communion, a fitting climax to an extra special day in the life of these young Christians in Kotoura.

ANNE GARBER, AIMM

Cheba giving his testimony to Kotoura group prior to baptism

JAPAN: Reason for Living

Mr. Toshiyuki Miyake, a depressed, jobless, friendless, critical, twenty-eight-year-old man, directed his steps to the new Mennonite evangelism outreach in south Oita, Japan, in one final effort to find a meaningful reason for living. Day after day he returned to talk with Bill Derksen, the missionary who started this work in cooperation with the Oita Mennonite Church in September 1984.

Miyake was very critical of Christians and often left disappointed and sometimes determined never to return. The yearning in his heart drove him back again and again. The Holy Spirit renewed his heart and he was finally able to open his life to Christ.

On Easter Sunday afternoon, amid pouring rain and before a "cloud of witnesses" of the three area Mennonite churches, Miyake was baptized in the icy cold waters of the "Oita Jordan River" by Bill Derksen and Pastor Sasaki of the Oita Mennonite Church.

"Rain was coming down, people were were huddled in groups under dripping umbrellas, and it felt like we were all getting baptized," commented James Baerg, who is spending one year with Derksen. Old resentments and critical attitudes have been washed away. Instead there is a genuine desire for fellowship with his new "family" of Christians. Miyake has apologized to some he has hurt. When a Japanese man can do that, you know a transformation has taken place!

Miyake is the first one to be baptized in this new evangelism center. Among other seekers are the Ouchi family who are very regular attenders. Mr. and Mrs. Ouchi are both researchers in the new Oita

Medical College.

In Japan, a common saying when people find it difficult to enter a church is, "The steps are too steep!" This was literally the case with the center's first meeting place. The noise and rush of traffic on the main thoroughfare also made it difficult for people to stop. In early May, Derksen and Baerg moved into a one-story house in a nearby quiet residential section. This is a real answer to prayer, because it is becoming increasingly difficult to rent when the owners know their home will be used for meetings. "How happy are those who live in your Temple, always singing praise to you" (Psalm 84:4 TEV).

MARY DERKSEN

COLOMBIA: Encounter in a Bookstore

One day when I went down to the Bogota bookstore, a man of about forty approached me and asked whether I could recommend a book to him to help him find communion with God—to be near to God. He said that he was to go into the hospital the next day for heart surgery, and he felt a deep need. I talked with him, suggesting he read the New Testament and Billy Graham's book, *Peace with God.*

He wanted to continue talking, so we went into another room. He was so open to the gospel; he said that that was what he had been looking for. He invited Christ into his life. He broke into a big smile, embraced me, and said it was marvelous.

He had surgery and it was a rough time, but he came through. I visited him and he was delighted and joyful. He found the "pearl of great price."

GERALD STUCKY

ZAIRE: Preparing for Service

Learning a language can be compared to a ship docked on a sandy beach, waiting for the tide to come in and carry it away. When the tide doesn't come in, the sailor proceeds to push the boat out to sea using all the strength he possesses. The boat begins to move and the sailor leaps with joy. A large rock brings the boat to an abrupt halt. The sailor continues pushing, but realizes quite quickly that he is approaching the problem in the wrong way.

He decides to move the rock and, after much effort and more sweating, is successful in his efforts. Pushing the boat out a few more inches, he again rejoices in his progress, again hits an obstacle, works his way around the problem, and continues in this way until, hopefully, he reaches water and sails off into the sunset.

Slow progress? You bet, but at least it is progress. That is what we tried to remember during our six months of language study in Brussels, Belgium, in preparation for service in Zaire. We are far from the "sailing-off-into-the-sunset" stage, but "our boat" moved some since we first started studying.

The experience in Brussels was a positive one on the whole. Both Rick and I were in a grammar class with a variety of students from many different countries. Five of us were missionaries, but the remaining twenty students were studying for various other reasons. This provided many opportunities to learn about other cultures as well as to share our faith.

As we left for Zaire we were filled with excitement and anticipation. A thousand questions chased around in our minds. We also had times of fear and apprehension about the unknown. During such times it was reassuring to reflect on God, his power, and the fact that God knew us and knew where we were going. Concentrating on God made the fear of the unknown fade away.

ADELA BERGEN, AIMM

TAIWAN: Help for Alcoholics

Maywan, a mountain village about sixty-five kilometers from Hwalien, has experienced radical changes in the lives of alcoholics. For over five years the alcoholics have had a weekly meeting at the church. They have over forty members. Many of them have gone to other villages to give their testimonies of deliverance, through Christ, from lives of bondage to alcohol.

When I visited there, one of the sisters shared with me that they had recently gone to the west side of the island to a group of Bunnan villages, but there is a lack of commitment to Christ there and changes are not as evident. It seems people in all of Hwalien county have become aware of the many changes taking place in Maywan. The church has grown and has kept up even though both their beloved pastor and his wife have succumbed to cancer during the past year. Visible improvements have changed Maywan from a poor looking village to one with the appearance of prosperity.

I have gathered materials for educating people about becoming alcoholic. One piece is already printed and in circulation. It is a page containing the testimony of an alcoholic who had been delivered by reading a portion of Scripture each time he had the desire to drink. I am excited about the various new materials and hope they will accomplish their mission.

HELEN WILLMS

Missions Likened to Barn Raising

I think the greatest lesson I learned from my three-month stay in Japan is that God works through people just like me to build the church. Missiology is people working together to feed, clothe, befriend, and love others, and through it all, find Christ together.

Missions reminds me of a barn raising. People come together for a common goal—Japanese, Americans, Canadians, Africans, Central and South Americans—all people working on God's barn. Everyone has a say in how the barn should be built. Although the Japanese barn and the American barn do not come out exactly the same, we are all gathering the same wheat for the same Farmer.

DAVID MOSER, a young man from Berne, Indiana, recently spent three months in Japan teaching English and relating to COM personnel.

Prayers Are Appreciated

Missionaries greatly appreciate the prayers lifted on their behalf by people here in North America. If you would like to receive the monthly Commission on Overseas Mission Prayer List to help guide your prayers, write to COM, Box 347, Newton, Kansas 67114.

A cooperative program to build homes for needy families has been formed by Habitat for Humanity, Prison Fellowship and World Vision. The program was launched July 19 in Memphis, Tenn., with a single-family home being constructed with the assistance of four furloughed prisoners from the Federal Prison Camp in Marion, Ill. "Ours is the wealthiest nation on earth, yet people live on the streets and in wretched shacks," said former president Jimmy Carter. "So many of these folks could help build and make payments on decent houses if they were given a chance. This project . . . offers folks a chance."

In its third year, the Manhattan (Kan.) clothes drive collected nearly one ton of clothing for redistribution. The project grew out of two questions asked by a joint peace committee of the Manhattan Mennonite Fellowship and the Manhattan Friends Meeting: What can we do to create more awareness of people's needs beyond our fellowship? and What local resources can we tap? The clothes drive capitalizes on the needs of students (at Kansas State University) to cull their collections of clothing by donating their excesses to people in need. This year about 40 percent of the clothing went to developing countries.

The Sayaboury School of Agriculture in Laos is one of six provincial agricultural schools Mennonite Central Committee will assist during the next several years. To help meet a serious need for people trained in agriculture, basic-level agricultural schools are being established in each province to teach farmers the basics of rice production, irrigation and animal husbandry. Upon completion of a six-month to two-year course of study, the farmers return to work in the small agricultural co-ops in their home villages.

Mennonites assist in repatriation of Ugandan refugees

Yei, Sudan (MCC)—Mennonite Central Committee volunteers Ron and Pam Ferguson of Hutchinson, Kan., work with Ugandan refugees in six settlements in southern Sudan. They recently rode in a truck convoy with a group of 600 Ugandan refugees from the West Nile region of Uganda who were returning to their home country.

This group was part of an ongoing program of voluntary repatriation sponsored by the United Nations High Commission for Refugees.

MCC volunteers work with about 30,000 Ugandan refugees settled here by the UNHCR and have assisted in the repatriation program.

According to UN records, nearly 6,000 Ugandans have voluntarily returned from Sudan to Uganda in UN convoys since the repatriation program began in late 1983.

An estimated 250,000 Ugandans fled into Sudan in the years after Ugandan dictator Idi Amin was ousted by a combined army of Ugandan and Tanzanian forces in 1979. When the liberating army swept into Amin's tribal homeland in northwestern Uganda, indiscriminate revenge killings and violence broke out as southern Ugandans unleashed their bitterness over Amin's bloody nine-year reign. Continued rebel activity and undisciplined army action encouraged more Ugandans to flee their homes.

As early as 1979 the UNHCR began a refugee resettlement program in southern Sudan to move Ugandans away from attack-prone border areas into settlements where they could be helped with food, clothing, shelter and medical care. The refugees were also given land, tools and seeds and were organized into communities with the goal of reaching self-sufficiency within three years.

The Fergusons report that refugees gave different reasons for their desire to return to Uganda. Many have been in the UNHCR program for over three years and are now cut off from free World Food Program rations and other benefits as these settlements are declared self-sufficient. Some refugees say they are going home to take advantage of Uganda's relatively advanced educational and health-care facilities and some cite homesickness as their reason for returning.

The repatriation process begins with UNHCR advertising the date of the trip throughout the refugee settlements in southern Sudan. UNHCR trucks travel to the settlements the day before repatriation to collect the returnees and deliver them to a transit camp near Yei.

On the morning of repatriation, 50-60 returnees with their assorted possessions are loaded into each truck. Following the processing of documents with the Sudanese authorities in Yei, the convoy winds its way southward along rough, dusty roads leading to the border town of Kaya.

The first 30 kilometers of the drive into Uganda serve as a vivid reminder of why the refugees left their homes, the Fergusons note. The only human life seen is an occasional military patrol. There are no farmers, no homes, no cultivated fields and what were once permanent British-built buildings are now bombed-out rubble overgrown by brush. Several burned vehicles rust along the roadside.

Only when the convoy has passed the police post at Koboko do the refugees see the Uganda they have heard about in their Sudanese settlements. Productive farms and seemingly happy residents line the road into Arua. The town itself is a bustling commercial center with a thriving market and traders' shops.

Ugandan refugees in Arua, Uganda, stand by UN trucks after unloading their possessions. They are waiting to be resettled in their home country.

The refugees are delivered to a UN reception center at the edge of town where they are registered and given tools, seeds, staple foods and other items for starting over in their former homes. After a stay of one or two days, the returnees are driven to their villages by UN trucks.

Many refugees who earlier lived in the 30-kilometer strip of land next to the border are now looking for homes farther south to avoid trouble from rebel movements still active in the area. That migration increases the already existing population boom near Arua and creates a big demand for food and other consumer goods.

The result is a spiraling cost of living that discourages the returning refugees who have little cash and no crops ready for market. In comparison, costs for locally produced goods in southern Sudan are much lower. The crops in the refugee camps in southern Sudan appear to be thriving with recent rains, making the Ugandans reluctant to leave before harvest.

It is too early to predict what impact the recent overthrow of Ugandan president Obote's government will have on the repatriation program. Many of the refugees report that they were victims of Obote's undisciplined army.

Effective July 1, the office of Mennonite Health Resources is located at the Junta Medical Center in La Junta, Colo. William R. Zuercher, executive director of MHR since its beginning in 1981, terminated that position to become business manager at Goshen (Ind.) College. He had maintained an office in Hesston, Kan.

Responding to speeches by outspoken apartheid foe Allan Boesak, Church of the Brethren delegates at the annual conference in Phoenix in July instructed the denomination's General Board and Pension Board to study the issue of divestment, to write a policy paper and to report back to next year's annual conference. While the denomination has condemned the South African government's racial policy of apartheid, it has never issued a statement on divestment. The Church of the Brethren conference, met under the theme "Called to Make Disciples."

A home health care survey was conducted recently by Julia Quiring, chairwoman of the nursing department at Bethel College, North Newton, Kan. Highlights from the survey (published in the April issue of *Kansas Nurse*) included the following: (1) the need to deal with pain was the highest priority in the biological knowledge area, followed by nutritional and mobility needs; (2) the need to identify meaning and purpose related to illness, coping with depression and encouraging hope were the first areas related to the personal knowledge area; and (3) family dynamics was most important in the area of social knowledge.

New MVS unit begun in Cleveland

Newton, Kan. (GCMC)—A brand new Mennonite Voluntary Service unit has sprung up in Cleveland.

MVS alumni, having completed work assignments in Seattle and Chicago, recently found each other back home in Cleveland, and in late 1984 convinced MVS administration that a service unit was needed there.

Associate director Chuck Neufeld responded with MVS's policy that service units best relate to local congregations. Was there such a church in Cleveland?

Yes. One of the MVS alumni, Paul Manning, was attending Lee Heights Community Church, which is affiliated with the Ohio Conference of the Mennonite Church. The congregation had a dream—to provide services to the community in which the church is located. Housing was known to be a prime need, advised Manning, with community organizing and teaching running close seconds.

And so a new service unit was begun, mandated by former volunteers (who all happen to be Roman Catholic), attached to a Mennonite Church congregation with a dream and staffed by General Conference MVS personnel.

Menno Penner works at home repair as part of a new MVS unit in Cleveland.

Menno and Melita Krahn Penner, Rosthern, Sask., are the first and so far only volunteers working in Cleveland, making the unit international as well as ecumenical. Both are serving existing agencies, he with COHAB, a home repair service for low- or no-income households, and she with FAMICOS, a coalition of various agencies which acquires and rehabilitates abandoned housing. "Renters" of the houses made available by FAMICOS own the dwelling after paying rent for a prescribed number of years.

Referral and needs assessment continue to be of first importance in the Penners' work load. They hope to eventually have an MVS Housing Service, and the unit is asking for additional workers, primarily in home repair.

"On my first administrative visit," says Chuck Neufeld, "the Penners and I worshiped with a thousand other people in a Roman Catholic church. As it was Pentecost, we celebrated the coming of the Holy Spirit also with music presented by the Lee Heights Community Church choir. So there were 'Mennos' up front and 'Mennos' in the pew of the large Catholic church, 'home' of Mennonite Voluntary Service alumni." *Muriel Thiessen Stackley*

Warehouse manager needed

Warehouse manager (shipper, receiver, packer) needed **Oct. 15** for Mennonite Central Committee material aid center, North Newton, Kan.

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"Not in our wildest dreams did we expect to be living in Hiroshima in 1985," say Orlando J. and Violet Miller Goering of Vermillion, S.D. The new administrative directors of World Friendship Center accepted their new assignment from the Commission on Overseas Mission after Orlando's retirement from college teaching. The center is chaired by Tomin Harada, author of *Hiroshima Surgeon* (Faith and Life Press). "The people of Hiroshima," says Harada, "speak to all people who long for peace, to those who do not and to a new generation which has not experienced war."

WORLD FRIENDSHIP CENTER
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Five new churches have been born in recent months in the Chicago area: Manor Community Church, Comunidad y Compromiso, Comunidad de Fe, North Suburban Mennonite Fellowship and Hyde Park Anabaptist Fellowship. David M. Whitermore, chairman of the evangelism and church planting committee of the Chicago Area Mennonites, writes, ". . . let me assure you each of the new families welcomes your blessings and prayers."

MCC workers support fast by Nicaraguan priest

Akron, Pa. (MCC)—Mennonite Central Committee workers in Nicaragua joined Father Miguel D'Escoto, Maryknoll priest and Nicaraguan foreign minister, in a day of fasting and prayer July 16. D'Escoto who began his "biblical fast" July 7, said he was answering the call of Christ for a fast for peace, in defense of life and against "state terrorism by the U.S. government."

In giving his reason for choosing to fast, D'Escoto cited other attempts made by Nicaraguans to bring about peace and said, "What more can we do? I decided to fast so that in the United States and around the world something like a religious insurrection may be unleashed to which many believers will commit themselves. And all together we will put a halt to the invasion so that we can achieve peace and live."

The five MCC Nicaragua workers wrote D'Escoto, "We wish to express our support and solidarity for your action of fasting and prayer. We pray that our decision to live, work and serve among a people the U.S. government's leaders label 'enemy' may be an action for peace in the spirit of the New Testament."

The letter read, "We ask for your prayers, Father Miguel, for ourselves and for other North American Christians as we seek to be faithful to our Lord and to our Nicaraguan brothers and sisters. In the face of so much tragedy in Nicaragua and so much stubbornness in the United States it is easy to despair. Your action has given us hope. May God give us creativity, astuteness, perseverance and joyful community, that we may discover what next steps to take for peace."

MCC Nicaragua country representative Gerald Schlabach also called on North American Mennonites and Brethren in Christ to join with Nicaraguan Christians in their fasts and prayers for peace.

A delegation of church leaders from the United States traveled to Nicaragua in mid-July to join D'Escoto in his fast for peace.

The church delegation said they went because they supported D'Escoto's "fervent desire that there be an end to the U.S. aggression and a new phase in the relationship between the United States and Nicaragua that will be just and respectful of Nicaragua's rights as a sovereign nation."

D'Escoto ended his fast Aug. 2, after his doctors said he was in danger of developing serious heart problems. He said, "The American churches have been bloodied by the blood of this country. They could stop Reagan, but they are allowing him to get away with murder."

The Nicaragua government is fighting against counterrevolutionary guerrilla forces, also called contras, intent on overthrowing the Sandinista government. The U.S. Congress recently approved another $27 million in "humanitarian" aid to these guerrillas.

The war continues to take a heavy toll in Nicaragua. An estimated 30,000 people have died in contra attacks since 1982.

MCC, which began work in Nicaragua after the 1972 earthquake, has five workers in the country. They work in agricultural development, provide food aid to war victims and work with local Mennonite and Brethren in Christ churches in development projects. *Joy Hofer*

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Mennonite Mutual Aid

"The Many Sides of Crime" is the title of a conference to be held Nov. 1-2 at Mennonite Brethren Bible College, Winnipeg. Mennonite Central Committee's Community Justice Initiatives of Manitoba is sponsoring the event.

One hundred tons of Bible paper, enough to print 100,000 Chinese Bibles, has arrived in the People's Republic of China, the American Bible Society reports. The lightweight paper, specially made for printing Scriptures, has been supplied to the Amity Foundation by the United Bible Societies. The Amity Foundation, set up in March by the China Christian Council to "undertake humanitarian programs as their witness and service to society," took delivery of the Bible paper in the city of Nanjing.

"The Crisis of Mission in the West and the Challenge of World Mission" is the theme for this year's J. J. Thiessen Lectures at Canadian Mennonite Bible College, Winnipeg, Oct. 21-22. Orlando Costas, known internationally for his leadership as a missiologist, is the guest lecturer. An ordained American Baptist minister, Costas has pastored several churches in his native Puerto Rico and served 10 years as a missionary in Latin America. He has published articles in nearly 40 journals and is the author of 11 books in Spanish and English.

RECORD

workers

Derkson

Eastwood

Kauffman

Moran

Gronewold

Harder

Greg Derkson, Taber (Alta.) Church, began a two-year Mennonite Voluntary Service term in Oklahoma City as a home repair worker. His parents are Abe and Margaret Derkson.

B. Harry "Buddy" and *Lois Riehl Dyck* and their children, Heidi and Theodore, have returned from Botswana, where they served as Commission on Overseas Mission missionaries with Africa Inter-Mennonite Mission since 1975. The Dycks, who are taking a leave from COM/AIMM for a few years, are living in Winkler, Man. While in Botswana, Buddy was involved in Bible teaching and leadership training of Africa Independent Church leaders, prison ministries and teaching religious education courses. Lois has worked in ministries to female prisoners.

Paul Eastwood, Kortwright Presbyterian Church, Guelph, Ont., began a two-year MVS term as peace worker for the Inter-Church Disarmament Project in Winnipeg. He is a graduate in political studies from the University of Guelph. His parents are Alan and Elizabeth Eastwood.

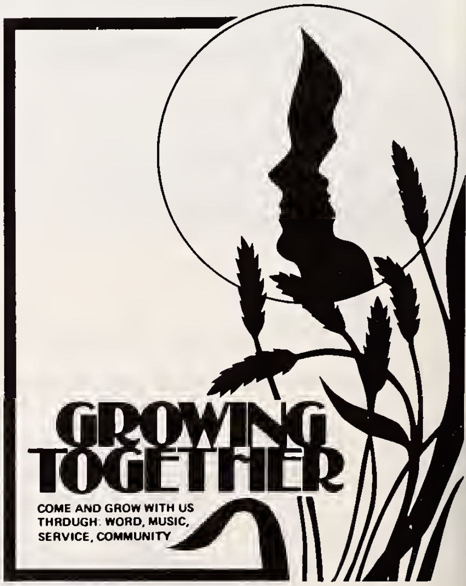
Wendy Gronewold, Salem Lutheran Church, Madelia, Minn., began a one-year MVS term as a church and community worker in Hamilton, Ont. She received a bachelor's degree in psychology from Mankato (Minn.) State University. Her parents are Leo and Aletha Gronewold.

Judith Harder, Bergthal Church, Didsbury, Alta., has been appointed by COM to a special assignment with AIMM for this next year in Burkina Faso. She is on a one-year sabbatical from teaching elementary school. Harder will facilitate and organize French Bible study, do typing and other administrative work for the mission and assist new missionaries in settling into their assignments in Burkina Faso.

Lynette Kauffman, Albany (Ore.) Church, began a two-year MVS term teaching at Hopi Mission School, Kykotsmovi, Ariz. She received a bachelor's degree in elementary education from Bluffton (Ohio) College. Her parents are Raymond and Tina Kauffman.

Doug Moran, Arvada (Colo.) Church, began an MVS term teaching at Hopi Mission School in Kykotsmovi, Ariz. His parents are Joseph Moran and Nancy Houghton.

Gladys Siebert, COM missionary to Taiwan, returned to Henderson, Neb., in early July on North America Assignment. In Taiwan, she serves as a nurse anesthetist and chaplain at the Mennonite Christian Hospital in Hualien. During her NAA she will teach at Columbia Bible Institute in Clearbrook, B.C. She plans to return to Taiwan in the summer of 1986.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YOU CAN'T BUILD A COW.

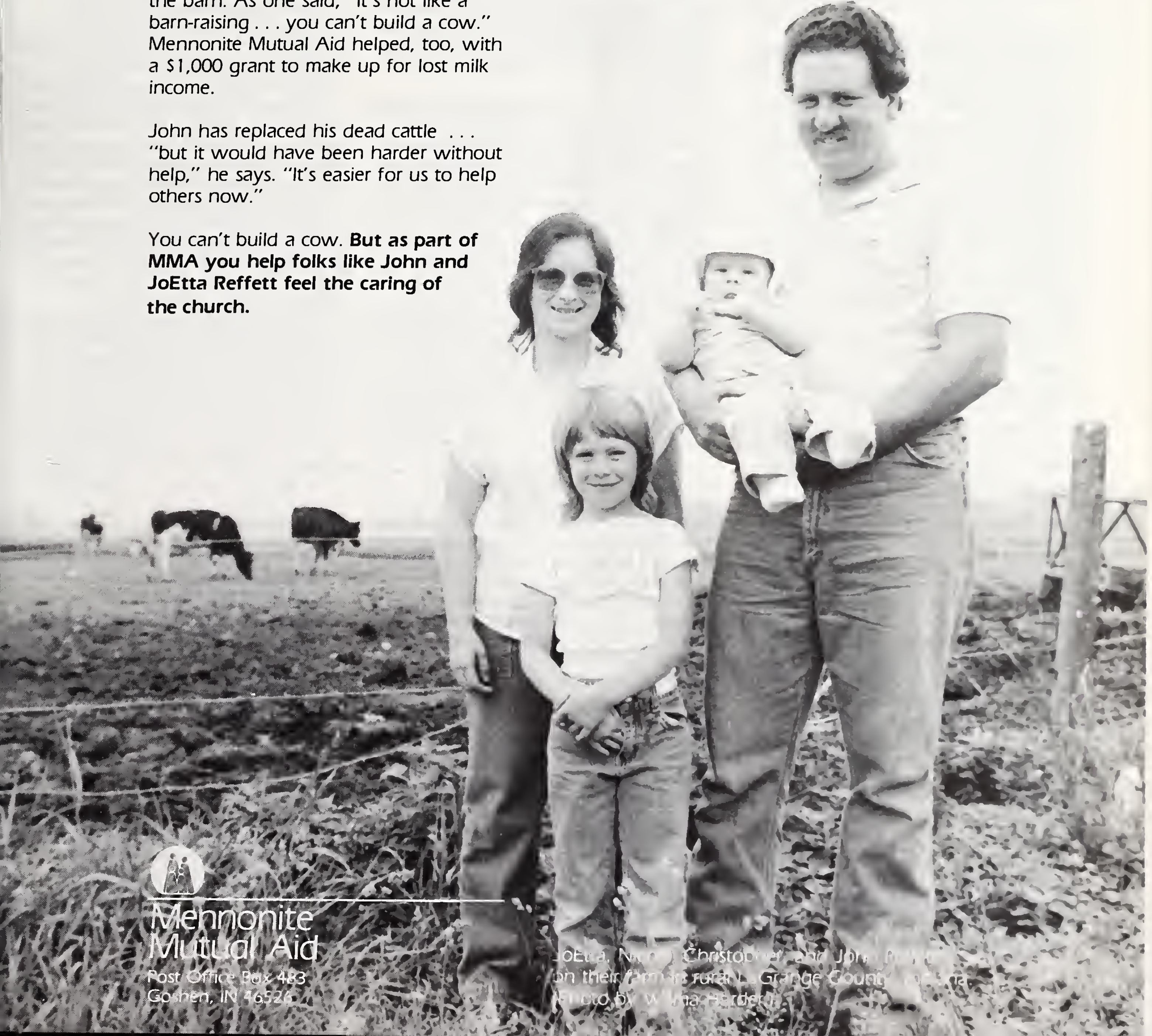
Looking at John Reffett's northern Indiana farm, you'd never suspect it was once disrupted by the ugliness of cattle-poisoning. But it was. A pesticide in the feed killed nearly a fourth of John's Holsteins—a pesticide neither John nor his feed seller used.

John's family lost over $30,000 in cattle —covered by Indiana-Michigan Mennonite Aid. But they lost more: a sense of trust, shattered by knowing someone wanted to hurt them.

Friends, neighbors, and members of Emma Mennonite Church rebuilt that trust . . . helping cut wood and repair the barn. As one said, "It's not like a barn-raising . . . you can't build a cow." Mennonite Mutual Aid helped, too, with a $1,000 grant to make up for lost milk income.

John has replaced his dead cattle . . . "but it would have been harder without help," he says. "It's easier for us to help others now."

You can't build a cow. **But as part of MMA you help folks like John and JoEtta Reffett feel the caring of the church.**



JoEtta, [illegible], Christopher, and John Reffett on their farm in rural LaGrange County, Indiana (Photo by Wilma Harder)

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I discovered *MQR*

It is astonishing to me that after growing up in a Mennonite community and attending a Mennonite high school and college it was only by chance that I discovered a fine publication like *The Mennonite Quarterly Review.*

This publication should be in every Mennonite church library. *MQR* is very well done and as "a journal devoted to Anabaptist-Mennonite history, thought, life and affairs" provides much food for thought. *David E. Ortman, 4512 University Way N.E., Seattle, WA 98105*

July 22

Need help on church growth

Being a member of an emerging congregation, I was glad to read the article by Ken Peterson on potential for church growth (July 9 issue). I hope he expands on that a bit in future articles. We all need as much help as we can get. Of course, a great deal depends on how motivated we are not only to use the help available but to look in ourselves for resources and to let the Lord use them. *Anne W. Dyck, 1121 Golden Place, Swift Current, SK S9H 2A6*

July 26

Not like South Africa

I read South African student Joseph Masemola's letter (June 25 issue) and wonder where he got his ideas of how blacks live in America. He says blacks have it the same in America as in South Africa. He says they hold no elite posts in church or government.

Has no one told him that the mayors of Chicago, Detroit, Gary (Ind.), Philadelphia and Atlanta, to name a few, are all black?

If blacks are starving in the U.S., it is because they are ignorant of how to apply for food stamps and surplus foods or how to spend their food stamps correctly.

We live in a small town and no blacks worship with us regularly, but I have never seen a black come into our church who wasn't made welcome or allowed to sit exactly where he or she wished.

Also, hasn't anyone told him that a black vote in this country has the same clout as a white vote? Or that if he is able to go to college he could go to any one he chooses?

Not all go to college, but neither do all whites in this country have that privilege. *Dorothy Liechty, 306 Hoosier St., Berne, IN 46711*

July 29

Reality of the demons

I was thrilled to read Mark Winslow's article on exorcism (April 9 issue). As one person who has experienced the reality of demonic control in my own life and the tremendous miracle of deliverance from that bondage by the power of Jesus Christ, I have often been grieved by the refusal of Christian people to recognize the reality of this. Praise God that this healing ministry is being restored to the church as a whole and to the Mennonite churches.

There are two extremes that must be avoided at all costs—finding a demon on every doorknob or completely dismissing their reality. Both are the lies of Satan. I look forward to the day when psychologists and ministers of deliverance work together to bring spiritual and mental healing and health to people in bondage. God desires that we live an abundant life of freedom from the effects of sin and victory over its power. This is possible only if we recognize all of our enemies—the world, the flesh *and* the devil and only if we apply the tools given by our Lord to defeat these enemies. *Name withheld by request*

July 29

Cigarettes and smoking

In going through my Sunday paper coupon section, I recently came across a coupon for a free pack of cigarettes, or so many cents off a carton.

It is an acknowledged fact that smoking is a health hazard and not the best thing we can do for our "temple," the dwelling place of the Holy Spirit.

If every person who obtains a free coupon were to use it, discard the cigarettes and inform the company of their action, think what the impact could be. If hundreds of thousands within the Christian community were to so respond, think of the health savings. Christians, by speaking out and acting, have made an impact on several other issues. Why not this one? *Lynn E. Ludwick, 61314 King Solomon Lane, Bend, OR 97702*

Aug. 6

I am an epileptic

I am responding to the article "Is Epilepsy Demon Possession?" (June 25 issue) and to the letter "Accept Those with Epilepsy" (July 23 issue).

I too am an epileptic. Many times I have prayed for God to heal me of this disease, and I know he could if it was his will. But praise be to God, I do not feel demon possessed. I too as a Christian epileptic have often wondered about Matthew 17.

In John 8, Jesus says we are the children of whom we honor—God or Satan. Jesus then is accused of having a demon because he states to have come from God. So I know if I have asked Jesus to live within me, I cannot have demons within me also.

My disease is also controlled by medication, and I have to please the Department of Public Safety of Oklahoma and see a neurologist every year (every other year now) to keep my driver's license. The neurologist lives 100 miles away, so his fee, the blood tests and the trip make my driver's license expensive. Yet I have had to drive for others with different diseases when they were incapable. Their driver's license is never questioned.

Isn't it sad that our world is still so prejudiced and condemning? We can freely express our opinions and feelings through articles and letters in a Christian magazine but fear the security of our job, activities we engage in or just "what will people think," so we request our name to be withheld from what we have written for the public to read. *Marcia Standingwater, Star Route, Foss, OK 73647*

Aug. 6

Let's conserve history

In his booklet *Mennonite Identity and Literary Art,* John L. Ruth reminds us that our cultural heritage will be forgotten as older people pass away because the young don't have the same storytelling interest as previous generations or the time to listen.

Being distrustful of the arts, Mennonites do not have too rich a literary or artistic tradition.

I believe he makes many important points and that it is still possible to rescue our history from oblivion. I should use the term "folklore" here, as he does.

Technology has given us the tape recorder, a device which would be useful in nursing homes and among elderly people in the community who with a little assistance could use tapes to record their memories and anecdotes. To do this they need only overcome the initial strangeness of using this method.

Elderly people could be supplied with tapes and a recorder and even form historical groups which would together and individually record what they remember about Russia and the early days in the United States and Canada.

The resulting tapes could be stored in Mennonite archives and could later be used by anyone wanting to write our history and for general research purposes. Future generations would also have a firsthand account of these events and anecdotes on tape, voices which they might even recognize as grandparents.

It is quite simple, inexpensive and can be a lot of fun.

Video tapes are of course a possibility as well, but tape recordings are the simplest way to do it. *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Aug. 13

Not excuses but challenges

I find *The Mennonite* encouraging and challenging. The editorial on "Our Drive for Security" (July 9 issue) is an excellent article.

However, the article "Does Liberation Theology Liberate?" (July 9) is disturbing. What we as comfortable Christians in rich countries need to hear is not a one-sided argument against liberation theology to help us defend a self-righteous theology of the status quo. We can never separate liberation theology from its Latin American context, where poverty and injustice dominate the lives of the masses.

As Arnold Snyder has written in *The Relevance of Anabaptist Non-Violence for Nicaragua Today*, there was a time when early Anabaptists in southern Germany proclaimed liberation theology during the peasants' revolt in 1525. This, as in Latin America today, grew out of people studying the Bible and consequently demanding justice for the oppressed. At the same time in Germany the Reformation was busy with its own "theology of the right doctrine" and concentrated on salvation by faith alone. It had little or nothing to say about changing the plight of the peasants. Are we not in a similar situation today?

As we discuss liberation theology we are making a choice. We can, as Snyder says, take risks by becoming involved in our brothers and sisters' struggle in Latin America for social change. Or we can, as the article does, intellectually discredit and write off liberation theology as Marxist and keep playing our little part in oppressing those that are poor and hungry. Jesus promised them the kingdom. Can we do any less? I encourage *The Mennonite* to keep discussing liberation theology and the challenges it poses to us. *Walter Hossli, 2041 - 42 Ave. S.W., Calgary, AB T2T 2M8*

Aug. 14

Keep it coming

I find *The Mennonite* interesting and am grateful for it. Since I will be on study leave from Columbia Bible Institute this year, please route the magazine for our 10-month stay in Virginia. *Jurgen Schonwetter, Eastern Mennonite Seminary, Harrisonburg, VA 22801*

Aug. 14

Help Nicaraguans

From our vantage in the Philippines we see the United States as aggressive, arrogant, violent and oppressive. The U.S. government is effectively arming both sides of a civil war here in the Philippines. Arms which our government provides to the Ferdinand Marcos dictatorship are often captured by the rebel New People's Army from government troops. American-based corporations usurp the land of poor peasants, leaving them without any livelihood.

According to numerous articles about Nicaragua, statements about Nicaragua by the U.S. State Department show enormous variance from the truth. It is an open secret that the United States is committed to the overthrow of the Nicaraguan government.

Therefore we are deeply saddened that Mennonite Central Committee will not be importing the first installment of Nicaraguan crafts to be marketed by the MCC SELFHELP Crafts program.

We know MCC is committed to serving in the name of Christ in Nicaragua. We want to believe that these crafts are not being imported because of logistical problems (i.e. no boats or trucks are available, or because of the certainty that any crafts would be impounded at the ports or border).

However, we urge MCC to examine every available means for marketing these crafts in the United States. As Christians we are obliged to ignore these sanctions. We must demonstrate our willingness to take risks on behalf of our Nicaraguan sisters and brothers. We must also promote programs such as SELFHELP, which help people without damaging their self-respect. *Donald Goertzen, James R. Kurtz, Box 141, Butuan City 8001, Philippines*

Aug. 15

Editor's note: The Mennonite *consulted with Herman Neff, SELFHELP Crafts Canada director at Cambridge, Ont. Herman says that MCC Canada is still importing from Nicaragua. The U.S. office cannot do so because of the embargo.*

Neff stated that SELFHELP Crafts continues to negotiate with all of the Central American countries and wants to serve wherever there is need. He urges the Philippine MCC workers to recognize the difficult circumstances in all of Central America and trust their fellow staff who are working at these problems from the United States and Canada. Regardless of the political situation, conditions are tough for building the crafts ministries there. He says too often critics of the program are "writing from a position of not knowing anything about" the actual circumstances.

Editor's note: About 100 foreign readers receive *The Mennonite* either as a private gift or as a gift through our office. These subscriptions are again coming due.

Would you like to support such gifts? Please mail donations to *The Mennonite, Box 347, Newton, KS 67114, or to 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*. Gifts are tax deductible.

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names in special situations.* Editor

Mennonite Men sing for MCC

Hedy Durksen

Breathes there the (Mennonite) man
with soul so dead
Who never to himself hath said
To sing is my sincere delight.
Whose heart hath ne'er within him
glowed
As with his fellow men he stood
And sang with heart and soul and
might?

And sing they did—those 65 men who gathered at the Whitewater Mennonite Church in Boissevain, Man., April 14 to take part in the third annual parade of male quartets and choirs.

The warm April evening was a pleasant incentive for many to come out and fill the church. The enthusiastic applause that followed the singing, particularly that of the mass choir, gave ample evidence that all who came felt well rewarded. If one were to single out highlights of the evening, perhaps it would be the mass choir's rendition of Beethoven's "Adoration" and for the contrastingly quiet but reverent singing of "Now Take My Hand," which was sung as a benediction. Altogether it was a lovely way to spend a Sunday evening, while at the same time we had opportunity to give to a worthwhile cause.

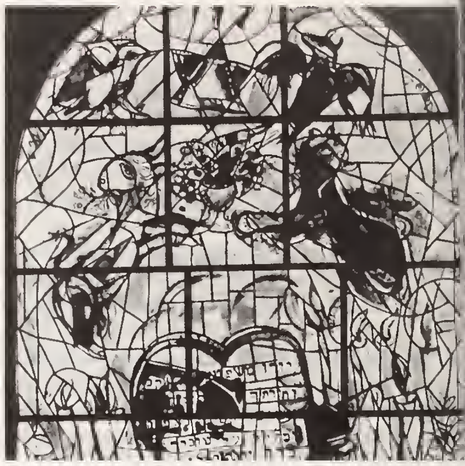
Three years ago Nick Dyck, a Winnipeg businessman, conceived the idea of a Manitoba male choir patterned in purpose and format on other such choirs that had been started in the United States. Probably the most notable of these groups is the Kansas Mennonite Men's Chorus, which has been singing for many years. Other choirs have since been organized in the United States, but the Manitoba choir is the first of its kind in Canada.

The first concert was held in Winnipeg three years ago, with about 30 men participating. The following year 40 men—quartets and choirs—gathered for a concert in Morden, Man. This year in Boissevain the number had grown to 65.

The choir is made up of men who love to sing for the sheer joy of singing and want primarily to sing to the glory of God. Since membership in the choir crosses Mennonite denominational boundaries (five denominations were represented in Boissevain), it was felt that the proceeds of these concerts ought also to reflect interest in a cause common to all Mennonites. It was therefore decided to designate offerings for the Food Bank of MCC. Our government has kindly agreed to match every dollar thus donated with another three dollars. Thus the total amount turned over to MCC as a result of this year's concert was $3,200.

Manitoba's next parade of choirs and quartets will take place in the spring of 1986 in Grunthal. Those men who might be interested in participating in this concert are encouraged to contact Nick Dyck, 277 Belvidere St., Winnipeg, MB R3J 2H1, or phone (204) 889-4465.

Hedy Durksen wrote this response to Manitoba's male chorus on behalf of promoting larger participation.



Marc Chagall, the impressionist painter who died last March at age 97, designed the above stained-glass windows for the Hadassah Hospital in Jerusalem.

Invitation to prayer

Jacob J. Enz

Charles F. Whiston, theology teacher in the Episcopal Church, was an apostle in spirituality to seminary students and faculties. He suggested the following model prayers for morning and evening:

You hear the Lord saying at your first waking moments:

I am your Lord Christ Jesus of
Nazareth.
I was with God at your creation.
I gave my life for your redemption.
You do not belong to yourself or to
the world.
You belong to me.
Give yourself to me today.

You may respond with:

O Lord Christ, in obedience of faith
to your will,
I offer myself to you for your living
through me.
Take me away from myself and from
the world.
Live through me as you will,
when you will, where you will,
and with whom you will.

As you return to your night's rest you may wish to pray thus as Whiston suggests:

O Lord Christ Jesus of Nazareth
I thank you for your gift today of
the members of my family, physical and spiritual.
I give them back to you for your
care over them this night.
I look forward to your giving them
back to me tomorrow
Or else taking them unto yourself,
which is far better.

Whiston points out that in addition to preparing for sleep, this prayer prepares us for that day and hour of their departure.

Whiston stressed that these prayers were helpful for him. He urged us to find our own equivalents to them. This may involve our adoption of them or even writing/speaking our own. The above are my own adaptation while retaining the basic structure. If you find neither structure nor content helpful, the above may encourage you to find your own way of living in the presence of God.

Jacob J. Enz, 58335 CR 105 S., Elkhart, IN 46517, longtime professor of Old Testament at Mennonite Biblical Seminary, submitted the above to us a year ago.

Unraus retire after 36 years

Neil Unrau

Jake and Trudy Unrau look back with satisfaction and pride on their 36 years of mission work with Native peoples. "We feel we've done the ploughing, the beginning of much of what Native Ministries has done.

"We could never see ourselves going into some place where somebody else had gone before. Our gifts were to do the groundwork."

The Unraus first approached the Mennonite Pioneer Mission (MPM), as Native Ministries was then known, after graduating from Elim Bible School in Altona, Man., in 1948. Later that year the Unraus were invited into the Metis community of Matheson Island on the west side of Lake Winnipeg to serve as MPM's first northern mission workers.

Trudy remembers clearly two aspects of their initial interview with the MPM board. MPM offered the Unraus a generous allowance of $100 a month—but with a condition. If MPM was not able to receive the funds as budgeted, the missionary family would have to make do with less.

Also noteworthy were the instructions given to Trudy to keep the house and yard neat and attractive, as her share of the assignment, while Jake carried on the mission work.

For eight years the Unraus lived and worked in Matheson Island and the surrounding Native communities in a style described by Jake as "friendship evangelism." As well as holding services and Bible studies, much of their time was spent visiting in the community. Jake also enjoyed joining the fishermen out on Lake Winnipeg.

An interest in community development led the Unraus to prepare a large garden patch one spring. This project was dropped, however, when they were informed by MPM that "we didn't send you out there to plant potatoes but to plant the gospel."

The growing Unrau family left Matheson Island in 1956 and, after a year of study at Canadian Mennonite Bible College, went to another new mission post. For the next 10 years (with the exception of two winters of itineration in Saskatchewan and Ontario) the Metis community of Manigotogan, located across the lake from Matheson Island, was their home.

Trudy and Jake Unrau served as groundbreaking missionaries in several Native communities during their career.

If the Matheson experience was to be labeled "friendship evangelism," the years in Manigotogan would best be described as "community evangelism." One of the greatest accomplishments of these years was the establishment of a fish producers cooperative that served both Manigotogan and the nearby Hole River Indian Reserve.

In addition to visits in various homes and the time Jake spent with the men in the bush or on the lake, the Unraus maintained a hectic schedule of weekly Bible studies in three communities, a women's sewing circle, Sunday school and Sunday evening services. Somehow Jake also found the time to coach youth hockey and baseball teams.

In 1967 the Unrau family accepted a call to provide pastoral leadership for a group of Selkirk Metis Christians, many originally from the now-familiar northern communities. The next five years were spent in Selkirk, Man., working with what is now the Selkirk Christian Fellowship.

Another dramatic move took place in 1972. As Jake says, "We needed a rest and thought that a change was as good as a rest. So we went south for a while instead of north." For three years the Unraus worked with the southern Cheyenne in Hammond, Okla.

During the last nine years before retiring, Jake has been involved with a wide range of projects in Winnipeg. At various times he has been associated with the Walnut House medical receiving home (which the Unraus initially helped to buy), the Y.O.U. drop-in center, the Agape Table (a downtown soup kitchen) and MURP (a Mennonite project providing housing and counseling assistance to needy low-income families). The Unraus also held services and weekly Bible studies with several Metis families in the city.

When asked for reflections on their 3½ decades of missionary service, Trudy noted the tensions between community ministries and social activism on the one hand and evangelism and pastoral work on the other. "Our story is a story of the board struggling to keep Jake from being too involved in community things, but then it went far too fast the other way, and we always had to pull back a bit."

Jake is excited about the enthusiasm of Mennonite youth for short-term or longer-term voluntary service in Native communities. He appreciates their willingness to be involved and "to look to the Native people for answers."

The gradual breakdown of the divisiveness among the different Christian denominations in the North and their growing respect for each other's ideals are also encouraging. Jake feels that denominational distinctives have to be put aside if the churches want to discern what the Spirit is saying and what Christianity means to Native people.

The Unraus insist they have learned much of their theology from the Natives. "From them we have learned who God is.

"Their theology of human relationships can put our Christian churches to shame. For example, the acceptance of broken families is easier for them than for us."

The Unraus retired from missionary service with Conference of Mennonites in Canada Native Ministries at the end of 1984—after 36 years. They are the first career NM missionaries to retire. But to show how others too have served in this field, Malcolm and Esther Wenger followed this retirement in 1985. (A future article will be printed as a tribute to the Wengers.)

Neil Unrau, 5-75 Young St., Winnipeg, MB R3C 1Y7, is a staff person for Native Ministries, currently working on urban ministries in Winnipeg.

Call to liturgy

Evangelical Is Not Enough *by Thomas Howard (Nelson, 1984, 160 pages)*

Reviewed by Gordon Houser, assistant editor

Thomas Howard, a professor of English literature at Gordon College, here issues a call to his evangelical colleagues to the liturgy handed down from the ancient church.

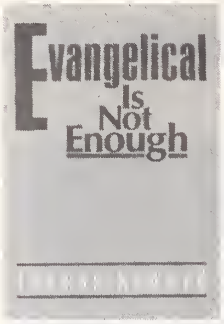
He begins by describing himself and his evangelical audience in a flowery but readable prose filled with detail. He then carefully leads the reader into areas of liturgy, repeatedly recalling the difficulties evangelicals have had with "high church" worship. He sets a theological base without technical jargon, emphasizing the biblical perspective which unites rather than compartmentalizes flesh and spirit, and he returns to this frequently. He also reviews his experience of worship in an Anglican church, noting his difficulties and his gradual change of thinking.

Howard's outline of the various aspects of liturgy and how they developed is elementary but helpful to uninitiated readers. He has a penchant, though, for using archaic words like "vouchsafe," "folderol," "parsimonious" and "pusillanimity."

He often returns to areas where evangelicals don't live out their own teachings. Referring to the Easter celebration, he asks, "What religion was it that said to us, 'No. Sit still. Or stand and sing, "Up from the grave He arose." But your main job is to *think* about the event and hear a sermon about it. Don't *do* anything.'?" (p. 146).

This book represents part of a movement among Free Church Protestants who have experienced the sterility of their traditions' worship practices and long for a deeper connection with the liturgical practices introduced in the early centuries of the church and carried on by millions around the world.

Howard concludes by calling for three actions (pp. 152-53): (1) "a return to the episcopate," since "pastors need pastors"; (2) "a return to the Eucharist as the focal point for Christian worship" ("The Lord's Table should be spread for His people at least weekly. The notion that this is somehow 'too frequent' is a very late one"); and (3) "a return to the Christian year," which "can only result in gain."



Evangelical Is Not Enough is addressed to evangelicals, who can resonate with its language, but I believe all Mennonites can profit from what Howard has to say.

The growth of faith

Mature Faith *by Glenn H. Asquith (Herald Press, 1984, 116 pages)*

Reviewed by Martha F. Graber, director of Inter-Mennonite Council on Aging, Box 347, Newton, KS 67114

In 13 brief, lucid chapters, Glenn Asquith takes us with him on a spiritual pilgrimage as he asks himself the great questions of faith. From the perspective of a pastor and church leader, now approaching 80, who has studied, taught and meditated on the content of the Christian faith, he offers here his basic conclusions on the essentials of that faith.

His two basic premises about faith are that each person's convictions must be his or her own—unique to him or her—and that faith comes not as mature plants but as seeds which grow and change year after year and which must be carefully nourished and protected as they are exposed to the sun of truth.

Starting from his simple faith as a small child, he examines his basic beliefs as an aging person to seek the core of the vital faith that sustains him after the impact of all those who have effected changes in that faith. He finds that the Bible is the door that opens into the faith that is his, that God is so tremendous in his being and his work that he can learn a little more about him each day but can never hope to know all that it is possible to learn.

Asquith regards worship and work as inseparable, suggesting that work can make one's dreams tangible. A dilemma of retirement is that you must quit dreaming if you hope to quit working. One of the ways he works is to continue his writing (he has authored 13 other books, including *Living Creatively As an Older Adult*). He points out, "I have never done harder work in my life than to sit and think and then try to put those thoughts down clearly." He succeeds admirably in this book, which is brief and simply stated, yet stimulating in its examination of the growth of faith.

The stories and examples with which he illustrates his narrative, and the honesty and humility with which he examines his experiences and the shaping of his faith make this a readable book for people of any age from youth to old age.

South African sermons

Walking on Thorns *by Allan Boesak (Eerdmans, 1984, 80 pages)*

Reviewed by Don Steelberg, 655 S. Lorraine, Wichita, KS 67211

What does it mean to properly preach the gospel of Jesus Christ? In eight short sermons Allan Boesak, minister of the Dutch Reformed Mission Church in South Africa and president of the World Alliance of Reformed Churches, answers with a sharing of the message of salvation and the proclamation of the kingdom of Christ.

Boesak's particular gift is the ability to draw the reader (listener) into events taking place in South Africa and the need for justice. His use of biblical material and parallels, and the concise statements of the history or current problem being addressed, is striking. His call to stand fast for the truth comes from the encouragement he has taken from present-day prophets and martyrs. He speaks so that an alternative to violence may somehow find root and grow.

Jesus Christ is proclaimed in these sermons. More: this reader felt preached to.

These sermons are examples of a good preacher's craft. They will start the reflective process for other preachers or provide a telling point. But their greatest value lies in their invitation to join the suffering of a people. Whoever reads them will face that call and how the worldwide church should speak to the church in South Africa and for justice throughout the world.

MEDITATION

Forgiveness

My flight left Calgary at sunrise on a beautiful, clear winter day. From my window seat I could see the fields below streaked with shadows from the rising sun.

As we approached Winnipeg, a low cloud obstructed my view. Suddenly a spot of bright red appeared on the white cloud below. The spot did not move, as a reflection from a plane would. It was as if a giant hand had pricked its finger, and a drop of blood had fallen on the snow. It reminded me of the fairy tale of Snow White. Intrigued, I watched as the mystery unfolded. The cloud was just deep enough to cover a small town, except for its tallest building. The grain elevator glowed in the sunlight, causing the red spot to appear on the cloud.

I watched as the cloud grew and eventually enveloped the spot, completely washing it out of sight.

"Whiter than snow, Lord, wash me just now. . . ." That is forgiveness. Our sins are completely covered by God's forgiveness through Jesus Christ, his Son.

Irene Klassen

Mountaintops

We love to go hiking in the hills, to breathe clean mountain air. Along one road we had often spotted a lookout tower at the top of a hill. "Someday," I thought, "I'll climb that hill." One day we did.

We drove to the base of the hill, locked the car and started briskly up the path. The path became steep and twisted as it wound its way upward, leveled off, then climbed again. Higher and higher we climbed, our step no longer so brisk. We stopped to rest on rocks or logs, surrounded by plants and flowers breathtakingly beautiful in a profusion of colors.

There were passages where stark bare walls reached at us from one side and a steep cliff dropped off at the other. At one point we could hear the radio messages from the tower, but they faded out again. After that, with each bend in the path we expected to see the summit. But there was just another bend ahead, then another. Finally the voice from the tower came close enough to stay with us and we came to a clearing. There it was. The small white building that we had seen from the road so many times. Little animals scampered about unafraid, but it seemed the birds had been silenced momentarily by our intrusion.

Panting and thirsty, we walked to the little shack and were welcomed by the keeper. "I'm Bill on the Hill," he introduced himself. For several hours we visited with Bill, heedless of time. Finally, reluctantly, we had to make our way down to reality again.

Our life is like that mountain road—sometimes steep, sometimes smooth. At times we are surrounded by the most glorious beauty, the mountaintop experiences, then stark gray walls again face us at every turn until we get to that last bend in the road. We can hear God's voice, sometimes clearly and sometimes faintly, long before we see him face to face. It encourages us to go on. We know that the view at the top will be worth the climb, for the Lord himself will welcome us there. Forever.

"I will lift up mine eyes unto the hills. . ." (Psalm 121:1).

Irene Klassen

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Congregations are again moving into full schedules. It is a good time to remind ourselves of what we believe and why. What do our beliefs mean for the body life of the church?

Have you some objectives in mind for your spiritual life—individual and corporate—this fall besides being involved? What are your hopes and goals?

This issue could be a rich resource in your personal and congregational planning.

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EDITORIAL

Human sexuality in the Christian life

Homosexuality has been the most explosive topic of the decade on many church conference agendas. And that's not because there wasn't anything else to fuss about. Abortion, nuclear holocaust, war tax resistance (civil disobedience) and interpretation of the Bible are themes that have also generated heated debate on the GC denominational agenda of the '80s.

Already at the 1980 Estes Park triennial sessions, the General Board introduced a "provisional statement on homosexuality." It called for beginning and building our attitudes and judgments about homosexuality upon a biblical understanding of human sexuality. It confessed the biblical model to be heterosexual but called for compassion to homosexuals. And it committed the conference to further study.

At the 1983 Bethlehem sessions, a statement from a joint MC-GC task force presented the biblical teachings on human sexuality. It did not go into how these teachings might look in contemporary sexual expression. This was adopted as a progress report and a resolution called for a study guide to be completed and given to churches in preparation for an "expression" statement at Saskatoon in 1986.

The study guide is now out and is recommended to all GC congregations for study. (Write to Box 347, Newton, KS 67114, for copies.)

I have carefully read the 166-page study guide. It is clearly the most comprehensive and most straightforward presentation of both the biblical materials and their application ever put into print by a Mennonite group. The guide says it is in no way "a complete treatment of sexuality" and it promises us only "some of the best available information of the moment" (p. 150).

The guide is identified on the cover as "a working document for study and dialogue." This is not yet the statement. Input from congregational studies will assist the task force to bring proposed statements to the respective denominations.

The presentation and questions for studying the biblical materials is clearly the strongest part of this document. Language is simple and should not provide big problems in any church.

Difficult passages are confessed to be tough, and there was not always total agreement in the task force about their meaning. In most cases there is a presentation of the variations in interpretation. There is no clear bias toward one interpretation. If there is any, it is that we begin with the Bible, let the text speak to us and be cautious about bringing preconceived judgments to the Bible.

In trying to get at sexual expression, the guide commits some glaring errors. To raise our appreciation for love—"agape" (p. 32)—it "fuzzies" distinctions between God's love, human love and passion.

The life cycle from childhood to old age is dealt with too loosely (pp. 38-45). It fails to recognize the bonding and socializing roles of family in both prenatal and early childhood. It fails to point toward handles for coping with adolescence and for transitions to young adulthood (e.g. symbolic rites of passage).

For some mysterious reason, equality of male and female (pp. 49-50 and p. 148) seems to be left unqualified. To advocate that man = woman is leaving room for greater identity confusion than already exists in our society. Men and women are equal "in Christ" but certainly different in creation. That difference is to be celebrated as much as our equality.

One vital aspect of the total discussion is left out entirely. I looked in vain for coping suggestions or a reference to them. Other than an excellent section on the gift of celibacy, which I'm afraid is quite limited in today's sex-saturated culture, and a good treatment on masturbation, very little help is given. I refer to mechanisms like sublimation and delayed gratification of the sex drive. This relates to a fundamental problem in our culture. It tolerates sexual permissiveness more and more, while the church calls for people past puberty to somehow put their sex drive on hold at all times unless married. That is a tough battle which needs all the help we can muster. It relates directly to our dating and courtship practices—totally foreign to the Bible and its times.

The section on homosexuality, which many congregations will look at most, is superbly done. Anyone who wants to sincerely look at the Bible's teachings is able to get at that which is clear and that on which there is room for dialogue. *Bernie Wiebe*

THE MENNONITE centennial

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

100:18 SEPTEMBER 24, 1985

We believe in the Holy Spirit

(Foundations for our faith—2)

J. C. Wenger

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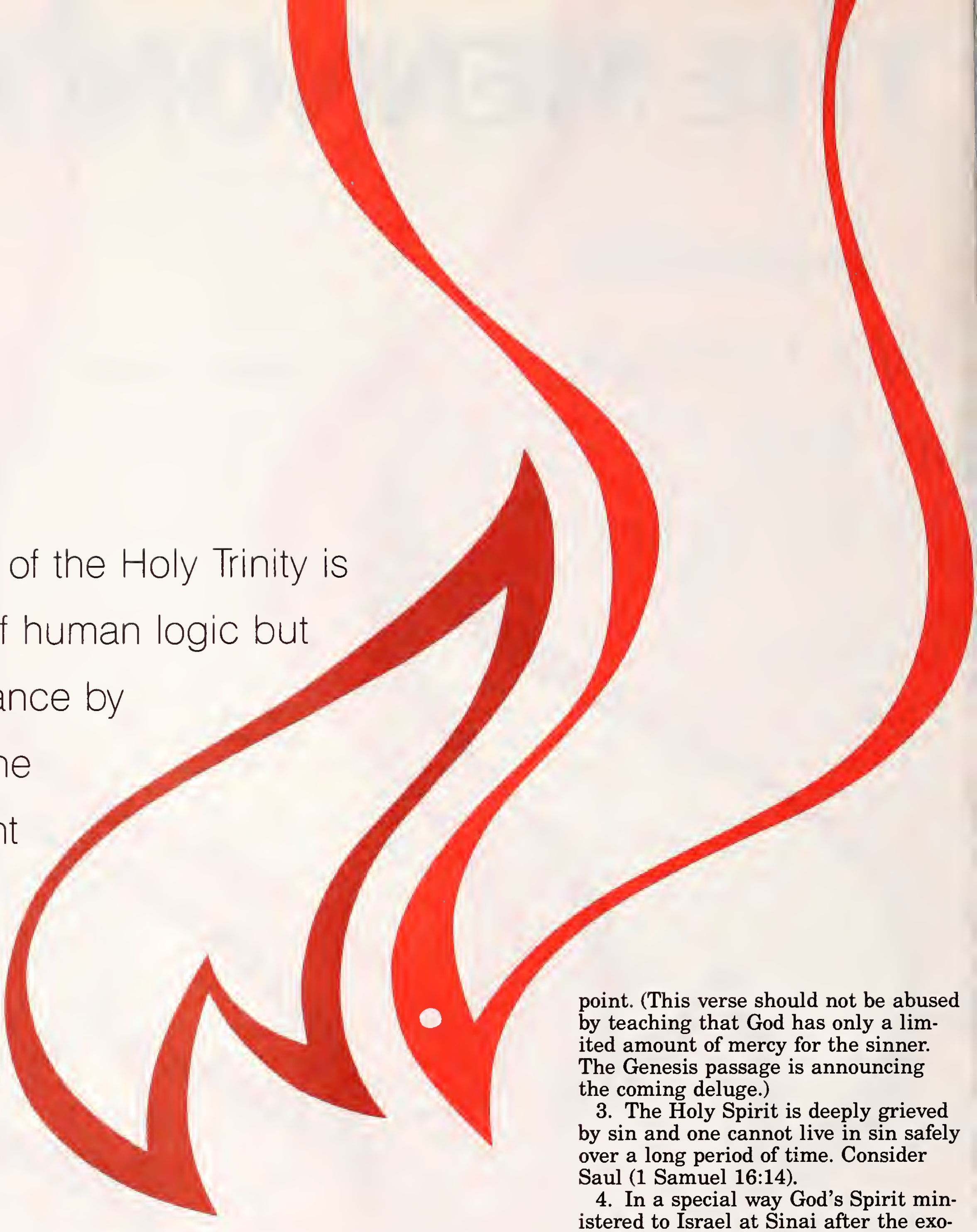
The literature on the Holy Spirit is enormous. One of the best writers is H. B. Swete, who wrote *Holy Spirit in the New Testament* and *Holy Spirit in the Ancient Church*. There are several books by Mennonites in this field: Myron Augsburger's *Quench Not the Spirit* and C. K. Lehman's *The Holy Spirit and the Holy Life*. Roy S. and Martha Koch collected a book of testimonies entitled *My Personal Pentecost*. Another "best" book in the field is W. H. Griffith Thomas' *The Holy Spirit of God*. Perhaps the best shorter work is *Baptism and Fullness: The Work of the Holy Spirit Today*.

Augustine (354-430), the greatest of the church fathers, had much to say about the Holy Spirit. He stressed the procession of the Spirit from the Father *and the Son* (in Latin, "filioque")—made a dogma at the Third Synod of Toledo, A.D. 589.



"The doctrine of the Holy Trinity is not a matter of human logic but of the acceptance by faith of what the New Testament teaches."

In the Anabaptist tradition it was the Frisian leader Menno Simons (1496-1561) who wrote most about the Holy Spirit. His *Complete Writings* contain 1,070 pages. His references to the Holy Spirit number about 1,500.

There are 50 major references to the Spirit of God in the Old Testament, the first in Genesis 1:2. In the Hebrew Bible, the Old Testament is divided into Law, Prophets and Writings. The three parts contain references something like this: the Law—nine, the Prophets—34 and the Writings—seven.

The Old Testament. We may summarize the Old Testament teaching on the Spirit in 10 points: (1) The Spirit was intimately involved in the creation of the universe and is universally present (Genesis 1:2, Job 26:13, Psalm 139:7). The passage in Job reads literally that "by his Spirit he garnished the heavens." A hostess may "garnish" an unattractive dish of potatoes by placing a circle of red radishes around the potatoes. Psalm 139 is especially strong on the universal presence of God's Spirit.

2. The Holy Spirit strives constantly to effect holiness of heart and life in people. Genesis 6:3 witnesses to this point. (This verse should not be abused by teaching that God has only a limited amount of mercy for the sinner. The Genesis passage is announcing the coming deluge.)

3. The Holy Spirit is deeply grieved by sin and one cannot live in sin safely over a long period of time. Consider Saul (1 Samuel 16:14).

4. In a special way God's Spirit ministered to Israel at Sinai after the exodus from Egypt as he gave the Law, established the Old Covenant and made clear that he had chosen Israel to be his special people.

5. In a supernatural way the Holy Spirit effected a "new heart" in such leaders as Saul, the first king of God's people. As early as the time of the Judges, the Hebrew text of the Old Testament uses the word *lbs*, which means that the Holy Spirit "clothed himself with" certain outstanding leaders. On the other hand, passages like Nehemiah 9:20 mention in detail the rich blessings God had given his people. He gave them his "good Spirit"

"Anyone who lacks the Spirit is no Christian. But a blessed work of the Spirit is to bring striking renewals from time to time in the lives of believers."

as well as manna for their hunger, water for their thirst, the pillar of cloud and of fire for their guidance, clothes that did not wear out, etc. (See Nehemiah 9, especially verses 19-21.) We are unfair to the Old Testament saints if we imagine that only a few people had the Holy Spirit.

6. When God gave exact instructions for the building of the Tabernacle, he also qualified a particular man by his Spirit for the artistic work of the movable sanctuary (Exodus 35:31-35).

7. A major emphasis of both the Old and New Testaments is that the Holy Spirit spoke through the prophets. Dozens of times it is indicated that the Spirit moved the prophets to speak and act as they did. It is also asserted time and again in the New Testament. See especially Hebrews 1:1.

8. The Old Testament also makes clear that the Spirit of God will rest upon the Son of God; he will be the "annointed one": in Hebrew, Messiah; in Greek, Christ (Isaiah 61:1,2; Luke 4:18-21). The latter part of this Messianic passage refers to the Year of Jubilee, when all indentured servants are to be set free—and in the New Testament the saints are set free from the bondage of sin.

9. In a manner not made fully plain in the Old Testament it was prophesied that in a later day there would be a great outpouring of the Spirit upon the people of God. This era of Holy Spirit fullness began after the sufferings, the death and the resurrection of our Lord, on the day called Pentecost—and ever since when converts turn from sin to God. Notice how Acts 2 makes use of Joel 2.

10. It is wholly clear, however, that the full revelation of the person and work of the Spirit comes only in the New Testament. But the New Testament does not add two additional gods to the Yahweh of the Old Testament. Rather it shows that there is a threeness to the one true God who had revealed himself to the patriarchs and prophets. As early as A.D. 185 a writer named Theophilus called this a "triad" in Greek, and some 15 years later Tertullian called this mystery a "trinity" in Latin.

The New Testament. The great Swiss theologian Karl Barth (1886-1968) has said that the Christian name of God is "Father, Son and Holy Spirit." Christians must not hold to "tritheism" (three gods). There is a oneness to God and also a threeness. This trinity is not fully revealed in the Bible. In the Old Testament it is mostly hinted at; in the New it is assumed. It is evident that something happened between the writing of the two testaments which fully revealed the "threeness" of the one God. These events were the incarnation of the Son of God and the outpouring of the Holy Spirit. Augustine was right on the relation of the testaments:

"The New is in the Old concealed;
The Old is by the New revealed."

What are the New Testament emphases as to the Holy Spirit?

1. The Spirit is so described in the New Testament as to indicate his personality. He loves, he prays, he is grieved, etc. He is a person.

2. The Spirit is associated on equal terms with the Father and the Son. Take the baptismal formula (Matthew 28), for example, and the apostolic benediction (2 Corinthians 13:14). The doctrine of the Holy Trinity is not a matter of human logic but of the acceptance by faith of what the New Testament teaches.

3. The special task of the Holy Spirit is to apply the redemption of the Son of God to lost people. Every time a sinner turns in penitence and faith to Christ, the Spirit is at work. Every time a believer takes a step forward in the Christian life, the Spirit has moved him to do it.

4. The function of the Spirit is not to glorify himself but to bring honor to Christ. He serves our Lord by progressively stamping the image of Christ on every believer and by laying on his heart the concern of Christ for the needy of the world: the spiritually needy and those in need of food, clothing, education—the freedom to be all that God intended.

5. A major miracle of the Spirit is equipping for service every believer for the strengthening and building of the church. The New Testament makes it clear that there is but one Body of Christ, but the Spirit bestows different gifts on the several members of the one Body.

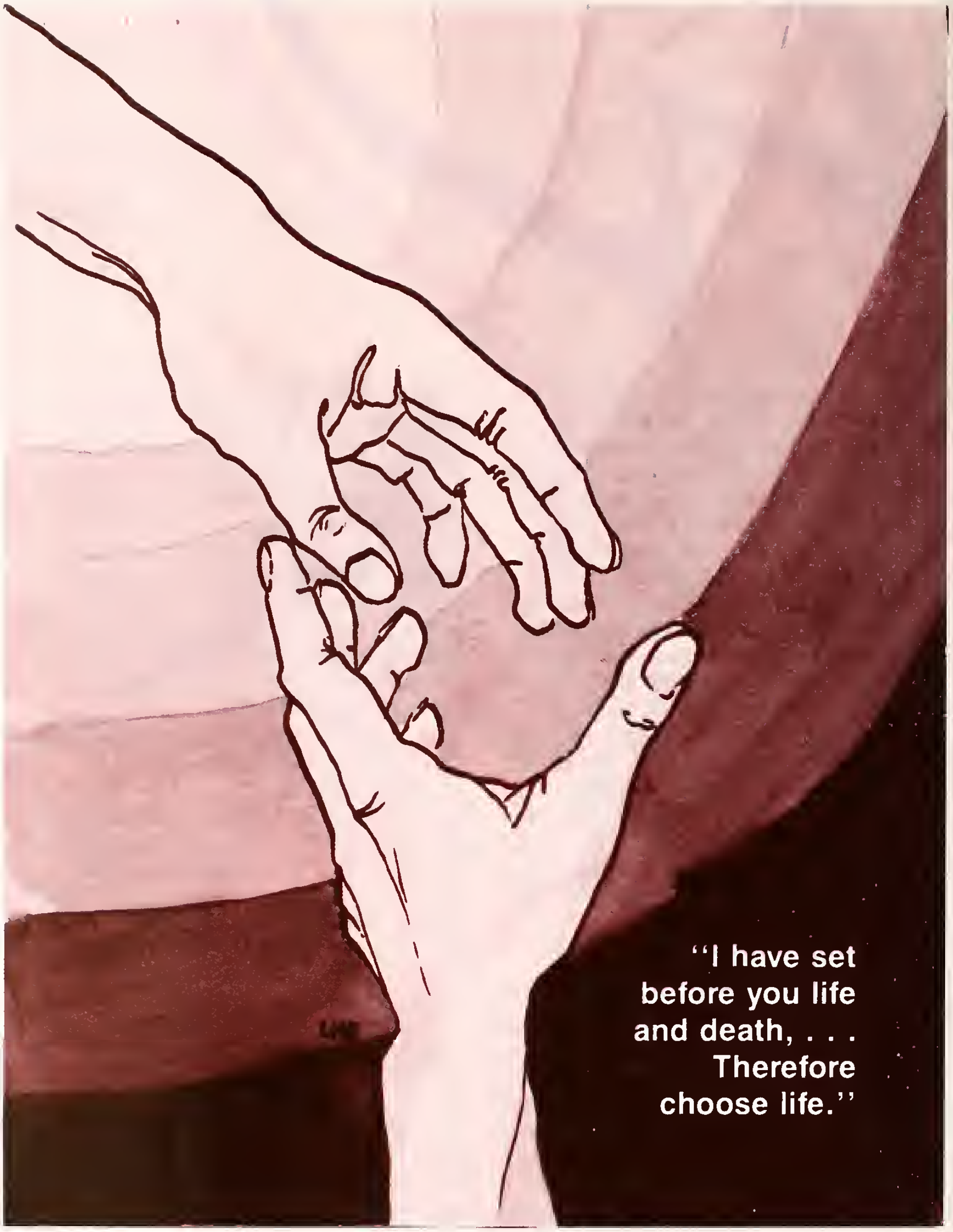
6. Every Christian convert receives initially the baptism of the Spirit (a) as God's seal of ownership, (b) for spiritual transformation into the image of the Lord and (c) a great outpouring of divine love so that he or she becomes a dynamic witness to other people. Anyone who lacks the Spirit is no Christian. But a blessed work of the Spirit is to bring striking renewals from time to time in the lives of believers.

7. Christians need to claim by faith all the blessings the Holy Spirit wishes to give them: (a) a deep *agape* love, (b) personal holiness, (c) evangelistic concern, (d) Christian assurance and a living hope, (e) joy and peace and all the fruits of the Spirit, and (f) obedience to Christ and his Word.

8. Christ, by the Spirit, is the active leader and coordinator of the church. Christians cannot create church unity but are told to maintain the unity which the Spirit creates.

Summary. We may observe that not every attitude or act in the life of the Christian is the work of the Spirit. There is such a thing as fanaticism (such as tempting God by deliberately eating poison) or ill health (in which the person needs the ministry of the physician or the psychiatrist). But we may thank God that genuine renewal is possible even in those whom society may regard as hopeless. •

Secrets



We are entering an extraordinary new age in medicine. Doctors are discovering the connection between illness and loneliness, hopelessness, fear, resentment, joylessness, stress and lack of purpose. In other words, they are learning that we are spiritual beings. Our feelings about ourselves and others and the quality of our relationships may have more to do with how often we get sick and how soon we get well than our genes, diet or environment.

Doctors are quick to admit that there is little in their medical training to equip them to help patients with these "life problems." Rather, physicians are trained to treat the results of those problems. One doctor complained to me that he and his colleagues seemed to be practicing "end organ medicine." A problem that begins with a destructive lifestyle or with a negative relationship moves from one system to another until it stops at a particular organ with nowhere else to go. The doctor then pronounces that organ defective and treats it or removes it.

At a recent international symposium on wholistic medicine, one doctor said to me, "In the past, we treated diseases that happened to be in people. In the future, we need to learn how to treat people who happen to have diseases." Wholistic medicine places as much emphasis on the nature of wellness as on the nature of illness.

Jesus, the most incredible healer of all times, had compassion for every sick person; no one was ever turned away. But his primary mission was to proclaim the kingdom of God and to be the king of that kingdom. I believe he was demonstrating that if we can find out what salvation is all about, healing and physical well-being will come about. If we ignore the central message of Jesus' teaching, then sickness will be rampant. To concentrate merely on combating sickness is counterproductive.

We need to think about health, not in terms of physical problems but in terms of life problems. Let's assume that you feel that things are simply not right. You may even be physically ill. You may be depressed and miserable for lots of known reasons or simply filled with a feeling of unrest and unfulfillment. There are two attitudes essential to our health and well-being that I would like to explore with you.

Is it becoming easier to say, "I was wrong"? It's hard to believe that there is any connection between the ability to admit mistakes and our physical or emotional health, but there is one. Several years ago I visited a marvelous home for emotionally disturbed people. These people did not need institutional care, but they had lost the power to cope in their own family situations. In the main meeting room, the living room of an old farmhouse, residents gathered, ate and talked before a roaring fireplace on

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We can't always avoid illness,
but we can begin to be and to do those
things that lead to wellness."

# of true health

Bruce Larson

cold, Canadian winter nights. A beautifully framed sign—"Do you want to be right or well?"—hung over the fireplace. And those words are what I remember best.

That sign summed up the philosophy of the director, who was convinced that most people at the halfway house had a choice to make. To become well they had to give up the privilege of being right. He felt that the need to justify oneself in the eyes of others was one of the major causes of most mental or emotional illness.

I'm convinced that many of us have a tremendous need to be right, and that need blocks the whole and healthy life God wants to give us. It takes a lot of psychic energy to maintain a posture of rightness; eventually our bodies pay the price for that stress.

But the words "I was wrong" are difficult to say—whoever we are and whatever our circumstances. I heard James McCord, president of Princeton Theological Seminary, say, "To sin is man's condition. To pretend he is not a sinner, that is man's sin." That's the good news—that we're all bad. God seems all too aware of the fact that we are going to make mistakes and sometimes choose destructive behavior.

But the message of the gospel is that God wants us to own up to this, to make amends, to believe that we are loved and forgiven, and to live accordingly. If we really understand the Bible, we have to change our thoughts about heaven and hell. We assume hell is for bad people and heaven is for good people. Actually, hell is for people who think they are good, while heaven is for those who know how bad they are.

In 1 John 1:9 we read, "If we confess our sins, he is faithful and just and will forgive us our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make God a liar and his word is not in us." But so many Christians hold up a model of Christian life that is contrary to this biblical message. We believe that Christ came to give us a new birth that will return us to some kind of prenatal innocence. In Jesus Christ, God gives us the gift of responsible guilt. If I can say that I alone am responsible for my mistakes and my sins, then I can be forgiven.

According to the Bible, there is no sin we can commit for which we cannot be forgiven except the sin against the Holy Spirit. Now, what exactly does that mean? Well, it seems to me that if we believe in the atonement for all sin through Jesus Christ, then the unforgivable sin must be to refuse to be forgiven. The Bible tells us that the role of the Holy Spirit is to convict us of sin, and the Holy Spirit will let us know when we have done something unloving, unjust or corrupt. When this happens and we suffer pangs and say, "I'm sorry for what I have done," we can change our behavior, claim forgiveness, move on and be new beings in Christ. But if we deny those pangs and say, "Well, under the circumstances I had no choice" or, "Other people do the same thing and worse" or, "In my position the rules don't apply to me," then we have sinned against the Holy Spirit and forgiveness is not an option.

To put it another way, let's say I am describing an argument with my wife to a friend. I say, "But all I said was, 'Is your mother coming for a visit again?' and my wife blew her top." When we preface anything with, "All I said was," we are in trouble. Those four words are some of the most destructive words in the English language. They imply that the speaker is sane, logical and loving, while the other person is an irrational nut.

Is it becoming easier and easier to say, "I was wrong"? When we are free to admit our errors, relationships have a new dimension. Most of us get into trouble because we judge other people by their actions and ourselves by our intentions, which are always good. When my wife is hurt or angry because of something I have done, I am immediately on the defensive. I remind her how much I love her and insist I'd never do anything to hurt her. I have a hard time believing I could have done anything unloving when my intentions were so good. All of my relationships would improve if I could attribute good intentions to those who hurt me and at the same time hold myself accountable for my actions, no matter how noble my intentions.

We would have a positive hold on health and wholeness if we could live our lives by this royal rule. Make excuses for others—they meant well—but not for ourselves. This is the heart of understanding God's grace.

So much of our inability to say "I was wrong" stems from our need to be successful and to win. Most of us think that moving from success to success proves that God is with us. Actually, the proof is that we no longer have to defend our failures or pretend that we have succeeded. When I can own my failures, confess them and apologize for them, God can redeem them and make compost out of them to nourish the soil out of which wisdom and compassion and insight can grow.

Have you quit blaming others for your problems? This question is equally important to our health and well-being. I was first confronted by that question at a week-long advanced Gestalt psychology workshop. About a dozen of us met for day-long sessions to work with a skilled trainer whose primary goal was to get us to "take responsibility for our lives." Within that group it was not acceptable to say, "It makes me mad." Our trainer would insist, "No one can make you mad. You choose to allow someone or something to make you mad. You are not someone else's victim." If a group member in great pain cried out, "It hurts," the trainer would respond, "You must say, 'I hurt.' There is no 'it.'"

I WAS WRONG
Jane

The whole point of the workshop was to help us see that we have control over our lives and emotions, that we are not victims. Certainly there are genuine victims in life—racial, political, economic and sexual victims. Those with serious physical handicaps are victims. Hungry Third World children are victims. The Jews in Nazi Germany were victims. But I am convinced that in the arena of personal relationships there are simply no victims. People hurt us or disappoint us or fail us because we allow them to.

The Bible, the ultimate source of wisdom about both God and people, points out this basic need to blame others for our problems. Adam and Eve are of course the first classic victims. They are in trouble because they have disobeyed God. They have done the one thing God told them not to do, and he holds them accountable. What do they say? Adam says, "It wasn't my fault. It was that woman (He doesn't even call her Eve). She made me eat the fruit." He is innocent, a helpless victim. And what is Eve's explanation? "It wasn't my fault," says Eve. "It was the snake. He made me eat the fruit." The poor snake, having no one to blame, has been cursed ever since, crawling through life on his belly.

Sin is theological shorthand for our basic problem—separation and alienation from God, nature, self and neighbors—and that sin is the direct result of our attempt to blame others for our willful disobedience.

We can start choosing health and life if we can begin to take responsibility for our own lives. But it is even more important to take responsibility for our relationships—especially those primary relationships with families, close friends, co-workers. I have done a great deal of counseling in my lifetime, both as a friend and as a pastor, and by far the largest number of people who come to see me are those who are in pain because of an unsatisfactory or hurtful relationship. What I hear most is, "If only he or she would love me more or love differently or more completely or in more fulfilling ways." Most of our psychic, spiritual and emotional pain is caused by the breakdown in our primary relationships. And it is precisely in these relationships that we have the power to make choices—healthier choices.

Even God cannot make anyone love him. He has given us all autonomy, and those who refuse his love are allowed to have it their way. I don't believe God sends anyone to hell; rather people insist on going to hell. God has given us freedom of choice in every area, including relationships. If my spouse or my parents or siblings do not love me as I wish they would, I must accept that and find others who will give me the kind of supportive, affirming love that I need. I cannot control others, but I can choose the people to whom I direct my love.

A few years ago I saw a doctor for a general checkup. After the preliminary tests he checked me out further, made a few comments about my high cholesterol level and finally pronounced me a fairly healthy middle-aged man. Throughout the interview I was braced to have him tell me I was overweight. I noticed his own inch of fat around the waist and felt that would excuse me from taking any advice he had to give me. (I'm one of those people who hate being told what they must do. Tell me to love God, my country or my family and I'll find good reasons not to.)

Well, my doctor was prepared for me. He finally took off his glasses and looked at me across the desk. "Tell me, Mr. Larson, how do you feel about your weight?" he asked. What a ridiculous question! He was supposed to tell *me* what I should weigh. I looked baffled, so he continued, "Tell me what you would like to weigh." Well, he had me. I thought a minute and mumbled something about wanting to lose 10 pounds. "Excellent," he said. "I'd like to help you with your problem. I've got some suggestions for you."

I should add that I immediately bought a bicycle and began to exercise and watch my diet. My doctor was smart enough to know that if he had made my weight *his* problem, I would resist him all the way. Since my weight was really my problem, I had no choice but to take responsibility for it.

If I am sick because of what other people are doing to me, I can change that. I can't choose what my boss does to me, but I can choose not to work for him or her. I can't choose how my mother, father, brothers and sisters feel about me. But if they really do not make me feel good about myself, I can choose to spend less time with them so that I might love them more. On the other hand, if I have a terrific family, I can choose to spend more time with them and reinforce the positive feelings they produce in me. If my spouse puts me down all the time, I don't have to believe what she says. I can love and honor her, yet look for friends who will give me the affirmation and love that I need. If my only feedback comes from a negative source, I am handicapped.

In Deuteronomy 30:19, Moses says to the people of Israel, "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live."

Do we really have the ability to choose life? For so long we've seen ourselves as helpless victims of the world around us. Now we stand at the beginning of a new era. The words from God down through Moses make new sense. We can choose to be whole people. We can't always avoid illness, but we can begin to be and to do those things that lead to wellness. We can "choose life." •

Earth in the shadow of heaven (Ephesians 1:15-23)

Gertrude Roten

Introduction	Praise to the Trinity for projecting the plan	The prayer for the reader's understanding of the plan
1:1 1:2	1:3 1:14	1:15 1:23

Plan: Stewardship, Dispensation, Administration, Execution, Performance (1:10)

The author moves quickly from benediction to jubilation in vv. 15-22. Paul has heard of their faith and love (v. 15). He has addressed them as holy ones—a designation heretofore reserved for the Jew—and as faithful ones (v. 1). His outpouring of benediction to God (vv. 3-14) might in part reflect his joy in their spiritual state—their faith in the Lord Jesus and love to all the saints. His thanksgiving for them is unceasing (v. 16).

He moves on to petition that the all-glorious father give them the spirit of wisdom and revelation so that they may know him and, through illumined eyes of their heart, become aware of the hope, the glorious riches and the exceedingly great power. Enlightened inner eyes (comparable to the circumcision of the heart, Romans 2:29) effected by the Spirit, is not perfected in one moment. The perfect tense suggests it is a continuous process. The hope concerns the hope to which God is calling them (see 4:4). The riches are riches to be inherited among the saints. The mighty power is God's power over "us" believers, the mighty strength God exerted in Christ when he raised him from the dead.

In Acts 13:16-52 (30-37)—the sermon at Antioch—Paul proclaims that God raised Jesus from the dead. David saw corruption, but he whom God raised saw no corruption. In his defense before Felix, Acts 24:11-21 (15, 21), Paul says that to this day he had the help that comes from God and that he stood there testifying that Christ must suffer and that, by being the first to rise from the dead, Christ would proclaim light to both the people and the gentiles—Acts 26:1-23 (23). To his spiritual sisters and brothers, gentiles, Ephesians, Paul writes that he remembers them in his prayer that they may know what is that hope, those riches, the immeasurable greatness of that power. The prayer goes on.

The "prayer for the reader's understanding of the plan to unite all things" takes on now the dimensions of the heavens. Christ is made to sit, literally, enthroned at the right hand of God (v. 20). All government, all power, dominion, every title bestowed in the present and future (v. 21) was put under his feet, and God appointed him, the head over all, to be head of the church (v. 22). "Head" in the Hebrew and the Greek Old Testament designates a political ruler, leader or chief.

Two Old Testament quotations are given in this resurrection hymn (Psalm 110:1 in 1:20 and Psalm 8:6 in 1:22). A difference between Psalm 8 and Psalm 110 relates to the time of submission of power. The author's alluding to Israel's Bible gives a Scripture-related understanding of the resurrection meaning.

In v. 23 the church is identified as Christ's body, the fullness of him who fills all things totally. Much has been written in explanation of the head-body-fullness interrelationship. Translations reflect divergent interpretations. The Jerusalem Bible translates verse 23, "he has put all things under his feet, and made him, as the ruler of everything, the head of the church; which is his body, the fullness of him who fills the whole creation." A translation may read that the church fills or completes Christ or, the church, filled by Christ, fills and penetrates all things. Yet v. 23 gives no explicit statement supporting or affirming that the church fills Christ or the world. God fills Christ, Christ fills the church and the cosmos (see Colossians 1:19). The Lord whom the church claims for herself is also Lord over all the world. He "fills" all things totally.

A definite break separates this section from the preceding statement "for this reason, because I've heard of your faith. . . ." The opening thanksgiving may reflect Paul's awareness of their imperfections in knowledge, conduct and stability. But also his great joy that these gentiles are joined to the congregation that calls upon the Lord. He intercedes for them like Moses and the prophets interceded for their people (Exodus 32:1—34; Deuteronomy 9:25-29; Amos 7:2f) that the Spirit reveal to them hope, riches, power. Where there is such a prayer as in Ephesians, earth is in the shadow of heaven. *Third in a series*

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God's plan is inclusive of all who celebrate Jesus as Savior and Lord.

Prayer changes me

Edmund Pries

"Prayer changes things." I've heard it often and seen numerous posters proclaiming this message. And I believe it. Recent experiences have led me to a deeper understanding of both prayer and the above slogan.

"Prayer changes things" frequently comes into fulfillment in that people are changed. Not just any people, but the ones doing the praying—*me.*

When I pray I become aware of my need for change. I have been socially and culturally conditioned to look for the evil outside myself, in the distant beyond. More often than not, the need for change is within me. This is not to deny great needs for change all around me. But for situations around me to change, I need to recognize that I am a part of that situation, thus I need to be changed first. I am complicit in my problems.

Communion with God in prayer facilitates that change. I recognize the necessity to yield to the Spirit of God and to allow myself to be filled with his divine presence. This creates a new openness, a new light, a new spring and a new dawn. I am different than I was before, a changed person.

Praying and being changed results in a new outlook. My false self-assurance gives way to hope and the humble awareness of my calling to reach out with love. I no longer desire to see change for my benefit but participate in the changing process to the glory of God. This new outlook allows me to see the world in a new way. Sometimes the matter or person I earlier prayed would change doesn't seem to require it to the same extent. The change was needed in my outlook and approach.

Once I pray for a person, I have a renewed attitude and a new friend.

Praying for a person who has offended me results in forgiveness and caring rather than hate. Praying for government officials with whom I disagree transforms my attitude into one of caring and loving concern. It also helps me speak up more clearly and honestly for my beliefs. When I don't get along with someone and I pray about it, I am compelled to work at that relationship with a new attitude. It is for these reasons that "fervent prayer for my enemies is a great obstacle to war and the feelings that lead to it." Someone once said, "Whom you would change lastingly and for good, you must first love." Again the change takes place within me first.

Prayer is therefore not primarily asking God to change something "out there" but opening myself to God, listening to God's Spirit and placing my will within the divine will. Prayer is inviting God to begin change here.

When I pray I need to live in expectation and preparation that the greatest answer to my prayer could and should come in changing me. Fear of change or not wanting to change, whether in attitude, actions, outlook or the inner self, often stops me from praying. Sometimes it is just more comfortable not to pray and continue in my shortsightedness of the world and its problems around me.

The more I pray the more I realize that I have not yet discovered all there is about prayer. I am told not to fear; this path of discovery and change never ends. I don't think there is much danger in that . . . as long as I keep praying.

Prayer to change someone else may take a surprising turn and drastically change me.

Edmund Pries, 1410 Cumberland Ave. S., Saskatoon, SK S7H 2M1, recently resigned as pastor of the Nutana Park Mennonite Church in order to continue studies.

Fathers, this is for you

Ivan J. Kauffman

I'm a father. I have two children, a son and a daughter, both now just finishing college. I'm immensely proud of both of them. Over the last 25 years their mother and I have devoted so much of our lives to their welfare it's often hard to remember where their lives end and ours begin.

I'm also a son, and a grandson—and if events continue in the usual way I'll be a grandfather in the not-to-distant future. I've told both my children there's no hurry, but when the time comes I'll be more than happy to assume the responsibilities of grandparenting. The fact is I love kids, especially little kids, and my own most of all. I'd do anything for them.

Almost all men, I've discovered, feel that way about their children. We've been trained not to show our emotions—"real men don't cry," you know—but that doesn't mean we don't have any. Every father remembers the times his children were sick or in danger; it's an emotion so powerful the memory never really leaves you. The parental instinct to protect your children is in a class by itself.

There've been a lot of jokes recently about what "real men" do and don't do. They're a reflection, it seems to me, of our uneasiness with the macho male image we grew up with—the image portrayed by boyhood heroes like the Lone Ranger and Superman. These were the strong silent types who never needed any help, who never experienced defeat and whose only apparent relationship with women was to impress them.

Another important thing about these mythical heroes was that they never had children. Can you imagine the Lone Ranger changing diapers? Or Superman getting his little girl to eat her peas? In their world "real men" never did anything but defeat enemies—who always conveniently appeared as bad guys you could either shoot down or throw in jail. Every problem could be solved by force.

But if you live in the real world, and you're a father, things are much more complicated. When your 9-year-old son can't sleep because he's afraid of the dark, it doesn't help much to get out your six-shooter and tell him you'll blast away at anything that comes through the window. Or if your teenager comes home from a party and tells you everybody else was smoking pot, it's not practical to tell her you'll go along the next time and beat up the first guy who lights up a joint.

There's nothing more central to being a man than protecting your family, but doing that in the nuclear age is much different than it was in the stone age. It used to be that the enemy consisted of things like wild animals and savage tribes. Now it's things like drugs and fear—and above all, war itself.

We often forget there's nothing more important to a young person than feeling he or she has a future. In a real way the possibility of nuclear war takes that from them. One 15-year-old girl said recently, "The United States and the Soviet Union keep on making more bombs, and sooner or later they will drop them." Obviously if you feel that way, it doesn't make much sense to start a family.

Being a father means giving life, but if we can't give our children peace, the biological life we've given them won't be worth much. We've got to protect them from nuclear war, and there's only one way to do that—make sure one can never happen.

And there's only one way to do that—for every father to get personally involved in a specific peacemaking activity. There are many things we could be doing but aren't. What matters is choosing one of them and giving it all we've got.

Paul says, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4).

Ivan J. Kauffman, 140 Tennessee Ave. N.E., Washington, DC 20002, writes a weekly column, "Making Peace."

Is there anything more central to us men than protecting those we love? What does this mean in the nuclear age? At the least, every father needs to get personally involved in one specific peacemaking activity. It could be the greatest protection we can offer.

"Profits and Prejudice," a report released by Clergy and Laity Concerned, shows that Illinois-based firms investing in South Africa total almost 10 percent of U.S. investments there. The report concludes that, based on the aggregate employment record of Illinois firms' operations there, the claim that foreign investment helps non-white South Africans is without basis.

Helen McMullen, 72, a member of Peace Mennonite Church in Richmond, B.C., is a full-time volunteer at the Downtown Eastside Women's Center. The center is a place where women living in the inner city of Vancouver can come for a cup of coffee and conversation. "I'm frustrated," says McMullen, "with Mennonites who insulate themselves. I can't judge the women I work with. I've never been hungry, with children hanging around my knees crying for food." A member of Vancouver's Leaven Society (started by local Mennonite men), McMullen describes her work as "befriending, caring and supporting."

NEWS

Based on Foundation Series

Spanish curriculum planned for children

Cachipay, Colombia (GCMC)—Twenty-one representatives of eight Latin American countries, Canada and the United States met here in July to discuss the preparation of an Anabaptist curriculum for children in Spanish, this under the sponsorship of CAEBC (Curriculo Anabautista de Educación Biblica Congregacional).

Marta Quiroga de Alvarez, a Mennonite from Argentina, effectively organized and chaired the sessions. Delegates heard presentations by educators, psychologists and social workers on the realities of Latin America and principles on which this curriculum should be based. A survey of available Sunday school materials in Spanish was also presented.

Five recommendations were made to CAEBC:

- to undertake the writing of a children's Anabaptist curriculum in Spanish for the use of Latin American congregations and the Hispanic constituency in the United States and Canada;
- to publish a manual of orientation containing the basic principles and methods to be used in the writing of this curriculum;
- to write materials for a semester based on the Foundation Series and try them out in Spanish-speaking congregations;
- to write original materials for a semester and experiment with them in chosen Spanish-speaking congregations;
- to evaluate this procedure before launching the final effort to write the curriculum.

Raul Garcia and Marta Quiroga de Alvarez, who is from Argentina

The Mesa Directiva (board of directors) of CAEBC, which also met in Cachipay right after the consultation, accepted these recommendations and authorized executive secretary Arnoldo Casas to take necessary steps to implement them.

The Mesa Directiva also reappointed Arnoldo Casas as executive director and Hector Valencia as editorial director for the adult curriculum project. Three books of the adult curriculum have been published, and a fourth one is in the process of being printed in Colombia. *Hector Valencia*

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James Liu, 81, and his son Timothy are visiting Mennonite centers in the United States and Canada during September and October. Liu returns to North America after a 52-year absence at the invitation of Bethel College, the Commission on Overseas Mission and the China Educational Exchange. Liu, with his friend and classmate Stephen Wang, who visited the United States in 1982, attended one year at Bluffton (Ohio) College, 1930-31, and one year at Bethel College, North Newton, Kan., 1931-32. The Lius will be in eastern Pennsylvania Sept. 26-30, in Florida Oct. 1-4, in Winnipeg Oct. 5-9, and in Vancouver Oct. 10-14.

Animal rights activist Ron Sadowsky left Boston on July 4 to run across the United States on the 5,700-mile Animal Rights America Run. The marathon will end several months later in Los Angeles. Sadowsky is being joined along the route by thousands of animal rights activists and runners. The goal of the event is to bring issues such as laboratory animal abuse, intensive farming of food animals, hunting, trapping and the use of animals in entertainment to the attention of the country.

"Violence is every bit a public health issue for me and my successors in this century as small pox, tuberculosis and syphilis were for my predecessors in the last two centuries," says U.S. Surgeon General C. Everett Koop. "Violence in American public and private lives has indeed assumed the proportions of an epidemic."

MCC workers befriend hospitality women in Philippines

Olongapo City, Philippines (MCC)—Each afternoon Mennonite Central Committee workers Jan Lugibihl and Brenda Stoltzfus head for the "Strip," a noisy neon-lit street filled with smoke-filled night clubs, bars and discos. They go to talk with—and listen to—the women who work there.

Olongapo City is the site of Subic Naval Base, the largest American naval facility outside the United States. Together with nearby Clark Air Base, Subic is considered to be crucial to U.S. strategic interests in East Asia.

The base has transformed Olongapo from a quiet fishing village of 2,000 people in 1945 to a bustling city of 250,000 today.

Providing entertainment for American service personnel is Olongapo's biggest industry. About 400 establishments and 15,000 hostesses and "hospitality women" cater to the thousands of American soldiers who come ashore at Olongapo for "R and R"—rest and recreation.

MCC has placed Lugibihl and Stoltzfus in Olongapo so they can become friends with the women, learn how the U.S. military base affects them and determine if there are ways that MCC can help bring healing into the lives of these women.

"We are here to become their friends," Lugibihl, who is from Bluffton, Ohio, explains, "to laugh with them, cry with them and be with them when they are in trouble."

Who are these women? Where are they from? And why do they come to Olongapo?

"The women range in age from 14 to 45, with most in their early twenties. The majority are from the poorest and most underdeveloped areas of the country. They come to Olongapo almost exclusively because of economic need," says Stoltzfus, a native of Lancaster, Pa.

Angie, for example, came here because her wages as a bus conductor in Manila could hardly pay for her room and board. Lolita came so she could earn the money to put herself through secretarial school. Sandra left an abusive husband and needed a job to support her three children. Almost all of the women send money home to elderly parents, siblings and children of their own.

The women of Olongapo, Lugibihl points out, are victims of an exploitative system that condemns them to poverty. Under the present socio-economic structure, a small minority of Filipinos enjoys vast wealth, while the majority must cope with unemployment, abysmally low wages, sickness and malnutrition. Many Filipinos argue that the United States bolsters this status quo by providing the Philippine government with economic and military aid in exchange for use of the base.

For many women, Olongapo holds the promise of a life free from hunger—at least when a ship is in. When there is no ship, business is slow and money for food is scarce.

More important, they dream that an American sailor will marry them and take them to the United States. There, they believe, their troubles will end.

Sadly, the dreams of the women shatter all too quickly after they arrive in Olongapo. In search of jobs, they quickly learn that the only way to survive is to sell sexual favors.

Waitresses in bars do not receive wages. Instead they receive a portion of the "bar fine," the fee a sailor must pay the bar if he wishes to take a woman out. In almost all instances, being taken out means engaging in sex.

Olongapo woman tells her story.

"The women of Olongapo are lonely, hurting people," says Stoltzfus. Behind a mask of make-up, revealing clothes and alluring smiles hide women who hate what they do but who see few alternatives.

Olongapo—whose fault is it? The women who prostitute themselves for American sailors? The men who use the Filipino women? Those governments that in the interests of their own security impose the base on the Filipinos?

Finding answers to these questions is not easy. Neither is determining an appropriate MCC response.

Lugibihl and Stoltzfus insist that the MCC response must lead North Americans to acknowledge and repent for their part in the sins of Olongapo. For this reason they seek to share the stories and experiences of the people of Olongapo with North Americans.

The initial months of their presence in Olongapo will be a time of discernment about the wisdom of placing long-term workers there. It will also be a time to explore how the ministry to the women of Olongapo should be shaped, if MCC decides to stay. *Esther Epp-Tiessen*

Building on the foundation laid by the 1981 American Festival and other major thrusts in American evangelism during the past 25 years, 76 directors of evangelism and other church representatives met in Chicago recently. The group recommended the support of a future festival-type gathering. 1988 was mentioned as a possible date.

From left, artists Gwen Stamm, Ann Graber, Jan Gleysteen, Paula Johnson

Mennonite Publishing House has commissioned four of its artists to create art prints on Menno Simons' writings. January 1986 marks the 450th anniversary of the date Menno Simons formally left the Catholic Church and joined the Anabaptist movement. It also marks the 425th year since his death. The set of original art prints will commemorate these dates in Mennonite history. Sale of the art will help sponsor the production of *Pilgrim Aflame*, a film on the early Anabaptist leader Michael Sattler, to be produced by Sisters & Brothers in 1986.

South African reports on End Conscription Peace Festival

Johannesburg, South Africa (MCC)—The End Conscription Peace Festival held at Witwatersrand University here in late June pointed to "the hope of a future anchored in peace, justice and happiness," reported South African Ezra Sigwela.

Sigwela, who lives in Umtata, Transkei, one of South Africa's "independent homelands," attended the conference under the sponsorship of Mennonite Central Committee. He spoke there on his vision for a South African Peace Council and on the history of the peace movement in South Africa.

Over 1,000 people from churches, trade unions, schools, social action groups and conscientious objector support groups participated in the festival, set to protest mandatory participation in the South African Defense Force. The strong representation reflected the growing disillusionment that many South Africans have about the role the SADF is playing in the country's worsening political situation.

Recently the South African parliament reported that in 1984 nearly 1,600 young men failed to report when sent their draft notices. During the first month of this year over 7,500 men failed to report for call-up. This is a drastic increase and may reflect resistance among young men who are concerned that they will be required to control riots and conduct house-to-house searches in black townships.

"The fact that more than 80 percent of the participants at the festival were young white people, at a time when the South African government needs their energies so badly in the war it is waging in Namibia, southern Angola and the black townships inside South Africa was, in fact, the essence of the message of hope for peace that the festival so brightly displayed," Sigwela reported.

Cardinal Arns of Sao Paulo, Brazil, was scheduled to speak at the festival but was denied a South African visa when authorities learned that he would be speaking at the festival. Sigwela observed that the refusal of the government to allow Arns to enter the country "highlights the need for social change, so that our society will not be afraid to show the country and its people to anyone who wants to come and see."

Several participants spoke on why they do not want to serve in the army. Richard Steele, who studied at Associated Mennonite Biblical Seminaries in Elkhart, Ind., objects to such service from a "purely pacifist basis on religious grounds, feeling that fighting for whatever reason is wrong but also that cooperation with apartheid is wrong. He would still oppose conscription even in a democratic society," Sigwela wrote.

David Pijpers had served in the Cape Corps and said the motivation for him and more than 75 percent of the "colored" (South African term for mixed black and white) youth that join the army was employment. After Pijpers served for two years in Namibia "he realized that the army was not the place he should be. For him the war in Namibia served no cause at all. But when asked what his attitude would be toward the army of a democratic South Africa he said he along with a large number of colored youth would 'run to the army,'" Sigwela reported.

One of the speakers, Michael Evans of Cape Town, said he wished all those attending the festival would spread the message of the End Conscription Campaign among all the people of South Africa "with evangelical zeal." Then, said Sigwela, the prospect of peace in South Africa would be brighter.

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THE MENNONITE
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WINDOW TO MISSION

OCTOBER - NOVEMBER 1985

THE OPEN WINDOW

Bridges in their many forms have always held a fascination for me. Some are huge structures of steel and concrete, spanning miles and miles of water. Others are little footbridges of just a few logs over a tiny stream. There are swinging bridges across deep ravines and floating cement causeways across a lake. There are covered bridges and there are ice bridges. I marvel at the skill of the engineers who design them and the courage of the persons who build them. Bridges form a vital communications link.

In southern Alberta there is a railroad bridge across the valley of the Oldman River said to be the largest of its kind in the world. Built in 1909, it shortened the distance into the city of Lethbridge by many miles. There was much celebration when the first train crossed, yet in the construction of that bridge at least five people lost their lives.

There are other bridges—between generations, cultures, and creeds. Nowhere in the Bible could I find a reference to bridges, although surely there must have been some. We read about the crossing of the Jordan and the Red Sea. In those cases God held back the water while the people crossed over. Then there was Paul's vision with the call, "Come over into Macedonia. . . ." Paul crossed over by boat. In a way that was bridge building of a different kind. He planted Christianity on European soil.

We send missionaries to other countries. Are we not building bridges? As we try to see the viewpoint of others, as we plant churches or evangelize are we not also building bridges? When we cross over into another culture, color, or language to try to understand each other, we build bridges. Bridge building is not without danger or risk. However, we need no engineering degree, for it is God's love that enables us to build those intangible, invisible bridges.

Irene Klassen

COVER

Planting seeds, bulbs, or corms in good soil yields flowers and fruits of the spirit.

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From Taiwan to Texas

by Mei Lin, with John Heyerly

The Lin family—Eva, Peter, Mei, Sara, Paul

I grew up in a Presbyterian background. I never heard of Mennonites until I met Peter and married him. Even after our marriage I only knew that "Mennonite" was one of the Christian denominations. In the fall of 1977 the Commission on Overseas Mission sent Peter to the Associated Mennonite Biblical Seminaries (AMBS). Ten months later I came to Elkhart to join Peter for six weeks in AMBS and six weeks at Pine Grove Mennonite Church, Bowmansville, Pennsylvania, where Peter served as assistant pastor.

I learned a lot from Mennonite people in both places. I appreciated the host family for overseas students at AMBS. They welcomed us and helped us when we needed help. This taught us some new things about Christian hospitality. When we went back to Taiwan we knew how to take care of new missionaries.

We also saw that Sunday school for adults was very common here. In Taiwan we only had Sunday school for children. When we returned to Taiwan we started adult classes after Sunday services. The people enjoyed and appreciated this opportunity.

American Mennonites also taught us about potluck meals, which we later introduced to our churches. At one of our special potluck meals to welcome church guests, people brought ninety-five different dishes.

Language has been one of my biggest problems. I find it very difficult to express my feelings in English words. In Mandarin and Taiwanese I communicate my emotions very freely. American people think I communicate quite well, but I feel frustrated by my limited vocabulary. I thank the people of Houston Mennonite Church for their patient listening, encouragement, and correction as they have tried to understand my meanings.

School in America was a new experience for my three children. For the first month Eva thought all her classes were English classes! In Taiwan I was able to help the children with their homework. When they started school in Houston, I studied with them. Soon, however, I got tired, and the children moved ahead of me. Now they think I am illiterate.

In Taiwan the pastors' families live on the church property, as we did in Taichung. The church was our life; our life was the church. The family felt very casual about church services. Church was an ordinary part of life, only it was downstairs. Everyone could see our family life all the time. The Buddhist temples have a man in residence whom people call the "temple grandpa." Some church members tease the pastor about being the "temple grandpa," because he is always there. It was very convenient for us to participate in church life.

In America we have to get up early enough to dress up and drive seven miles to church. This distance from the church building makes us feel more like a normal church family rather than the residents of the church.

About one year after I arrived in Houston, I began operating a juice and sandwich bar in a health food store. During my thirteen months there, I told my customers I was a Mennonite. Many of them said good things about the Mennonites. Some people donated money for the church when they learned that my husband was the pastor. I asked them to pray for us, not to just give money. My boss told me many times that I was the employee he trusted. He would point to me when telling someone what a Mennonite is. So I feel very proud to be a Mennonite. Hallelujah! Praise the Lord!

CONSIDER READING

Two Years in the Melting Pot (China Books, 1984) is an autobiographical account of Chinese journalist Liu Zongren's experiences as an exchange scholar in the United States. Liu's impressions and observations as he compares Chinese and American culture present thought-provoking commentary on Western behavior and lifestyle.

Liu's struggles to adapt to a foreign culture are magnified by his longing for family, friends, and familiarity. He feels uncomfortable in the wealth that surrounds him (imagine owning more than one set of dishes!) and cannot understand the great mourning for assassinated John Lennon (who were the Beatles?). Liu wonders why Americans will spend an hour jogging but will drive a mile or two to work. He shivers through two Chicago winters and notices that his American friends stay warmer because they eat so much.

But gradually Liu comes to like the easy style of his blue jeans, the convenience of telephones and the way that American parents allow their children more freedom in decision making. He marvels at the unspoiled beauty of Wisconsin forests that the Chinese would have cleared for fields long ago.

As in any cross-cultural experience, Liu learns to treasure most his new contacts and friendships. His encounters with muggers in Chicago, a persistent young evangelist, and a Missouri farm family enrich his understanding of Americans.

Liu frankly addresses issues which many of us would be happy to forget. He experiences firsthand the high American crime rate, the discrepancy between rich and poor, problems of racial segregation, and American "decadence" and immodesty. Little is more illuminating than a glimpse of ourselves the way others see us.

As Liu gradually gains a perspective on the people and lifestyle of the world's wealthiest nation, he learns to appreciate more fully his own people and country. Anyone interested in China, lifestyle, or cross-cultural community will enjoy reading Liu's warm account of his American adventure.

Mary Sprunger

THE CHM CONNECTION

The Innkeeper Said "Yes"

Stanley Bohn

Children of new immigrants to the United States, now a part of the Mennonite congregation that sponsored them.

At a local elders' and pastors' luncheon in Taiwan in October of 1984, one of the Mennonite pastors, Abraham Lee, shared that he would be going to North America to plant a church.

Late in 1984 Abraham Lee let the Commission on Home Ministries staff know that he had arrived and was ready to begin work. Our response must have been disappointing. We did not have funds.

Pastor Lee didn't give up. He contacted the Mennonite Board of Missions in Elkhart and various district mission committees. They also couldn't take on any additional work. Even with his visitor's visa running out, Abraham was confident something would work out. He sent for his wife Esther and two children.

Abraham continued looking for the city with the most need. Newly arrived people need spiritual help during the anxiety of job seeking and the confusion of a new language. American customs seem immoral to people with their own traditions of family life. The hostility and discrimination against newcomers makes the church's welcome especially important.

While visiting his nephew in Tucson, Arizona, Lee was referred to a Taiwanese motel owner in Phoenix. This motel owner, H. R. Chang, encouraged Abraham by offering him free lodging. Chang urged him to use his motel for a meeting place without charge. Abraham Lee moved his family into the motel in Phoenix and began holding services.

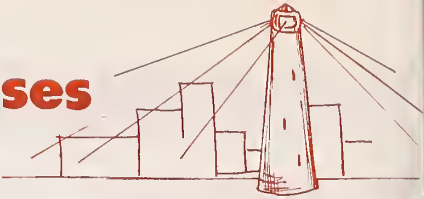
Three of the Mennonite churches in Phoenix took offerings to help the new congregation. Don Yoder, the CHM church planter, helped work on Lee's residency permit and told others of the need so legal expenses could be covered.

The future seems uncertain. The motel owner wants to sell the motel. The new congregation will need to find a meeting place. The pastor will have to earn enough to support his family in a city where rents are high. Pastor Lee's residency permit has to be worked through. The offerings from the Phoenix Mennonite churches have been used. The Lee's own funds are gone. The one certainty is that Abraham Lee has not let any obstacles prevent him from following his call.

We prayed for the Lord of the harvest to send forth laborers. That prayer has been answered. Abraham and others are ready to "harvest." Funds are not available.

No matter how we deal with the need to increase home mission funds, we thank the Lord for an innkeeper who said yes to Abraham Lee, persistent planter.

Urban Lighthouses



There is much opportunity for evangelism in the South Bay of Santa Clara, California, where we are located. We have two congregations. One is a refugee congregation of about eighty. Members are from Cambodia—most are of ethnic Chinese background. In the other congregation of about forty-five, most are from Taiwan, half being high school students.

Both groups are new arrivals to our area. They are anxious to find work and housing. They are in need of medical care, public aid, translation, and counseling. As refugees they experience culture shock, isolation, and difficulties with language. In this competitive society, who can help them to meet such needs? We have led most people of our church to the Lord by providing such services.

Our church members are all first-generation Christians. They are struggling between material and spiritual lives. The urban church is like a swimmer on a rough sea. Hard struggle is the only hope.

Hopefully we can have a church building some day. We have already moved our meeting place three times. For long-range development, we will need a church building of our own.

I believe that the urban church should not be an ivory tower, concerned only with attendance, offerings, or activities. It should be like a lighthouse, shining in the darkness. We need to care for the wanderer, the oppressed, the abandoned, and the poor. It is only fitting that we do so, given the heritage we treasure as Mennonites.

Excerpts from "Growing in Faith and Compassion:" by Adam Liu. From Urban Connections *(Spring 1985). Used by permission.*

In 1969 Fang Lin came to Winnipeg from Taiwan. He worked at the University of Manitoba and studied part-time. As a concerned Christian he began Bible studies for students in his home. In 1971 David Chen, a member of the Taiwanese Mennonite Church in Taiwan, came to Canada to study at the University of Manitoba.

Chen and Lin learned to know each other and began working together. The Bible study groups grew. They needed a better place to meet than the University center offered them. They could not afford to purchase their own building. Bethel Mennonite Church offered them facilities which would be available to them on Sunday afternoons.

In June 1983 the Chinese Mennonite church moved to a newly purchased building at 1010 Riverwood Avenue in Winnipeg. The location provides easy access to buses from all over the city.

A unique vision of missions has developed. About 80 percent of the 180 to 200 in regular attendance are students from Hong Kong, Malaysia, Taiwan, and the Philippines. These students become committed to the Lord during their four years of studies, and return to their homeland equipped to witness. The church also wants to have a more effective witness in the Chinese community of Winnipeg.

Barkley Chong, the newly appointed pastor, conducts services in Mandarin and Cantonese. Sunday school adds English to become trilingual. Youth meet weekly as does an adult fellowship for families. The women have no organized group but serve Chinese dinners at Mennonite churches in the province to raise funds for the church. *Contributed by Dolores Lohrenz and Jim Penner.*

PROGRAM 2

Kingdom Ways Through Asian Eyes

Anita So

San Francisco Bay area has more than 250,000 Chinese, and it is believed that it has more Chinese than any other city outside China. It was because of this dense population that a group of devoted Chinese Christians felt the need to have a strong Chinese church in New China Town, San Francisco.

This group was formed with my husband Joshua So as the leader. At the same time, the Mennonite church also became interested in starting a Chinese church in San Francisco. We worked together to form the San Francisco Chinese Mennonite Fellowship which is the first Chinese Mennonite church in the United States. The church had its first meeting on November 9, 1980.

At the beginning of our ministry we faced a lot of difficulties. For example, first we did not have our own church building. We had to rent a meeting place for more than $500 a month and we were only allowed to use it on Saturday and Sunday. It limited our church growth.

Secondly, the Mennonite faith had a hard time being recognized by the Chinese community in San Francisco. We spent a lot of time and effort to make known the Mennonite heritage and traditions to the Chinese community. They believed and even want to cooperate with us now. Praise the Lord our God for his power and grace.

Since last year we have our own church building. Now we can plan more activities for the San Francisco Chinese community through many various ways. One of the ways is through the summer school. The summer school began June 24 and ended in August. Two evangelistic meetings followed on August 3 and 4.

Our church is small, yet we have a group of devoted Christian women. They love the Lord even more than their own families. Women make a lot of contributions to the church to show their love to our Lord Jesus. Women participate in all the church activities. Women join the church choir and make their own choir robes. Women help to teach the Sunday school. Some of the teachers make beautiful audiovisual aid tools with their own hands. Women also prepare the Sunday lunch for the church people. Women participated in the Mennonite Relief Sale by making many beautiful dresses. We women are proud that we can do something for the needy through the Mennonite Central Committee.

Besides all this, we have to take care of our families, make our husbands handsome and our children tidy and obedient. All of the church women have their own secular jobs to make money for their families and for our Lord. We are tied up with a lot of work every day. Many times we are exhausted with the church programs. Yet we are happy because we sense that we have value and we have the joy of serving the Lord.

The woman in the Book of Proverbs

chapter 31 is our example. Our motto is found in Proverbs 31:29-30. "Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (KJV).

May God bless our church women as they serve the Lord and bless all those women who serve the Lord like our women.

The following is a conversation Lois Deckert had with Anita So on a visit to San Francisco.

L: In your article you mention New China Town. Does this mean new immigrants?

A: Old China Town became too crowded. Rents were high. People moved to New China Town for lower rents and to ease congestion. New China Town is still mostly residential. There are some businesses like restaurants but not as many shops as in Old China Town.

L: What would be the main religion of the ethnic Chinese in San Francisco?

A: Buddhism is the main religion. Vietnamese people who moved into the area are mostly Buddhist. Buddhist people in North America call their place of worship a church rather than a temple. Calling a Buddhist temple a church seems strange to us. Idols of Buddha are on display in most restaurants. When we go on visitation we see that many homes have beautifully decorated idol shelves and burn incense. Religion seems more of a cultural thing for many Chinese. Many people don't seem to know what they believe. The Chinese Mennonite church is doing evangelism in this Buddhist community.

L: What language is used most commonly in the church and community?

A: The church services are in Chinese (Cantonese). The hymnbook is in both English and Chinese. Chinese characters are the same for Cantonese or Mandarin. The Bible is written in Chinese characters which can be read in either the Cantonese or Mandarin dialects. An interpreter is provided for non-Chinese-speaking guests at the worship service. Most families in the church speak Chinese at home. The Sunday school uses the Foundation Series. Classes are bilingual.

神是愛

God Is Love

L: Tell me more about your summer school and education programs.

A: Besides Christian education on Sunday, there is a summer school. Education is important to the Chinese. There are summer programs available in San Francisco with various organizations. Many Chinese people feel that these programs do not put enough emphasis on education. The San Francisco Mennonite Church wants to provide a school where there is more to offer than recreation.

The church summer school is for children from Kindergarten to Grade six. The classes are held from 9:00 a.m. to 2:30 p.m. City Hall agreed to provide free snacks and lunches for the children attending. A large sign on the church advertises the school. Over forty children enrolled in the first school during the summer of 1985.

There are classrooms on all three floors of the church. The church was given some desks by a school in Old China Town when that school obtained new desks.

Each day of the summer school there is a chapel worship. Bible study is part of the program. There are classes in Chinese, English, and mathematics as well as those in religious education. It is hoped that the school will achieve a good reputation, making it an ongoing program.

At the end of summer school an evangelistic service follows the closing program of the school. Many parents will be there for the occasion to hear the gospel. The summer school program is exciting because it is another means of reaching people with the gospel.

During the school year a Saturday school is planned. The curriculum will be the Chinese language. Students of the summer school will be able to continue. Others will be encouraged to come.

L: What sort of work do the women from the church do outside the home?

A: In San Francisco the cost of living is high. Women must help earn money. The educated women work as secretaries, bank tellers, computer operators or programmers, teachers, and in social service. Where there is a language barrier the women work in clothing factories or similar industries. Women in the Chinese community do not have a lot of extra time.

L: You mention eating together on Sunday? Are your meals like ours?

A: Each woman brings a main dish of vegetables and chicken or vegetables and beef Chinese style. A large cooker of rice is prepared at the church. The main dishes are warmed up when needed. Desserts are brought for special occasions.

L: What about celebrations? How do you celebrate the Chinese New Year? birthdays? weddings?

A: The Chinese New Year is not a big celebration within the church. Pastor So acknowledges the occasion by having a sermon related to the beginning of the new year. He admonishes the people to follow God's guidance. There are many superstitions connected with the Chinese New Year. It is also a time of idol worship in the larger Chinese community. There are some cultural traditions which are followed by most people including those in the church. Relatives give each other red envelopes containing a money gift. Red is the Chinese color of good luck.

讚美上帝

Praise the Lord

Birthdays have not been important celebrations in the past. When the age of seventy or eighty is reached the individual gives a party if the celebration can be afforded. Traditions are beginning to change as people have birthday parties or cakes for their children. Sometimes in Hong Kong, the child's birthday was recognized by giving the child an egg or drumstick as a special treat.

Weddings are also important occasions in the Chinese community. The groom is responsible for the expenses. Church weddings are Western in style. The bride changes to Chinese dress for the reception. Receptions are held in restaurants. During the summer marriage season the restaurants are all booked. The reservations must often be made a year in advance. It is traditional to serve nine different dishes at these banquets.

Three days after the wedding the bride and groom come to pay respect to their parents. The couple used to have to prostrate themselves before the parents. Because Christians bow only to God, not to humans, this ritual has changed. The couple still present a cup of tea to the parents and show the respect they feel. The parents in turn present the couple with a red envelope of money, and jewelry. In a family-oriented society this is an important tie.

L: Do you have a women's organization in the church?

A: There is no women's organization in the San Francisco Mennonite Fellowship. Because of tight schedules and the strong family feelings, the women do not wish to take out an evening for meeting only as women. On Friday evenings they meet in various homes as couples (children included). This is a time of Bible study and fellowship. There are two leaders who take turns conducting the Bible study.

A story and observations

The sanctuary of the church used to have only plain glass in the round window at the front. The sanctuary is a graceful, light place suited to the worship of God whose Son said, "I am the light of the world." A seventy-year-old woman in the church decided to show her love for Christ by doing something about the round window. She is a devout, caring Christian. Every Wednesday her home is opened for a Bible study with up to fifteen people in attendance. She decided to buy no more jewelry but rather give her money for a stained glass window. The shades of blue rival a smog-free summer sky. Stained glass rays give a sense of the light of Christ's love extending out to all. In the upper right quadrant is the dove of peace. A wooden cross at the front completes the design as it seems superimposed but does not quite bisect the round window.

PROGRAM "HOW-TO" IDEAS

1. The San Francisco Chinese Mennonite Fellowship is only one Asian church in the General Conference. Check with your district or provincial office to find out which Asian churches are in your district or province. Write to the person who is in charge of church planting in your province or district for information. Invite the Asian pastor or his wife to share stories of God at work in their church. Visit the Asian church in your area.

2. Role play—Who are Mennonites? Ask one person to play the part of an Asian immigrant who knows little about Christianity and nothing about the Mennonites. Have another person be a home visitor from an Asian Mennonite church. What are some of the questions? How would you answer those questions?

3. Choose one of the Asian Mennonite churches and pray for that church during the next year. (Read all the articles in this issue of *Window to Mission* to find out about some of the Asian churches.) Let the group you have chosen to pray for know that you are praying for them. Perhaps they have special needs for which you can pray or with which you can help. The Commission on Home Ministries office in Newton, Kansas, or your district and provincial home missions office can give you further help and information.

A CUP OF SHARING

Lois Deckert

The small utilitarian tin contains 100 grams of China green tea. The picture on the top shows a pine tree, a temple, a mirror-still lake, and mountains. On the sides, blue and white borders declare the tin's contents and place of origin in red Chinese characters and English words. Between the borders is a wraparound scene of mountains, forests, and quiet waters. Houses and temples plus a tiny, lone figure show that humans inhabit this peaceful scene.

This placid tea tin scene has little relation to the turmoil and pain experienced in parts of Asia over the years. It does not tell about families torn apart. It does not tell of persecution, cruel death, war, hunger, or deprivation of body and spirit. It says nothing of overpopulation. Why is this picture so unrealistic?

Is the tea tin picture unrealistic or does it perhaps speak of the beauty of hope? Without hope can there be serenity of spirit? Within deep human pain there must be a pool of hope as serene as the tea tin painting. Christ offers us this hope whether our pain is enormous or small. Without the gift of hope, spirit-death overcomes us. When the gift is reverently, joyously accepted, life has meaning, even in the most difficult times. In the midst of our turmoil, God's wraparound picture is love-centered, faith-sustained, hope-filled.

Missions Come to Us

Paul and MaryAnne Boschman

Historically, missionaries have gone from the West to mission fields in Africa, Asia, and Latin America. Through events beyond our control, such as wars and political upheavals, people have fled their native lands and sought refuge in Canada and United States. Since 1978 approximately 90,000 refugees have entered Canada. Since 1978, six Chinese, four Laotian, and two Vietnamese churches have been planted under the auspices of the Conference of Mennonites in Canada.

As if to prepare our churches for this influx, God led in planting the Vancouver Chinese Mennonite Church. In 1977, Stephen Lee, sponsored by Mountainview Mennonite Church, Vancouver, British Columbia, became the planter. The church facilities were barely dedicated in 1978 when news came of the plight of Vietnamese refugees.

In partnership with Paul Boschman, then pastor of the Mountainview Church, Stephen began raising the consciousness of Mennonite Central Committee and the Mennonite constituency. He asked for immediate assistance for the refugees. In cooperation with MCC (BC) a Refugee Resettlement Centre was begun at the Vancouver Chinese Mennonite Church with MaryAnne Boschman as coordinator.

Lao Refugee choir, St. Catharines, Ontario

Pastor Ezekiel Wong baptizing a fellow refugee in Calgary, Alberta

As refugees arrived, not only in Vancouver but other parts of Canada, MCC and local congregations assisted in sponsorship. Within a short time various groups of grateful refugees were looking for a church home. The Vancouver Chinese Mennonite Church incorporated many of them into its life and identified leaders who could assist in planting churches across Canada.

Ezekiel Wong, a Chinese Vietnamese pastor, arrived in May 1979, and soon became an interpreter for the Centre. In 1981 he was called by the conference of Mennonites in Alberta to become the pastor of a Chinese and a Vietnamese congregation both meeting in the facilities of Foothills Mennonite Church.

James Yang from Vietnam was sent to Prince George, British Columbia, to assist the Mennonite Brethren church in shepherding refugees. James was later ordained in Winnipeg where he is pastoring a Vietnamese Mennonite church.

Winifred and Jean Soong, professional people in Toronto, were willing to change careers. They are now pastoring a growing Chinese church in Toronto under the guidance of the Ontario Missions Committee. The Soongs had come directly out of Mainland China.

David Chiu became a Christian while studying computer science at the University of Manitoba. David enrolled in Associated Mennonite Biblical Seminaries. After graduation in 1981 he accepted the call to work with Asian refugees and resident Chinese in Saskatoon.

Stephen Lee had in the meantime invited *Daniel Cheung* to work in his congregation. It soon became apparent that another Chinese church needed to be planted. Daniel with a core of believers started Grace Chinese Mennonite Church, a second congregation in Vancouver.

A Laotian group has been meeting in the First Mennonite Church in Calgary, Alberta. *Kham Vang* is their pastor.

Syland Kaneboodtra, a Lao refugee, arrived in 1978. In 1980 he was called by the Conference of Mennonites in British Columbia and Ebenezer Mennonite Church, Abbotsford, to plant and pastor a Lao church. This growing church meets regularly in Ebenezer facilities. The first worship we attended was most moving. Poor as these refugees were, the pastor invited them to take an offering. They put it in a small jar and gave it to Pastor Tilitzky for safekeeping. The total was $2.47.

Pat Houmphon, after attending Swift Current Bible School, has recently begun a Lao church in Regina.

The St. Catharines-area Mennonites sponsored many Lao people. Through Ontario Mission Committee, *Pastor Tong*, also a refugee, planted a Lao church that now has informal connections with the Lao churches in Abbotsford, Calgary, and Regina.

The Refugee Resettlement Centre served as a vital link in welcoming and settling refugees. By March 1981 it had served its purpose and was closed.

Indeed, within just a few years, through unplanned events, the mission field has come to us. Mennonites have experienced cross-cultural communications at the grass roots. We have lived, dined, wept with, and loved our Asian sisters and brothers. In return we have received their gratitude and love. Although at times we experience criticism for our clumsiness in sharing our affluence and the gospel with the poor, we have learned to show genuine acceptance as brothers and sisters in Christ.

Many Asians feel at home in our churches. Most groups, however, are grateful for the independence to form congregations where their own language and cultural traditions give them identity and dignity. Missions did come to us.

Anniversary celebration with Vietnamese Chinese refugees

WM office jottings from Joan

I like September. It is a month that, like January, provides opportunity for fresh starts and new beginnings.

September is the beginning of a "new year" for some WM groups, making it a suitable time to evaluate the purpose and direction of the group. It is also a prime time to look at *membership.*

How actively does your WM group seek others who might join you in your mission? Have new persons who are attending your church been invited? How about inviting a friend or neighbor who has no church fellowship? Are there women in your congregation who have dropped out that could be "reclaimed"?

New members can add a seasoning of vitality. Enhancing the quality and quantity of membership can also bring new enthusiasm to the life of the group.

Potential members, of course, will respond more readily if programs are spiritually uplifting, if they challenge thinking, and inspire action. Additionally, having well-defined spiritual, financial, and service goals for the group will attract newcomers.

What are some ways of encouraging a diverse group of women in the church, and others around us, to join an existing group? or even form a new one? Here are some ideas:

—*plan meaningful programs which involve each person*
—*visit shut-ins and others who cannot attend and share tapes of the meetings; invite them to be prayer partners*
—*give personal invitations and offer rides*
—*involve potential members in a special activity from time to time*
—*have a membership breakfast*
—*plan a Saturday spiritual retreat for all the women of the church and invite community friends*
—*affirm the ideas of all persons and risk trying some*
—*meet at convenient and diverse times to fit the needs of many*
—*provide baby-sitters*
—*survey women to determine interests, needs, and concerns*
—*offer friendship; be caring*

Being sensitive to persons and obedient to God's leading will give direction to your reaching out. Ten thousand women in over 400 WM groups, committed to reaching out could make a decided difference in our organization.

* * * * * *

NOTICE: Assignments for the MEDIA fund were given to some groups. Since most of the money for this cause has been received, please reallocate your contributions to CHURCH PLANTING for the rest of the year.

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It isn't too early to begin making plans to attend Triennial Conference in Saskatoon, Saskatchewan, July 21-27, 1986.

contributors

Megumi Yanada Lohrentz (cover) majored in art at Bethel College, North Newton, Kansas. She and her husband David are spending a year in Miazaki, Japan, with Megumi's parents. Both are teaching English.

Irene Klassen (The Open Window) lives in Calgary, Alberta, Canada. She is the Women in Mission Canadian vice-president.

Mei Lin (From Taiwan to Texas), her husband Peter, and three teenage children live in Houston, Texas. Peter is pastor of the Chinese Mennonite Church.

Mary Sprunger (Consider Reading) is a 1984 graduate of Bethel College, North Newton, Kansas. She is in a history graduate program at the University of Illinois, Champaign/Urbana.

Stanley Bohn (CHM Connection) is the executive secretary of the Commission on Home Ministries for the General Conference Mennonite Church.

Anita So (Program 2: Through Asian Eyes) was born in Canton, China, and grew up in a Christian family in Hong Kong. She received her B.A. in music and is now a licensed preschool teacher. Joshua So, her husband, is the pastor of the San Francisco Chinese Mennonite Fellowship.

Adam Liu (Urban Lighthouses) pastors two ethnic Chinese churches in Santa Clara, California.

Jim Penner and **Dolores Lohrenz** (Urban Lighthouses) are active members of the Conference of Mennonites in Manitoba.

Lois Deckert (A Cup of Sharing) edits *Window to Mission* from 122 W. Dayton-Yellow Springs Rd., Apt. 4, Fairborn, OH 45324 while her husband Marion is on sabbatical, studying at Wright State University, Dayton, Ohio.

Paul and **MaryAnne Boschman** (Missions Come to Us) are serving the West Abbotsford Mennonite Church. Paul is a member of the Commission on Home Ministries. MaryAnne serves as secretary for the Conference of Mennonites in British Columbia executive.

Joan Wiebe (WM Office Jottings) coordinates the work of Women in Mission at 722 Main, Newton, Kansas.

Megumi Yanada Lohrentz

Irene Klassen

Mei Lin

Stan Bohn

Mary Sprunger

Adam Liu

Anita So

forecast

Opening a new book is like an adventure. Reading an old favorite is a return trip to familiar places. Authors tell of the joy of books in the December/January issue of *Window to Mission.*

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bright ideas

Being hospitable is one way of expressing Christian love. To offer food with friendship seems to be a part of every culture. Have a recipe exchange with women from a cultural background which is different from your own. Begin by writing to the wife of a pastor in an Asian church. (Look in the General Conference Handbook of Information for addresses. Your pastor or church office should have a copy of the Handbook.) If there are Vietnamese, Cambodians, Chinese, Laotians, or Indians in your community, ask them for their favorite recipes. Share some Swiss, German, or American recipes with your Asian sisters.

When visiting at the homes of newly arrived Asians, there is always a delicious delicacy served to the guests. The beverage served with the snack is frequently orange juice. Wontona Pockets are a favorite. The wonton squares and the shrimp are available at Chinese grocery stores. Many chain groceries are beginning to carry the ingredients for Oriental cooking.

Wontona Pockets

½ pound ground pork
¼ box shrimp
1 egg
½ tsp. salt
pepper to taste
1 tsp. sugar

Fill the squares of dough. Seal by moistening edges and pinching shut. Fry in deep fat until golden brown. These may be kept in the refrigerator and warmed when guests arrive. Recipe supplied by Tu My Tran.

Snacks and juice are usually served immediately when someone arrives at the home, which is a very pleasant welcome.

Dolores Lohrenz

Do you live in or near an urban area with a Chinese market? Maybe your circle would like an extra social activity. Visit a Chinese market. Notice the foods which are similar and those which are different from what you are accustomed to. Buy something you've never eaten before. (Ask some questions before buying to be on the safe side.) Have a tasting party when you get home. Experience the uniqueness of a Chinese market in a supermarket society.

Are your Christmas plans all made? Ministry takes many forms. At Emmaus Mennonite Church near Whitewater, Kansas, the Willing Workers (women up to age sixty-five) hold an annual before-Christmas Fesper (*Faspa* in Low German). The congregation's senior citizens (seventy +) are 'specially invited guests. One year's theme, "A Childhood Christmas," encouraged people to bring antique toys of all kinds and examples of crafts and hobbies. The event, attended by a large number of people seventy and older is truly a celebration of the congregation's elders.

SELFHELP Crafts, the non-profit marketing program of Mennonite Central Committee, had considered selling coffees and teas. After attending a conference of alternative marketing organizations (AMOs) in Sweden, international director Paul Leatherman said, "Most AMOs seem more interested in using the coffee to make a social or political statement about the country from which it is purchased. . . . There is little evidence that the individual plantation workers or poor coffee farmers receive any direct benefits from these sales." Entering this market does not seem the right thing to do, Leatherman concluded.

Russian Baptists report that Soviet officials have granted an import license for 1,000 copies of the first five volumes of the new Russian language *Daily Study Bible* by William Barclay. The All-Union Council of Evangelical Christian Baptists, the Baptist World Alliance and Mennonite Central Committee have been working on this translation project since 1979. It is the first time that a multivolume Bible commentary on the New Testament will be available to the Russian-speaking world.

The Mennonite churches in Philadelphia raised $1,520 to help in the rebuilding efforts for families hurt by the MOVE confrontation, which left many homes destroyed by fire bombs. The money was given to the Cobbs Creek Emergency Fund by Diane Stitt and David Greiser of the West Philadelphia Mennonite Fellowship on behalf of the Philadelphia Mennonite Council.

Salvadoran refugees in Honduras fear repatriation

Boys play on toy trucks outside wood-sided house in the Colomoncagua refugee camp in Honduras.

San Marcos, Honduras (MCC)—In early July the national refugee commission stopped the housing improvement project in the Colomoncagua, Honduras, refugee camp by banning the entry of building materials. This project was supervised jointly by Mennonite Central Committee and the Honduran Mennonite Church.

This decision and renewed discussion on relocating or repatriating the Salvadoran refugees were a blow for the refugees.

Earlier this year the United Nations granted $750,000 for housing construction and improvement in both the Colomoncagua and Mesa Grande refugee camps. The refugees had hoped at that time that they would be allowed to stay in the camps, where they have lived for the last six years.

Last year the refugees faced serious threats of removal to Olancho, in northern Honduras, several hundred miles from the camps where they now live near the Salvadoran border. The refugees protested the planned move, citing their desire to return to El Salvador after the war in their homeland is over.

After widespread protests by various international organizations, including MCC, the Honduran government dropped the relocation plan.

Since then the camps have been relatively calm, MCC workers report. More houses for incoming refugees were built, and crews worked on upgrading housing by replacing old cloth siding with wood siding.

The project to upgrade housing was only half completed when the military commander in charge of the national refugee commission halted the entrance of building materials into the camp. Many refugees remain in overcrowded and leaking structures. The earlier $750,000 house improvement budget supplied by the United Nations High Commissioner for Refugees was cut by $175,000, limiting other improvements in the camps.

Four MCC workers in Honduras and Honduran Mennonite Church members supervise housing and building construction crews and are responsible for the maintenance of warehouses and workshops.

Workers report a heightened military presence in the region near the Colomoncagua camp. Since mid-May the camp has been surrounded by Honduran soldiers who have orders to shoot anyone found between the camps and the border after 5 p.m. No new refugees from El Salvador have been able to enter the Colomoncagua camp since then.

Although workers report that tension and fear in the camps is high, there have been few incidents of violence.

One Honduran colonel explained the military blockade of the camp in these terms: "The repressive measures on the part of the military authorities are for the purpose of producing voluntary repatriations."

The refugees say they have suffered shortages of food supplies, especially of corn used to make tortillas, a staple in their diet. The refugees think the shortage is another attempt to encourage a return to their home country.

MCC workers report that the refugees have used MCC flour and a donation of macaroni from the Italian government to make flour and macaroni tortillas. Recently a shipment of corn has arrived, but the daily ration is still not up to the regular allotment.

The local press, which had been silent on the refugee situation in recent months, is again full of articles quoting government authorities asking for more military control over the camps and insisting that the camps are a threat to national security.

Some newspaper editors and religious writers have defended the rights of the refugees. A July 24 editorial in a local paper read, "Our Salvadoran and Guatemalan refugees are not bandits, and this must remain clear against unconfessed scheming and selfish hoaxes."

Many Honduran social service agencies working with the refugees see their government's handling of the refugees as a direct result of U.S. military intervention in the region. One Honduran Mennonite church leader explained, "The United States uses Honduras as a strategic point to save its politics."

Clearing the border area of refugees would allow easier support for the Salvadoran military, which is trying to flush out guerrilla strongholds in neighboring Salvadoran provinces. The U.S. embassy supports the removal of the refugees from the region.

The refugees in the Colomoncagua camp have begged U.S. visitors at the camp to persuade their government not to send military aid to El Salvador.

Although they want to return to their homeland, they say they will wait until there is peace and justice in El Salvador.

Bluffton (Ohio) College's first fine arts enrichment program for high school students was held in July. Four classes made up the curriculum for the 19 students attending, including workshops on creative writing, keyboard, ceramics and readers' theater.

Over 350 people helped local farmers temporarily forget drought, grasshoppers and a bad economy July 12-14 as Bethlehem Mennonite Church, Bloomfield, Mont., observed its 75th anniversary. Song services, personal reminiscing and devotions were held Friday and Saturday evenings. A memorial service in the cemetery was held Saturday. Sunday featured more special music, messages and communion. A 40-page, 42-picture history is available for $2.50 from Esther Tieszen at the church.

National Safety Sabbath, sponsored and coordinated by the (U.S.) National Safety Council, is an ecumenical celebration that brings worshipers of all faiths to a fuller understanding of safety. It will be observed Feb. 13-16, 1986, in conjunction with Valentine's Day weekend. The theme for the National Safety Sabbath is "Love Thy Neighbor—Help Prevent Accidents." Congregations interested in receiving a free kit may write to the Religious Activities Department, National Safety Council, 444 N. Michigan Ave., Chicago, IL 60611.

Mennonites explore possibilities for NATO listening post

Brussels, Belgium (MCC)—Mennonites from North America and Europe have visited NATO headquarters in Brussels to investigate the possibility of a Mennonite presence there.

The group included Ted Koontz, professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and Robert Charles, Mennonite Board of Missions worker in Brussels, who interviewed people from the Belgium peace movement, officials at the NATO headquarters and church members.

A proposal to place a volunteer in Brussels as part of a NATO Mennonite presence had earlier been abandoned in favor of periodic visits by Mennonites with NATO officials and the publication of *NATO Watch*, a newsletter that was first printed this spring.

The purpose of the NATO project is to create a "listening post" that can provide information to Mennonites and others in NATO countries. Koontz says that he hopes that relationships with NATO officials may emerge which will communicate an "authentic Mennonite peace witness" at NATO headquarters.

Koontz said he was surprised by the openness that high-level officials had in discussions with the Mennonite group. "It is clear that opinion within the structures on many important issues is not monolithic," Koontz said, although none of the officials they talked to "advocated the renunciation of military defense of Western Europe."

Many Europeans, both in and out of NATO, stressed the importance of negotiation rather than reliance on military might. "Arms control and 'detente' are of the highest priority to the Europeans with whom we spoke," Koontz reported.

Many of the Americans in NATO, however, "tended to be skeptical of meaningful progress on arms control and to doubt that 'detente' is possible, given Soviet aims," Koontz said. Most Americans that the Mennonite group talked with stressed the need for military strength in order to force Soviet good behavior.

Europeans also seemed to have a different idea of "deterrence" than many Americans. Although Europeans generally accepted the importance of some kind of nuclear deterrence in order to reduce the danger of war, they tended to be skeptical of systems that make nuclear war more thinkable and possible. Americans at NATO, on the other hand, were more concerned about the "credibility" of a nuclear deterrent force and stressed the importance of developing systems that make nuclear war possible without causing total devastation, Koontz said.

Europeans seemed puzzled by America's fear of communism and of developments in Central America.

Most Europeans that the group talked to said they feel that political coercion by the Soviets is more threatening than direct Soviet military action. Americans tended to see the major Soviet threat as military.

Europeans were critical of American foreign policy, especially in Central America. They said that the United States interprets events in East-West perspective rather than recognizing internal injustice as the reason for unrest. Europeans seemed puzzled by America's fear of communism and of developments in Central America.

The interviews suggested a difference in interpretation between the U.S. government and its European allies. Koontz pointed to this difference and wrote, "An important peacemaking task for Americans may be simply to encourage the U.S. government to pay more attention to the views of its allies in formulating policy. And perhaps one important function of a Mennonite 'listening post' at NATO would be to inform Americans that others, even those more directly confronted by the Soviet Union than we are, do not share dominant American perceptions on how to deal with the Soviet threat."

VORP

Victim Offender Reconciliation Programs bring together victims and offenders involved in non-violent crime for understanding, restitution and reconciliation.

Mennonite Voluntary Service is urgently seeking a **Program Coordinator** and a **Case Mediator/Manager** to staff VORP programs in Seattle, Wash., and Fresno, Calif.

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MENNONITE VOLUNTARY SERVICE

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June 29 was Anti-Death Penalty Day across the United States. Seven former and current Mennonite Central Committee U.S. workers joined 250 in Baton Rouge, La., to encircle the Louisiana state capitol as a protest against the death penalty and to pray for those on death row, their families and the families of those murdered. Families of death row inmates joined families of murder victims in singing with a gospel choir. Eighty percent of Louisiana's residents favor capital punishment, even though statistics indicate it does not reduce the number of murders and that it is administered unfairly.

Exodus International, a coalition of ex-gay ministries from all over the United States and Canada, held their 10th annual conference July 1-5 in San Francisco. Alan Medinger, executive director of Exodus, told the 180 who attended that he sensed a greater confidence among participants that freedom from homosexuality is available to those who would allow God to effect such a change. This year's guest speakers were Dennis and Rita Bennett, authors of *The Holy Spirit and You.*

The General Conference Mennonite Church has announced that applications to the Student Aid Fund for Non-Registrants may be made by General Conference students losing federal student aid. Apply by telephoning James Dunn at (316) 283-5100.

Asian work camp draws youth from seven countries

1985 Asia Mennonite youth work campers at Seoul, Korea, station

Kyong San, Korea (GCMC)—The Asia Mennonite Conference's 12th work camp attracted 26 young people to the site of the former Mennonite Vocational School Aug. 5-16. Verney Unruh, missionary to Taiwan representing the Commission on Overseas Mission, directed the work camp. Participants came from seven countries and included five Canadians working in Japan, Taiwan and China.

The movement began in 1965 to bring young people of Asia together to share Christian faith and experience, to discuss religious, social, economic and political issues in light of Anabaptist-Mennonite faith and to work on projects that benefit the community.

With "Discipleship in Asia Today" as the theme, early morning Bible studies focused on the Sermon on the Mount. Afternoon speakers emphasized aspects of discipleship—witnessing, suffering, peacemaking and reconciliation. "(Slides on Anabaptist history) were heartmoving and made a good visual impact on me," said Kiichiro Kobayashi of Japan.

Evenings were devoted to presentations by representatives from each country who told about their life, culture and churches. They introduced hymns, folk songs and dances, and games. "It is good to know more about other Christians," said Anna Chiu of Hong Kong. "It will help us pray for one another."

This year's work project consisted of digging a drainage ditch, trimming trees and shrubs, and cutting grass over a large hillside where a park and play area for the community is planned.

Mennonite Central Committee operated the vocational school from 1953-1969. It is now part of the larger Keimyung Christian University system which has developed the former school into an experimental farm that includes crop experimentation and development and animal husbandry.

The Mennonite Vocational School Alumni Association and Keimyung College cohosted the workcamp. Unruh was appointed by the Asia Mennonite Conference to direct it.

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Mennonite Mutual Aid

Harold Nussbaum, pastor at Casselton (N.D.) Mennonite Church, also serves the Fargo-Moorhead Mennonite Fellowship, which with its dozen members is one of the area's smallest Christian congregations. Nussbaum grew up in the Berne, Ind., area.

"We Commit Ourselves to Declare God's Love" was the theme for the annual meeting of Canadian Women in Mission, which was held July 8 at the University of Regina campus in conjunction with the Conference of Mennonites in Canada. Several hundred women and some men attended the evening business and inspirational meeting. CWM includes 206 groups with 4,584 members, which contributed $864,195 during 1984-85.

Kevin Ranney, senior student at the University of Waterloo (Ont.), is the first participant in a new study/service internship operated under the Peace and Conflict Studies program of Conrad Grebel College. Ranney spent the summer in Comer, Ga., working with Jubilee Partners, an offshoot of the Koinonia Partners community founded by the late Clarence Jordan. He worked with other volunteers in the community's work with Central American refugees. C. Arnold Snyder became director of the PACS program in September.

RECORD

WORKERS

Dean Becker, Salem-Zion Church, Freeman, S.D., began a three-year Mennonite Central Committee term in Santa Cruz, Bolivia, working in agricultural extension. His parents are Willard and Bertha Becker of Freeman.

Scott Jost, Bethel College Church, North Newton, Kan., began a two-year MCC term at MCC headquarters in Akron, Pa., working as a graphic artist in the Information Services department. He received a bachelor's degree in art from Bethel College in North Newton. His parents are Walter and Mary Ann Jost of North Newton.

Carol Ann Klassen, Bergthaler Church, Morden, Man., began a three-year MCC term in Tanta, Egypt, working as an elementary teacher in the Coptic Evangelical Church. She received a bachelor's degree in elementary education from Brandon (Man.) University. Her parents are Jake and Anne Klassen of Morden.

Christopher and *Lois Gross Leuz* have completed six years of medical mission service in Taiwan under COM. At Mennonite Christian Hospital in Hualien, he cared for patients who needed plastic and hand surgery. She served as a nurse consultant to the nursing administration. They returned to North America with their daughters, Kimberly and Laura, in June, and are making their home in Goshen, Ind.

Douglas and *Paula Lehman Luginbill*, Grace Church, Pandora, Ohio, and Oak Grove Church, Smithville, Ohio, respectively, began MVS terms teaching at Hopi Mission School in Kykotsmovi, Ariz. Both are graduates of Bluffton (Ohio) College. His parents are Paul and Kathryn Luginbill and hers are Chester and Twila Lehman.

Jost

Moser

Neufelds

Luginbills

Penners

Chris Moser, First Church, Bluffton, Ohio, began a three-year MCC term in Honduras. He will be doing construction work and working in agricultural extension with the Honduran Mennonite Church at a refugee camp. He received a bachelor's degree in biology from Bluffton College. His parents are John and Mary Ann Moser of Bluffton.

Henry and *Tena Neufeld*, Portage Church, Portage La Prairie, Man., began three-year MCC terms in Thailand. They will be working as refugee coordinators for Southeast Asian refugees on their way to Canada. Henry received a social work degree from the University of British Columbia in Vancouver. Their children are Andy, Wendy and Bev. Her parents are Frank and Mary Suderman of Winkler, Man.

Roger Pareja, a native of Brazil, has been named soccer coach for Bluffton (Ohio) College for the 1985 season. He received a bachelor's degree in physical education from Pontificia Universidade de Campinas in Brazil. He did his graduate work in physical education at Bowling Green (Ohio) State University.

Menno and *Melita Krahn Penner*, Rosthern (Sask.) Church, began a one-year MVS term in housing rehabilitation in Cleveland, Ohio. Melita's mother, Elizabeth Krahn, lives in Rosthern.

“**Kill a priest,** a nun or a church worker and frighten thousands.” These words were spoken by an Armed Forces of the Philippines colonel to a large gathering at a municipal hall in North Cotabato, Philippines, on Oct. 23, 1984, according to a Church Coalition for Human Rights in the Philippines release. In the last year at least six clergy have been killed and another has been missing. These and other incidents mark an increasingly systematic campaign of terror against segments of the Philippine church.

Preheim

Schmucker

Brian Preheim, Salem Church, Freeman, S.D., began a two-year MVS term as church and community worker at Welcome Inn, Hamilton, Ont. He received degrees from the University of Winnipeg and Canadian Mennonite Bible College. His parents are Curtis and Ruth Preheim.

Kelly Schmucker, Lockport Church, Archbold, Ohio, began a two-year MVS term as administrative assistant for the Manitoba Inter-Faith Immigration Council. Her parents are the Raymond Schmuckers of Stryker, Ohio.

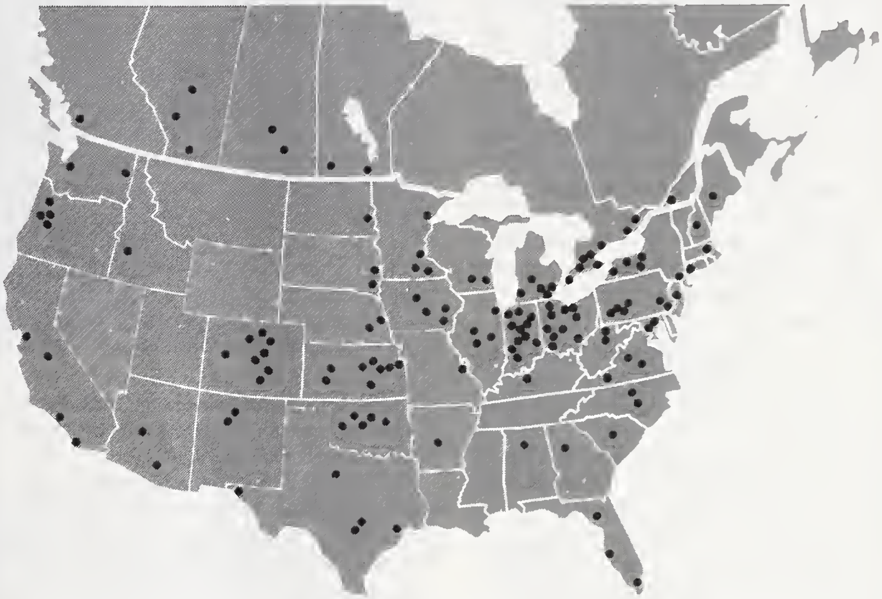
C. Arnold Snyder was appointed assistant professor of history and director of the Peace and Conflict Studies program at Conrad Grebel College, University of Waterloo, Ont. He began his duties this month.

Timothy and *Suanne Sprunger*, COM missionaries to Hong Kong, and their children, Andrew and Nathan, arrived in North America in early July after four years of service. They were involved in language study, youth work, outreach, teaching English and establishment of a new congregation in East Kowloon. Their home is in Berne, Ind., during NAA and they plan to return to Hong Kong in June 1986.

Commission On Education

IT MATTERS WHERE YOU SCATTER

Leaving religious roots behind can be a lonely experience. Each year more than 1000 Mennonite students and young adults leave their home congregations to follow educational or career opportunities which are not located near traditional Mennonite population centers.

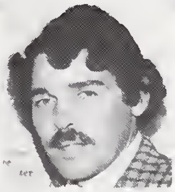


The Commission on Education office of Young Adult and Church School Education, along with the Mennonite Church office of Student and Young Adult Services, has organized a network of Contact Persons in 140 cities in 43 states and provinces. These Contact Persons are available as a resource to scattered Mennonites. They will provide information on local Mennonite happenings, local “survival” tips and/or a listening ear.

Attend
Break '85

What: Conference for Mennonite college students and young adults.
When: December 27-30, 1985
Where: Laurelville Mennonite Church Center

Your prayer and financial support for the Commission on Education are appreciated and necessary to continue these and other ministries for the church.



Meet James L. Dunn. Jim is the Secretary for Young Adult and Church School Education. If you want more information about the Contact Person Network or Break '85 please contact Jim at the address below.

General
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Mennonite
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Commission on
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COMMENTARY

Choose nature's laws over popular beliefs

Art Meyer

Several years ago, after I had talked at a Methodist church about the rapid depletion of the world's petroleum, a senior citizen told me, "I just don't believe that. The good Lord will not allow us to run out of oil."

A few months ago a Saudi Arabian government official at a high level government meeting on water shortages there declared that "Allah will never let us run out of water."

People, East and West, Moslem and Christian, sometimes feel that God will take care of us no matter how we treat the environment. But we cannot break the laws governing the natural world that God created without paying the consequences.

Many if not most of the ecological problems in our world have arisen because we have ignored the basic laws governing the natural world. With science and technology we have been able to postpone some of the consequences of our neglect. But the consequences are catching up with us.

In his book *The Closing Circle* Barry Commoner states four natural laws that we have neglected: (1) Everything is connected with everything else. The physical and biological world is interrelated and must be seen as a whole. (2) Everything must go somewhere. Matter is neither created nor destroyed. (3) Nature knows best. A balanced ecosystem is self-regulating and maintaining. (4) There is no such thing as a free lunch. Energy travels on a one-way street—from the sun through plants to animals—and is finally lost. There is no way that we can get more energy out of our ecosystem than is put into it.

Contrast these four natural laws with some of the basic assumptions of the world's economic systems.

The first assumption—that nature is to be dominated and controlled to fulfill humans' needs—is in direct contrast with the principle that nature knows best. Too often we have assumed that we can live apart from nature, transcend its laws and exploit it for our wants and pleasure.

The second assumption—that science will always come up with a technological fix for any problem we face—is also flawed. It assumes that we can solve any problem in isolation from the ecosystem. A cursory look at technology would suggest that science has been successful on this point.

But science has also created some of the problems we now face—pollution, oil shortages and acid rain, to name a few. Science alone cannot solve today's economic-ecological problems. We need to change our goals, values and priorities as well.

The third assumption—that the good life is one of material abundance—has increased the gap between the rich and the poor. It has also produced today's mountains of garbage and waste that remind us of the second natural law—that everything must go somewhere.

Christopher Dagget, the administrator of the Environmental Protection Agency region that covers New York and New Jersey, was quoted in a May 1 *New York Times* article as saying, "Citizens have to recognize that as an industrial nation we can no longer generate 280 million tons of toxic waste each year, along with a ton of conventional wastes for every person in the country.

"It means we are going to have to change our lifestyles and that industry is going to have to change its methods, to detoxify or recycle waste or not produce it at all." Even the EPA recognizes that we need to adopt new lifestyles.

The fourth economic assumption—that a healthy economy must be a growth economy—is the most dangerous. Yet it permeates our economic systems worldwide. We are led to believe that our economy can continually grow without any expense or inconvenience to other people or to nature. We are led to believe we can get something for nothing and can get higher and higher returns with less and less effort.

President Reagan has predicted a 4 percent annual growth rate in the U.S. economy for the next three years, which means that in the next 17.5 years the economy will double.

Where will the energy and raw materials come from for this increase? Will we be robbing the Third World and future generations of the raw materials and energy they will need to live?

As long as we continue to follow the world's economic assumptions instead of the laws governing God's creation, the consequences will become more severe. The toxic wastes will be piled higher. Third World citizens will remain hungry. Oil and gas supplies will be depleted even further.

Christians must be the leaders in developing and practicing a new system that better combines faith and economics, a system that does not ignore the natural laws governing God's creation.

It is irresponsible to count on the good Lord to rescue us from the mess we have created. We must begin developing new lifestyles, conserving energy, developing alternate energy forms, stabilizing the human population, recycling all materials and protecting and renewing the environment.

Art Meyer recently completed a two-year assignment with the Mennonite Central Committee U.S. Development Education Office.

LETTERS

Give credit to Christ

In the meditation "The Cross Is the Watershed" (Aug. 13 issue) the writer says, "The cross stands at the watershed of time."

The cross is a piece of timber with a crossbar, an inanimate object. We refer to what happened on the cross but point out the cross.

Not everyone has the same interpretation. When we say the cross, that's what it says. "The way of Christ is the cross, and the way of the cross is Christ," should not be taken literally. We are making an idol of the cross. The young people particularly do not all have mature interpretation. Give Christ the credit for what he did for us all. Don't credit the cross. *E. R. Moser, Route 2, Road 2, 17849, Bluffton, OH 45817*

Aug. 19

Another commentary

I congratulate Brian Epp for his clear presentation and proper evaluation of liberation theology (July 9 issue). The writer has a true biblical view of what has become a modern emphasis for Marxist communism. I wish we had more men of God who had such strong convictions on the subject. Will Braun's commentary (Aug. 13 issue) is interesting but right in line with the liberal viewpoint taken by so many relative to this "bogeyman" who really does exist. Braun's illustration of a person "using a hoe to weed his garden, thereby making him a farmer," was a bit farfetched and irrelevant. *Harold Burkholder, pastor, First Mennonite Church, Burns, KS 67041*

Aug. 19

Living with ambiguities

On reading Daniel Hertzler's account of the fourth Peace Theology Colloquium (July 23 issue, p. 367), I began to wonder whether any true dialogue had taken place or whether it is even possible under the given circumstances.

Part of the problem derives from the ambiguity of language. For instance, the two-kingdom concept of Augustine and Luther was no doubt shared by the Anabaptists. They differed in how the Christian relates to these two kingdoms. According to Luther, God rules over the kingdom of God through the Word and the Spirit of God. The evangelical Anabaptists were inclined to view their function in relationship to the kingdom of the world as coming under this same regulation when Hans Denck claims that we are ministers of God's grace but not of his wrath. Luther and Augustine disagreed with this position because they felt that on the basis of reason they could also be ministers of God's wrath.

The wrath of God was a reality to the Anabaptists even to the extent that you may not preach his grace if you are silent about his wrath. But the Christian is not called to execute God's function of wrath.

The modern two-kingdom concept has an entirely different source. It derives from the 19th-century scientific myth regarding the autonomy of all areas of scientific research. It was believed that absolute laws operated in the realm of natural science. Therefore, one superstitiously concluded that the same absolute laws must also be operative in the second large division of scientific study, namely, the Humanities (Geisteswissenschaften). It was thought that the same absolute laws must operate in historical processes, economics and power politics, with each area being autonomous unto itself.

Traditionally we have had two main approaches to knowledge: empirical science and rational science. The relationship of these two areas has been in dispute, represented in the physical and metaphysical dimensions. From the point of view of revelational theology, another dimension is added, and human science has not been able to resolve this dispute. In fact it has been suggested that human intelligence, at least to the present day, has been unable to reconcile them and that in fact they may be irreconcilable because of the difference in approach (cf. my article in *Der Bote*, March 20, 1985, pp. 4f).

If our dialogue is based on different approaches to truth, it will obviously be futile. Even if you extend the number of colloquia from four to hundreds you will be no nearer to the truth or to a reconciliation of what might now be called the three kingdoms.

One has come to regard these "absolute laws" as myths in our day because we have been unable to reconcile the wave theory and the corpuscular theory of light. So now we no longer view one theory as true and the other as false, or one as absolute law to the rejection of the other, but have to describe them each in relation to the observer and to a certain type of experiment.

That means that science in its modern form can no longer lay claim to an atheistic world view on the basis of functional autonomy. It is incompetent to make a judgment either for or against God. The decision has to be made by us, not on the basis of scientific knowledge but of a God who reveals himself to us personally in Jesus Christ. Our dialogue must then include this dimension as the final court of appeal. *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Aug. 22

The JAL tragedy

Japan is staggering in shock from the "jumbo" crash which claimed 520 lives. The spontaneous joy of finding four survivors has been thrilling to observe. It reminds me of the joy in heaven over one sinner who repents. *Mary Derksen, 4 Kumi, Minami Ishigaki, Beppu Shi, Oita Ken 8743, Japan*

Aug. 26

Need to study Marx

Thanks for printing Will Braun's article (Aug. 13 issue) on liberation theology. Braun has given us a good, short example of how to deal with ideas and perspectives with which we disagree: by listening carefully to what is said and making every effort to understand what is said and how the different proponents of this perspective differ among themselves. Putting words into the mouths of the liberation theologians and caricaturing their thought is just plain dishonest.

One tendency in Brian Epp's article that Braun did not address directly that has bothered me quite a bit is his use of the word Marxist. In order to legitimately use this term as a criticism one would have to show exactly in what way the liberation theologians have derived their ideas from Marx or his followers and in what particular way these Marxist ideas could be considered unchristian. All Epp gives us is a list of English words and phrases that he characterizes as Marxist. Epp himself uses the term Third World. Does that make him a Marxist? *John D. Thiesen, 112 S.E. Eighth St., Newton, KS 67114*

Aug. 30

Where was God when the farm failed?

Robert L. Hartzler

Our farm has been in the family for 120 years. Great-grandfather Wyse bought the 160 acres for $500. The bottomland floods occasionally, and there is some erosion on the uplands, but in the last 20 years Dad made significant improvements. All my memories of life and family and God and nature are deeply attached to this quarter section of God's good Iowa land.

Just 12 years ago a neighbor offered Dad over $3,000 an acre for the place. Dad just smiled and shook his head as he said, "Nope, they don't make any more of this kind of land." Today it's worth a third of that price. It's not for sale, but we may lose it. God, I hope not.

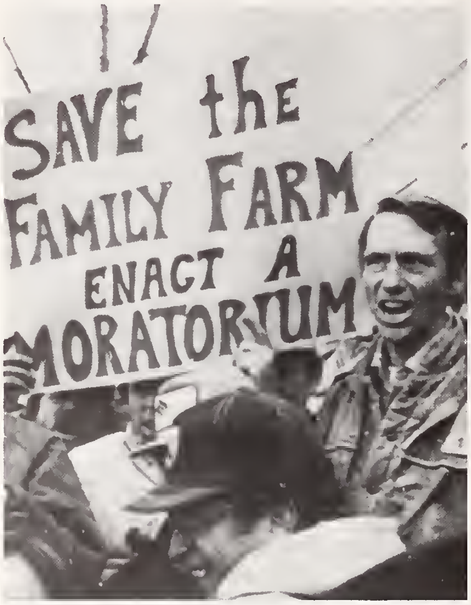
Sue and I came onto the home place seven years ago. Dad was 65 and had moved to town. We made a down payment which he used to buy a small cottage in Marshall. We are buying the farm on an easy contract, and things went well the first four years. We even put up a Harvestore to make our small livestock operation more productive.

Then the bottom fell out. Two years of dry weather yielded less than half a crop. Interest rates doubled. And the livestock market has been rotten. We borrowed heavily to pay the taxes and keep the operation going. Sue got a part-time job in town. This spring they shut us off. No more credit. No more loans. Recently the sheriff supervised the loading of all our livestock and machinery. I cried for two days.

No livestock, no tractors. Just the wind and the birds and the traffic a quarter-mile away. Dad doesn't come out much anymore—it's too painful. And oh how I hurt. Where is God when I need him? Doesn't he care?

Pastor Graber has tried to help. He stops by to assure us of his support and prayers. Last week we must have talked over an hour about where God goes when the family farm fails.

I suppose the patriarch Job could help us understand. He lost everything except his life and wife in a short time too. He had the faith and courage to say, "The Lord gave, the Lord has taken away; blessed be the name of the Lord." I don't have that kind of stuff. I think it got a little tougher for him too later on when he said, "Though he slay me, yet will I trust him." Let's face it. I am no Job. Uzzites and Mennonites are not the same.



Foreclosure sales on farms can become some of the most difficult events in a community. As farm liquidations rise to an all-time high, groups of farmers are organizing protests to disrupt such proceedings.

What does it mean for us to be good stewards of God's beautiful creation?

We talked about the Depression days too. I'm too young to remember them. We have some 60- and 70-year-olds in our church who always bring that up. Back in the '60s and early '70s, when things were good, they delighted in talking about the tough times of the '30s. We called them the "hard-time boys." Now it's not so funny. I guess it's true that people jumped out of windows, took poison, shot themselves. I can understand that. But where was God when Wall Street fell? Why does he allow us to have the rug pulled out from under us?

Josef Mengele has made the news lately. They call him "the angel of death" because of his involvement in the annihilation of 6 million Jews under Hitler. How about those Jews? Used and abused, gassed and incinerated, violated and victimized by evil men. Sons and daughters of Israel. God's chosen people. Where was God when the smoke from the ovens ascended over Auschwitz? Was he sleeping? Had he gone aside?

We also talked about some of our urban brothers and sisters in Chicago and Pittsburgh and Cleveland who have seen the death of the steel factories. They have had to retrain, find new jobs and relocate. The pastor thinks it may be as tough for the city folks to adjust to change as it is for us in the country.

I was reading in Mark 15 how Jesus suffered on the cross. It hit me in a new way. Jesus cried out with a loud voice—that means he shouted at the top of his lungs—"My God, my God, why hast thou forsaken me?" That says it. That captures exactly how I feel. Sometimes I feel like climbing the Harvestore and hollering from the top those same words of Jesus. Am I crazy?

I called Pastor Graber one morning. He came out and we walked the creek and talked. It didn't settle anything, but I feel better. I guess I have a little more hope. We agreed God is still in the same place now as when times were good. We don't have an airtight case, but this is the evidence we came up with.

Job suffered long and hard. In the experience he learned some things about himself, life and God, and he became a better man. His end was better than his beginning. That's hopeful. The Jews, badly decimated in World War II, were almost wiped out. Today—just 40 years later—they have their own land and nation. Calvary brought Easter. That poor man who shouted his disappointment from the cross was later raised by God to new life and victory. It remains the number one event in the history of the world.

Now I'm not sure what all Job, the Jews and the risen Jesus have to do with our farm. Maybe nothing—maybe much. I just feel and believe there is something there. Some hope perhaps. I think it was confirmed by the songs of the birds as we walked by the creek. If you have any ideas let me know. *A Meetinghouse article*

Robert L. Hartzler, Washington, IA 52353, is the former pastor of the Washington (Iowa) Mennonite Church.

Wengers retire after 41 years

Neil Unrau

Malcolm and Esther Wenger see their 41 years of mission with Native people as a time of challenge and struggle, but also an unexpected richness.

For both of them the interest in Christian service and mission began early. Malcom recalls an active youth group back home in Aberdeen, Idaho, a year of study at Bethel College (North Newton, Kan.) and three years at Wheaton (Ill.) College, where courses in anthropology, archaeology and related subjects sparked a lifelong concern for cross-cultural issues. A summer at the Wycliffe Institute of Linguistics provided background for language work.

Malcolm attended Wheaton during World War II and was forced to affirm his Anabaptist stance and peace principles in the context of heightened American patriotism. The experience of the Mennonite conscientious objectors at Wheaton helped them gain a deeper appreciation of the cost of Mennonite beliefs.

Esther's interest in mission work grew out of the many contacts with returning missionaries who passed through her parents' home in Nebraska.

The initial request from the GC Mission Board to go to Montana seemed a bit of a letdown, since the place seemed less exotic than an overseas location. The Wengers' first impressions of Busby, Mont., in March 1944 increased the disillusionment. They found a collection of log cabins and canvas tents surrounded by a sea of mud.

Their first task was to learn the Cheyenne language in order to carry on Rodolphe Petter's linguistic work.

During their years in Montana the Wengers saw the need for stimulating local Native church leadership rather than maintaining the church group's dependency on the missionary. Malcolm slowly introduced Cheyenne symbolism into the church, changed local church structures and turned decisions over to a local church council. "It was important to let the people make their own mistakes and take ownership of their decisions, to work it through as a group."

The Wengers worked in Busby from 1944 to 1960 with one year off to attend Mennonite Biblical Seminary in Chicago. In 1961, after a year of pastoral work in Mountain Lake, Minn., they returned to Lame Deer, Mont., for another five years with the Northern Cheyenne.

Esther and Malcolm Wenger served in "home missions" for 41 years. They won respect and admiration for their Christian warmth from Native people and from just about all the people they met along the way.

Frame houses with running water, electricity and telephones took the place of log shacks. New roads provided easy access to distant communities and greater exposure to white ideals and fashions. Unfortunately, new lifestyles included new problems, such as alcoholism, which replaced tuberculosis as the leading cause of death.

In 1966 the Wengers were asked to move to Newton, Kan., to assist in the administration of home missions. The decision to leave Montana was extremely difficult, especially when the Cheyenne people begged them to stay.

Malcolm was the administrator for GC Indian missions for 12 years. He initiated development of the Mennonite Indian Leaders Council, which eventually took control of this mission work.

Along with supporting the development of Indian Christian leadership, the Wengers worked to bring Indian and ethnic Mennonite congregations together through campouts and conferences. They remember the 1973 Northern District Conference sessions in Freeman, S.D., as a major highlight. A large contingent of Cheyenne was there, and by their warmth and love for their Mennonite hosts they were able to break down many barriers of fear and prejudice.

In 1978 the Wengers moved to Canada to take on the pastoral leadership of a multiethnic church in Selkirk, Man. Malcolm was also Native Ministries administrator from 1979-1982.

Malcolm and Esther enjoyed working with the Selkirk Christian Fellowship, a unique blend of Germanic and Native people who presented them with new issues and dynamics. For example, the Selkirk situation challenged them to develop a better understanding of alcoholism and of ministry to people with chemical dependency problems.

Another new experience was the strong resistance to denominationalism and to church membership—a marked contrast to the willingness of the Cheyenne to be identified as Mennonite. Esther feels this could be a reaction to a strongly ethnic Mennonite identity.

The Wengers packed their suitcases and retired to Newton, Kan., this summer.

After 41 years of Native missions involvement, the Wengers feel that the gospel presentation must be adapted to differing cultures. Says Malcolm, "The gospel is great enough to bring good news, whatever the needs may be."

Neil Unrau, 5-75 Young St., Winnipeg, MB R3C 1Y7, is a staff person for Native Ministries, currently working on urban ministries in Winnipeg.

Her motto was 'obedience'

Helen Neufeld Coon

Almost every mother has a favorite expression remembered by her children. Catherine Wiens Neufeld, as a wife, mother and city church worker, was no exception. One of her favorite expressions was, "Obedience is better than sacrifice." Another favorite when looking for a lost item was, "It's walking down State Street."

Catherine was to follow her first expression by obeying Christ through the years of her life and the second expression by walking down State Street in Chicago many times during her lifetime. This latter was especially true in her later years when she clerked with Christian integrity and cheerfulness in the housewares department of the famous Marshall Field and Company department store.

Most of Catherine's walking, however, was done on Rockwell Street in the Brighton Park neighborhood of Chicago, where she lived in her late teens and most of her remaining life. Born in 1899 in Richmond, Texas, she was the oldest of seven daughters of Abraham and Katharine Wiens. She came with her Evangelical Mennonite Brethren missionary parents to Chicago in November 1906. After serving in a variety of locations, the parents started a mission in 1917 at 42nd and Rockwell streets. It was known as the Mennonite Bible Mission, later Grace Mennonite Church, and now, in a new building, as the Grace Community Church. It has been under the General Conference Mennonite Church arm since 1939. Her active help with the work there covered about 57 years.

Catherine Wiens Neufeld with Helen (left), one of four daughters, and son Ernest.

Catherine's walking was done for a variety of reasons and causes. In her youth it would have been to head for transportation to Wheaton Academy, cut short to work at the Boston Store to help with family finances. A stint at teaching took her to Paxton, Neb., from 1919-1921. Other ventures took her to Moody Bible Institute evening school or home nursing and first-aid courses, all of which helped in her service.

Obedience to God joined her in marriage to carpenter and architect-to-be John T. Neufeld, whom she married in 1922 after a God-directed romance (Read *The Mennonite*, June 27, 1972, "Voice in the Night"). Selling eggs carried the family through lean years. John was ordained for the work of the mission in 1936, but as his own diary states for Feb. 23 of that year, "Ordination by father of John and C."—Catherine was truly part of that ordination. She had learned the "missionary in the city" role model from her parents.

Catherine taught adult Bible classes, cared for sick neighbors, did much visiting, helped in the four- to six-week vacation Bible school, which included embroidery lessons. She, with others' help, packed many boxes for relief causes and for relatives in foreign mission work, including three sisters, an aunt and uncle, and later a daughter and family. Music warmed her life, and at one time this included a singing-string group, in which she played the guitar. Plants, gardening, stamp collecting, games, stylish hats and friends were outlets.

Mothering for her included rocking accompanied by singing, peeling and slicing apples on the front porch, providing jobs for her children in home and church and a perpetual open house for anyone in the cleanly cluttered home and yard. (For more details of this era read *The House at the Back of the Lot* by Helen C. Coon, 1982, Faith and Life Press.) Very human, she expected much of herself and others, and at times had little lapses of feeling sorry for herself.

KEEP IN A
DRY PLACE
GLASS
KRISPIES

Boxes packed for relief were often part of the Neufeld house porch furniture.

Of all the walks in her life, her walk with God was the most important. Included among her items were found many prayer lists with recorded answers, words of praise, Bible verses and sermon notes. At the drop of a hat she would ask for devotions by anyone in her home. One example found at the back of her 1943 diary is "Praise God—Edith is well—Happy—Praise God—He helped Mrs. B. . . ."

She became a widow in 1961 and later, after a stroke, a partial invalid needing the services of others.

Sharing, caring and prayer had been her walk of obedience to God. She had shared the shower for her first baby with the organization of a women's missionary society. She shared the day of her wedding with a visiting speaker telling of Russian relief needs. She shared the day of her death in 1984 with the wedding of a granddaughter. Five children and their spouses continue in mission and service professions with God's help. The walk of obedience goes on.

Helen Neufeld Coon, Box 66, Deer Creek, OK 74636, is a daughter of Catherine and a minister's wife. She is also a writer and Foundation Series resource person.

MEDITATION

My help comes from the Lord

This morning I woke up an hour earlier than usual. The thought came to me: Put this hour to good use and think of the Bible passage that has been most helpful over the years. Psalm 121:1-2 came to me loud and clear. "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth."

I remember specific times when these verses got me through. One was during one of my frequent and frustrating hospital stays—common to anyone with a muscle disease. How I looked for visitors during such a stay. I fixed my eyes on the door from the beginning of visiting hours until the end. This particular day I was so sure everyone had forgotten me, when in walked the hospital chaplain. He had visited me on previous stays. After a few minutes of encouraging words and prayer, he left me a booklet of choice Bible passages. Psalm 121:1-2 was there too. My hospital stay was less lonely and much more bearable with those verses to help me.

Ministers like to use Psalm 121:1-2 at funerals. In 1984, when I lost my father-in-law, mother-in-law, an uncle and two girlfriends' fathers, I heard them over and over, and each time they became more meaningful. By this time I needed help just to get through each funeral, let alone the days and weeks that followed. I'd say to myself, If my God made heaven and earth, is he not mindful of my problems and willing to help me see them through? God didn't let me down. He was a real presence at all those funerals.

Is it just in sickness and death that my help comes from the Lord who made heaven and earth? As the kids say, no way. I often wonder how people with no faith in God make it through each day filled with temptations to steal, lie, cheat, covet and even kill. We live in such an everybody-for-self, get-rich-no-matter-what society, it's tempting to get rid of everything and everybody that stands in the way of our success and wealth. It's so comforting to know there is help. I draw from this help every day.

Parenting often requires help with a capital H. I find myself lifting my eyes to the hills when Junior wants so and so no matter the cost or whether he needs it or not. Kids go through the same temptations we do, and it's even harder for them because they soak up the TV ads that say you must have such and such a brand or you're not cool. I need help convincing the children that reading, singing, Sunday school lessons and helping Mom and Dad are important. One of the things I need daily help with is convincing them that sleep is not a four-letter word.

Every Christian needs help in discerning how best to live out his or her life for Christ, how to divide 24 hours into work, sleep, rest, relaxation, eating, Christian service, exercise, hobbies and communication with God and others. I'm always sorting—sorting out priorities. They never seem to add up to 24 hours, so there I am at the end of each day with several things undone. I feel the Lord has helped me cut out a lot of clutter and unnecessary things and will help me cut out more as time goes on.

My help comes from the Lord. If you are missing out on this tremendous source of strength, I urge you to look to the hills today.

Marlace Berg Zacharias

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As you and your congregation again become involved in church activities, here is another issue full of ideas to stimulate added spiritual depth. Hopefully you are sincerely seeking growth in your being for God. He is prepared and willing to add a significant new dose of spirituality in both personal and body life. Go for it with heart, soul, mind and strength.

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EDITORIAL

How does new life come to our churches?

The 16th-century Reformation well testified, "Out of crisis and struggle new ideas are born." That persecution of Christians has often been the impetus for revival is clearly seen in the early Anabaptist movement. And many of our strong Christian leaders had their foundations laid in the trials of the Great Depression.

After the turbulent '60s and the reflective '70s, it was not a surprise to see church attendance grow in the '80s. Many (including me) predicted this as the decade of global spiritual renewal.

There is a resurgence of religious interest the world over. Church planting is popular among Christians and in other religions. Adherence has grown.

But the new spiritual dynamic has been slow to manifest itself in obvious societal transformations. Yes, evangelicals have ascended to the highest political, business and entertainment positions. Television has more religion specials on prime time than before. African famine has mobilized unusual responses. A few Christian leaders have generated large followings on issues like abortion, school prayer and scrutiny of political candidates.

Yet there seems a hollowness among Christians. It is perhaps most easily seen in our youth. Ingrid Canright, a 1985 college graduate, reflects, "One of the most striking qualities of my generation is disengagement; we don't like to admit we're attached to anything (a person, an idea, life on earth). . . . We are left with very little to invest in except ourselves, the one object that is truly ours. Self-preoccupation in modern young people . . . has become the faith of those without faith" (*Chronicle of Higher Education*, June 5).

Such foundationless attitudes are obvious also in GC youth and adults. No, not all people. There are those who are burning for Christ—young and old—in missions and other service. But too many of us are burning for what we want and what we can get, largely for ourselves.

It is obvious from the way we have to be coaxed and coaxed again to support conference programs *we* voted in. Recruits are often more readily available from other denominations than from our own. VS workers from GC churches have to be cajoled and even then are almost equaled by non-Mennonites. Student recruitment for our schools is under super pressure because we're not convinced that their purpose and price are critical for our age. Budgets, reasonable as they are at all levels of our churches' involvements, creak and groan because most of us are unwilling to tithe.

I believe one as yet unexplored hope for greater renewal and power in our churches is creative communication. Sound too simple?

Mass communication in today's world largely says, "This is how it is." And it's not hard to find people who say it looks grim.

Creative communication points out alternative models and new realities—repeatedly and without yielding. New ways to be men and women—for Christ and the world. New young people on fire with fresh ideas—for Christ and for the world. New dreams, young and old together, about the Body of Christ visible.

Such creative countercultures arose in the 16th-century Reformation. Our forebears—the early Anabaptists—became such creative communications communities. It can happen. New images can become realities. But it requires lifetime commitments in an instant-oriented age.

One area where I believe much hope could be generated for such a new creative communications church is in the arts. Churches have paid too little attention to artists. Poets, musicians, writers, inventors, dancers, painters, actors are all trained to communicate creatively, to present alternative images. Art is designed for exploration and expansion of processes, not products. Most of us are too glued to products and understand little about process.

The greatest historical tribute to process is Golgotha—the cross—our redemption. It's not a product. It's a process.

New life processes are the trademark, the forte, the right stuff, the essence of the church. ". . . if anyone is in Christ, he or she is a new creation. . . . Christ . . . gave us the ministry" of creating (2 Corinthians 5:17-19). *Bernie Wiebe*

THE MENNONITE centennial
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
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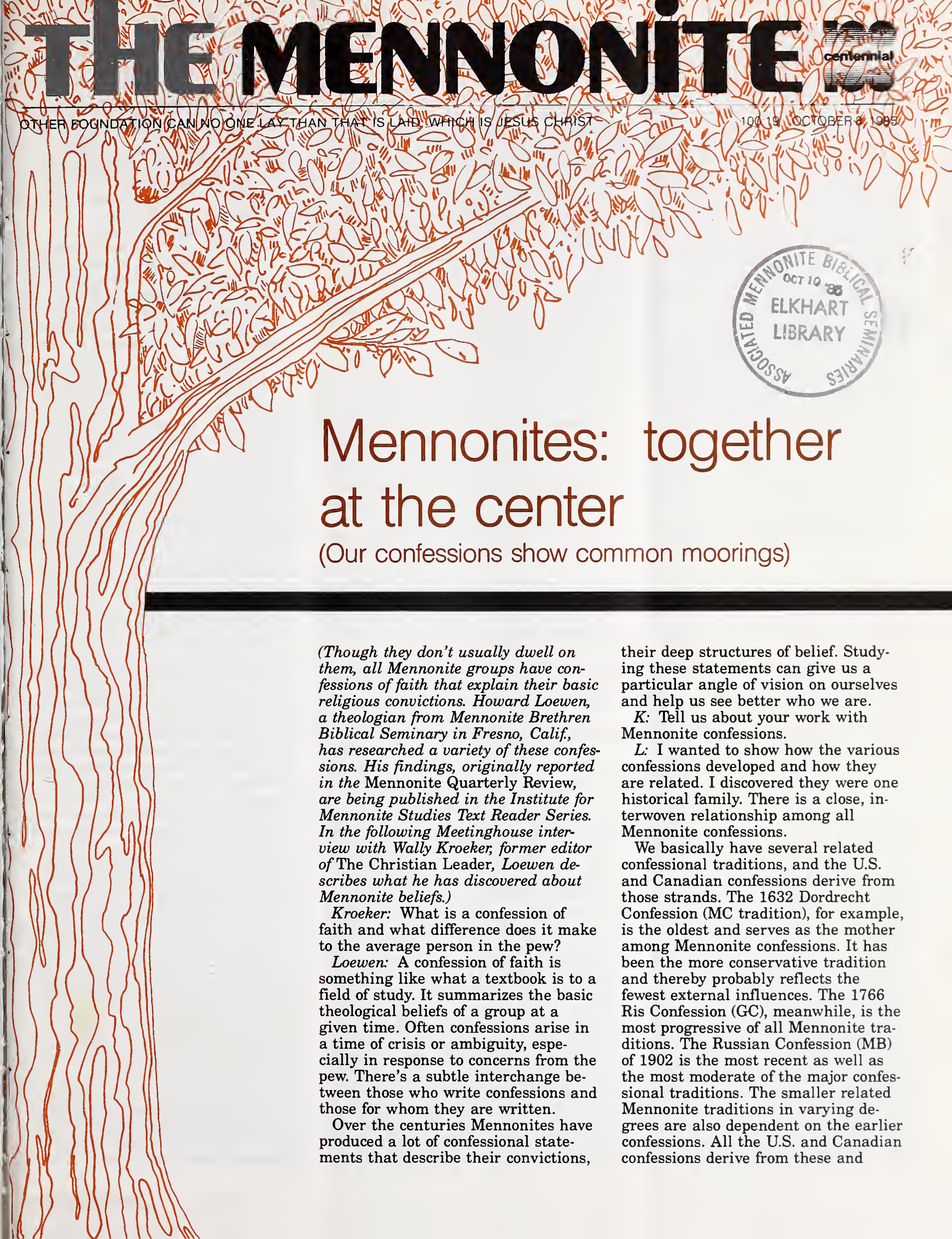

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Mennonites: together at the center

(Our confessions show common moorings)

(Though they don't usually dwell on them, all Mennonite groups have confessions of faith that explain their basic religious convictions. Howard Loewen, a theologian from Mennonite Brethren Biblical Seminary in Fresno, Calif., has researched a variety of these confessions. His findings, originally reported in the Mennonite Quarterly Review, *are being published in the Institute for Mennonite Studies Text Reader Series. In the following Meetinghouse interview with Wally Kroeker, former editor of* The Christian Leader, *Loewen describes what he has discovered about Mennonite beliefs.)*

Kroeker: What is a confession of faith and what difference does it make to the average person in the pew?

Loewen: A confession of faith is something like what a textbook is to a field of study. It summarizes the basic theological beliefs of a group at a given time. Often confessions arise in a time of crisis or ambiguity, especially in response to concerns from the pew. There's a subtle interchange between those who write confessions and those for whom they are written.

Over the centuries Mennonites have produced a lot of confessional statements that describe their convictions, their deep structures of belief. Studying these statements can give us a particular angle of vision on ourselves and help us see better who we are.

K: Tell us about your work with Mennonite confessions.

L: I wanted to show how the various confessions developed and how they are related. I discovered they were one historical family. There is a close, interwoven relationship among all Mennonite confessions.

We basically have several related confessional traditions, and the U.S. and Canadian confessions derive from those strands. The 1632 Dordrecht Confession (MC tradition), for example, is the oldest and serves as the mother among Mennonite confessions. It has been the more conservative tradition and thereby probably reflects the fewest external influences. The 1766 Ris Confession (GC), meanwhile, is the most progressive of all Mennonite traditions. The Russian Confession (MB) of 1902 is the most recent as well as the most moderate of the major confessional traditions. The smaller related Mennonite traditions in varying degrees are also dependent on the earlier confessions. All the U.S. and Canadian confessions derive from these and other European confessions.

You can almost see these confessions as a family whose offspring reflect distinct personalities. All of them are organically related through a complex, sometimes very direct, borrowing and building upon one another.

This past generation has seen a rediscovery of Anabaptist origins, but as a theologian I wanted to explore how the various Mennonite belief structures developed. It is nice to "go back to Eden," but we can't stay there. We have to also examine the process by which we got from Eden to the present.

K: How did you go about analyzing the confessional data?

L: Actually I had a bear of a problem getting hold of all the confessions. No one archive or historical library had them all. Once I located all the confessions, I drew up a huge wall chart like the Larkin dispensational charts some of us remember from an earlier era and graphed the confessions in detail. I set up the major confessions with their articles and asked a set of questions about them—biblical, theological, historical, etc.

K: The search to locate all the confessional data seems to suggest this type of research has not been done seriously.

L: There are two reasons for this. One, we are a relatively young tradition. Our scholarly history is only one generation long. Second, we have claimed to be a non-creedal, non-confessional tradition, so these things haven't seemed important to us. Confessions are seen as statements of where we are, and once we have assembled them we don't seem to take them very seriously. My contention is that confessions form a body of literature important for understanding who we are as a people and for explaining the gaps between what those confessions claim and the actual life of the church.

The differences in the Mennonite confessions are minor and largely a result of their being written at different times for different purposes. . . . These confessions push us to see we are not as distinctive as we may have thought.

K: How do the confessions compare?

L: The similarities among the confessions of the various groups vastly outweigh the differences. These similarities stand out so starkly that it suddenly dawned on me this was an angle to pursue.

K: What are the most striking similarities?

L: One is the way Scripture is used. There is a greater use of the New Testament than the Old Testament. Within the New Testament, Matthew is used most often, followed by the Gospel of John, Romans and Acts. In Matthew, chapter 5 (Sermon on the Mount) is by far the most frequently cited reference. Within chapter 5 the section on loving one's enemies is the most frequently used, followed by chapter 25 (on eschatology), chapter 28 (the Great Commission) and chapter 18 (church discipline). There is something like a canon within the canon in the way the Mennonite confessions use Scripture.

A uniform progression of articles emerges in the majority of confessions. The general order is God, Word of God, Jesus Christ, Holy Spirit, Human Nature, Free Will, Conversion, Church and Its Mission, Church Offices, Baptism, Communion, Footwashing, Marriage, Church Discipline, Christian Life and Non-Conformity, Divine Law, Integrity and Oaths, Non-Resistance and Revenge, Christians and the State, Lord's Day and Work, Last Things.

Beyond this there is a striking fourfold platform upon which all of the confessions are built. (1) The doctrine of God. All the confessions begin with a statement about God. (2) Christology and salvation (with a focus on redemption and regeneration). Christology—the life, work and example of Jesus—has always been important to Mennonites. (3) Ecclesiology and mission (with a focus on the inner life of church membership and the outer life of Christian discipleship). The theology of church is reaffirmed in all of the confessions. And at the heart of the theology of the church is a theology of regeneration and the principle of non-resistance. (4) Eschatology and consummation (with a focus on resurrection and condemnation). Eschatology appears more frequently in the U.S. and Canadian Mennonite confessions than any other article of faith. Historically, eschatology is a major concern of minority church traditions. But on the U.S. and Canadian Mennonite scene it seems to get a higher profile because of the influence of the rise of Fundamentalism in the early part of the century. Eschatology is a critical issue for Mennonites.

We have a fourfold foundation of Creator, Christ, Church and Consummation—a theology of creation, a theology of redemption, a theology of church and a theology of hope.

K: Earlier you mentioned gaps you found between what the confessions claimed and the actual life of the church.

L: One gap is in the Prussian scene. For example, the 1836 Elbing Confession in Europe contained a strong reassertion of the principle of non-resistance, but many people at that point had already capitulated on this issue. This has happened more recently as well. In our day Mennonites have confessionally made strong statements about non-resistance as a centerpiece of Anabaptist theology, yet we see a certain amount of slippage between our formal convictions and our practice.

Another example is the new birth and regeneration, a key tenet of Anabaptist belief. This is stated in extremely strong terms in all of the confessions right across the Mennonite spectrum—MB, GC, MC, et al. But if you look at the larger Dutch Mennonite tradition, some significant gaps have developed in both these key areas and have created considerable tension.

K: What are the contemporary implications of these four common emphases?

L: I think we have to recognize them for their central place in our historical traditions and reassert them.

We have underemphasized our doctrine of God by being very Christological. Our confessions, in a way that our practice hasn't, tie us back into the classical, orthodox, evangelical understanding of God. As a theologian I am concerned that this is something we have to do on the contemporary scene. With all the idolatries running rampant in our modern world we have to pay more attention to the whole doctrine of one God. In our confessions we already have a theological framework with which to do that.

Our understanding of Jesus Christ in a modern pluralistic world, a global community, can't be overestimated. We have to continue to stress the identity of Jesus as Savior and Lord.

Howard Loewen, associate professor of theology at Mennonite Brethren Biblical Seminary, Fresno, Calif.

[redacted]

We are as much in a crisis about the nature of the church as any other religious tradition. Though we have a strong theology of the church, it is being less and less incarnated in the body, with individualism taking a heavy toll.

Traditional eschatology talk has become unfashionable. We need a more adequate eschatology in a world where nuclear holocaust is threatening us. On the left we are threatened by secular humanists who are arguing for a survivalist eschatology, an emphasis on the biological, material side of human nature. On the right we are threatened by a nationalistic patriotism which wants to reassert itself militarily, holding forth the bomb as the peacekeeper. Those two realities heighten the eschatological question immensely. It is easy to buy into an escapist kind of eschatology—escapist in the sense of "we're all going to heaven" and can thus escape reality. We have to reassert an eschatology based not on fear but on the hope of the resurrection of Christ and that can nonetheless relate eschatology to the large ethical issues of our time.

We live in a time when there are many ideologies floating around. It is hard to hold a vision amid all these competing ideologies. I'm not arguing that we go back to the good old days and simply reassert what was. We need a new vision.

K: What differences do you find among the various confessions?

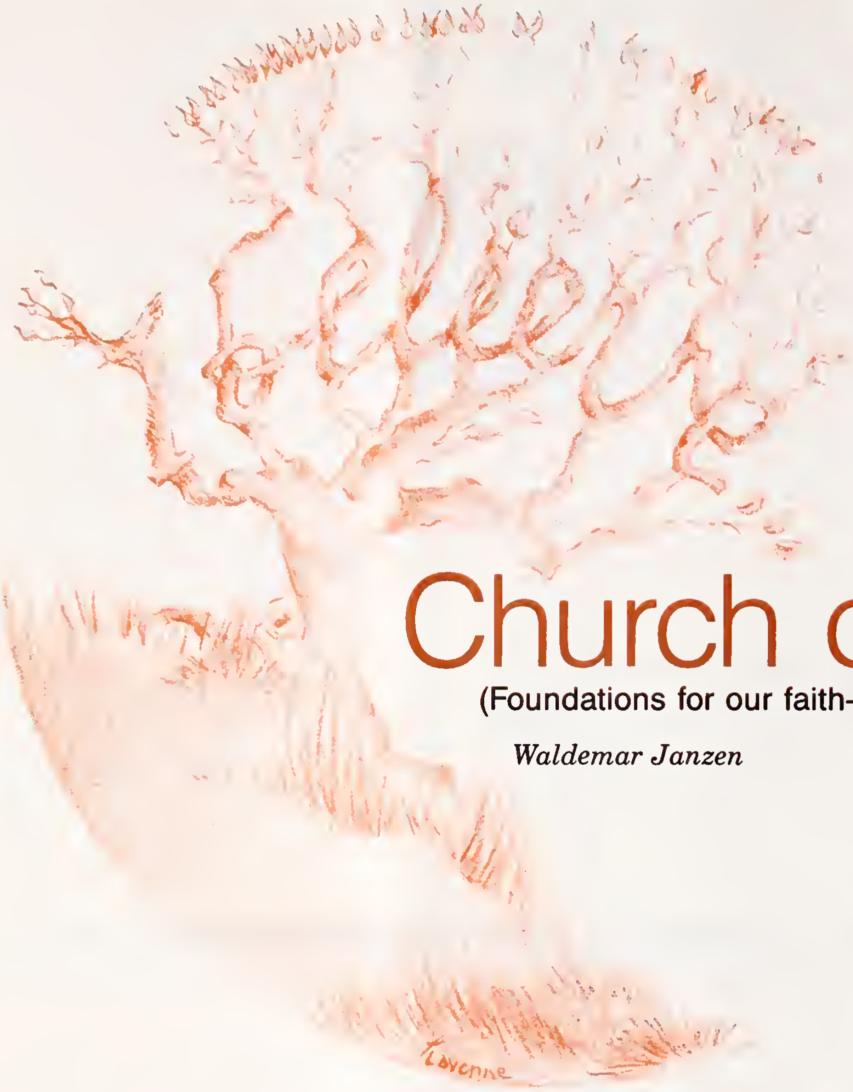
L: The differences are so minor it is hard to find any that warrant highlighting. Differences that do exist are largely a result of confessions being written at different times for different purposes. It is often the external influence that will make the difference in the confession, or the way in which a particular confession is interpreted. For example, some of the confessions were written for the purpose of instruction, just as the early church's confessions were drawn up to teach the faith to new converts. Others were written to defend the faith, such as some of those that were assembled during the Fundamentalist-Modernist controversy in the early part of this century. Still others were written out of concern for the unity of the church, church discipline and the authority of Scripture. Most of the differences are the result of those kinds of external influences.

K: This study seems to have given you a strong view of Mennonite ecumenicity.

L: The confessions clearly show Mennonites need to think more broadly than their own denominational concerns. Each Mennonite group has at some point tended to think it has the corner on the truth. We have often emphasized our differences. Some of them have been more substantive, yet many have been quite petty. These confessions push us to see that none of us are as distinctive as we thought. On any major point we can see that other Mennonites have had the same basic view all along.

We have a common ground that removes us from the narrow framework of denominational apologetics. We have a broad place to stand in an age of increasing diversity. The General Conference, the Mennonite Church, the Mennonite Brethren, the Evangelical Mennonite Conference and a number of other smaller Mennonite groups can at least historically, if not currently, see themselves as part of a larger whole. This gives us a fresh opportunity for deeper levels of dialogue among members of the Mennonite family.

The Mennonite confessions reflect a common theological center we have for too long overlooked. Facing the problem of Mennonite denominational pluralism by reasserting our individual boundaries is not a satisfactory solution. Rather we must work together from a common center that does in fact exist. *A Meetinghouse article* •



Church creeds

(Foundations for our faith—3)

Waldemar Janzen

The name "creed" comes from the Latin "credo"—"I believe." It was given to brief summaries of Christian beliefs in the early centuries of the church's history. Such summaries probably developed from the question-and-answer liturgies of baptism. The officiating minister would ask the baptismal candidate, "Do you believe . . . ?" listing the essential points of Christian doctrine as formulated in various localities. The candidate would answer, "I believe (credo). . . ."

While the term is not biblical, brief summaries of belief are found in both the Old and New Testament. The essence of Old Testament faith is stated, for example, in Deuteronomy 6:20-25, as a guide for training children: "When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?' then you shall say to your son, 'We were Pharaoh's slaves in Egypt and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes; and he brought us out from there, that he might bring us in and give us the land which he swore to give to our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as at this day. And it will be righteousness for us if we are careful to do all this commandment before the Lord our God, as he has commanded us.' "

Similar summaries can be found in Deuteronomy 26:5-9, Joshua 24:2-13 and elsewhere. Some of the early Christian sermons in Acts (e.g. Peter's sermon, Acts 2; Stephen's sermon, Acts 7; and Paul's sermon, Acts 13) are similar in nature.

All of these summaries, in contrast to some of the later creeds, take the form of story. They are plot outlines sketching in a few lines the story of salvation that the Bible as a whole tells with greater fullness. They are not listings of points of doctrine.

Other summarizing statements of

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To believe...

The biblical creeds are instruments used at given times for specific purposes.

faith do not attempt to be comprehensive, but lift out one important point in a context where that point is in danger of being underemphasized or lost. An Old Testament example comes from Micah 6:8. Having stated the inadequacy of sacrifices to make sinners acceptable before God (vv. 6-7), the prophet says, "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

The most famous biblical confession of monotheism, which has become the central creed of Judaism and is recited in all synagogues over and over again, comes from Deuteronomy 6:4-5: "Hear, O Israel: The Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your might."

When the resurrection of Christ was disputed in Corinth, Paul reminded the Corinthians of its centrality, not in his own words, but by restating "what I also received" (1 Corinthians 15:3-9). One of the shortest of all creeds asserts the lordship of Jesus—"Jesus is Lord" (1 Corinthians 12:3)—in the form that sets it against the claim of the Roman emperors, "Caesar is Lord."

It is most important to note that neither the story summaries of the Bible nor the shorter affirmations of specific points of faith are contextless "once and for all" creeds, adequately summarizing everything essential for faith and to be subscribed to in exactly that form by all generations to come. In each case these biblical "creeds" are instruments used at a given time for a specific purpose, be that the motivation for religious instruction (Deuteronomy 6:20-25), the renewal of covenant at a particular time (Joshua 24:1-13) or a reminder of the centrality of the resurrection (1 Corinthians 15:1-9). At different times new needs would call for new formulations.

The same is true of the creeds proper that dot the history of the Christian church(es) from the fourth century on.

The most famous is the Apostolic Creed (see *The Mennonite Hymnal* #721). Legend has it that the 12 apostles sat together and each contributed one sentence. The earliest texts of it actually come from the fourth century. Others were formulated by a series of councils of bishops, the most important of which were held at Nicea (325), Constantinople (381), Ephesus (431) and Chalcedon (451). These came to be called the four general or ecumenical councils. Each was convened in response to a crisis of faith in the church, and together they produced the classical doctrines of the Trinity and of the divine-human nature of Christ. The Nicene Creed (*The Mennonite Hymnal* #722) and the Athanasian Creed (though somewhat later in origin) represent the most significant confessional documents of this era.

However, a difference must be noted. The creeds of these councils are couched in non-biblical terms, often derived from Greek and Latin philosophy. They contain abstract doctrines aimed at so precise a formulation that someone could be declared a heretic if one did not subscribe to a particular word. For example, bitter controversy surrounded the question whether the Holy Spirit proceeded from the Father *through* the Son or from the Father *and* the Son. The latter was incorporated eventually in the Latin word *filioque* ("and from the Son") in the Athanasian Creed. As the Roman emperors were by now lending their support to the authority of the church, many people were both excommunicated and sent into exile for refusing to subscribe to particular details of a creed, such as the *filioque*. The Bible, theoretically the source of all doctrine, was often woefully neglected in favor of the creeds pronounced by the councils.

The Reformation era brought a renewed emphasis on the Bible in its length and breadth as the foundation for all faith and life. However, since the Bible is long and complex, the human mind demands summaries. The mainline reformers, Luther, Zwingli and Calvin, produced key writings, and their followers eventually formulated creedal statements. So did the Anabaptists, beginning with the early and important Schleitheim Confession (1527).

We could continue to list Christian and Mennonite creeds or confessions of faith worked out since then. The last one adopted by the General Conference Mennonite Church was formulated at Souderton, Pa. (1941).

What can we learn from this story? I suggest the following: (1) Summaries of faith are necessary. (2) Such summaries (creeds) can be helpful instruments in a particular historical setting and for a particular purpose of teaching, renewal or apologetic. (3) The same creed, repeated in the same words 50 or 100 years later, will be understood to say something other than what was originally intended. Therefore creeds need to be rewritten. (4) No creed is sufficiently comprehensive to contain the whole Christian faith. (5) History has shown that it is the peculiar hazard of creedal formulations to cut off dialogue with other Christians in favor of their excommunication on the basis of creedal wording. (6) History has also shown that creeds constitute one of the greatest dangers to the authority of the Bible, since there is the tendency to subordinate the complex Bible to the apparently clearer creedal formulation. (7) When we consider future confessions, we may well ask whether the story form derived from the Bible is not more suitable to unite us in faith than the doctrinal form which we inherited from Greek philosophy by way of the early church councils.

Let us work out new confessions of faith for new times, but let us also learn from the hazards shown by history. •

Is groundbreaking Christian?

Carl D. Liechty

Pastor Yoshihisa Inamine (left) and missionary Carl Liechty stand in front of the present Urawa church building. It is a converted noodle shop.

The idea of an outward symbol of our faith—erecting altars, laying cornerstones—seemed so proper to me that it came as quite a shock when our landlord informed us that a Christian groundbreaking ceremony was unacceptable on the plot of land here in Japan to be used as a church-parsonage. For over a week, while fighting the rainy season, our small group on the outskirts of Tokyo had been making plans. Just a quiet moment of thanks, the burying of a stone with the contract to rent, words from the Bible and our signatures. Thus my surprise on the morning of the service—blue skies I might add—when the pastor called to say the owner had decided to conduct a Buddhist ritual on the land instead.

My initial inclination was to protest, since we have an agreement with the owner that this land will be used as a church. Furthermore, my Christian upbringing demanded that we must formally dedicate this place to God. Fortunately there are Christian brothers and sisters here to guide me. After our morning worship we discussed this situation together and once again I learned the value of listening and the intricacies of building the kingdom of God in a foreign land.

We were not the owners of the land, therefore we could not demand that such a ceremony be held. More importantly, not to hold the traditional Buddhist groundbreaking would offend the neighbors and alienate the laborers who might fear calamity while working. Finally, our small group informed me that we were being closely observed by the landowner, and unreasonable demands would affect our future relationship.

Breaking ground for the new church-parsonage at Mimuro earlier this year.

Gradually I came to realize that building the church in this land does require more than following my Western instincts. I was deeply moved by the peaceful, patient way our believers approached the problem. Rather than demand our rights, we must learn to accommodate those around us first, trusting God to open doors in our behalf.

Where does that leave our Western concept of neat cornerstones (rather than living stones) for a foundation? I did some soul searching and came across interesting passages in the Bible. The most surprising was that no altars were recognized in the New Testament church except that Jesus Christ is the true altar for each believer. I was moved by Solomon's prayer, which a Korean pastor worshiping with us quoted: "Yet will God really live with men on the earth? Why, the heaven itself cannot contain you. How much less this house that I have built! Listen to the prayer and entreaty your servant makes to you today. . ." (1 Kings 8:27f). We had been praying about this building for over a year and God knows our inner heart attitude about it.

The entire experience (which at first seemed so frustrating) reminded me anew that we live in a covenant of the New Testament. Our commandment is one: "Love one another." We need not be bothered by the outward forms of religion, whether they be Buddhist, Shinto or Christian. Paul states in a passage so familiar to Mennonites: "Some use gold, or silver, or precious stones (inner faith); others will use wood, or grass, or straw (outer forms). And the quality of each one's work will be seen when the day of Christ exposes it" (1 Corinthians 3:12, 13).

Carl D. Liechty, 2122 Mimuro, Urawa City, Saitama Ken 336, Japan, is a General Conference missionary.

By grace alone, through faith alone (Ephesians 2:1-10)

Gertrude Roten

Introduction	Praise of Trinity for projecting the plan	Prayer for the reader's understanding of the plan	The plan at work in the unification of Jews and gentiles
1:1 1:2	1:3 1:14	1:15 1:23	2:1 2:22

Paul begins chapter 2 by recalling the former walk of the gentiles according to the "world-age" (der Zeitgeist)—the personification of an antagonist against God and his creation. Their walk was according to the ruler of the air, literally of the "atmosphere." Disobedience is the main sin where God's revealed gospel has been made known. In Hebrews 3:12, 18-19, disobedience and unbelief are the same. The author in emphasizing the "spirit now at work" may have in mind the gentiles who presently refuse to believe rather than those in their pre-Christian experience in idolatry and immorality. Yet in verse 3, where he includes the Jew, he places all under the final judgment of God.

The Jew was also part of this rebellious life. Devastating bodily and mental desires were attributed to the wickedness that resides within—becoming our master (v. 3). Like Amos confessing to God that not only the gentiles but also Judah and Israel were under God's judgment (Amos 1:2ff), Paul confesses that both Jews and gentiles in their walk were dead, subject to the same judgment. He writes, "in our fleshly passions we (Jews) did whatever our flesh and our fleshly desires desired."

But verse 4 breaks in with, "God rich in mercy loved us," Jew and gentile. There is distinct reference to the riches of God in Ephesians 1:7, 18; 2:7; 3:8. God for his own sake showed love to us (Deuteronomy 7:6-9). This love was shown (v. 5) because we were dead in our sins. In this death he quickened us, he made us live a life together—Jew and gentile with Christ. Here the syntax breaks abruptly and gives way for an exclamation addressed to the Ephesians directly, "By grace you have been saved." He proceeds, indicating that in our death God raised us Jew and gentile together with Christ, and made us to sit with him in heavenly places in Christ Jesus. Three Greek verbs, "made alive, raised, made to sit," are prefixed with the preposition "syn," strongly stressing the "one with another."

Paul speaks of the resurrection in terms of the past, though the Ephesians, still alive, face death as a future event. Reference here could apply to the early church as described in Acts, when men and women lived and witnessed courageously, formed into fellowships which suffered and loved, knowing the gift of forgiveness, knowledge, hope, steadfastness: Jews and gentiles living together and witnessing to the whole world of peace and perfection.

Paul likewise places the enthronement in the heavenlies in the past. Principalities and powers were made subject to Christ, placed under his feet (1:22). Heaven is not an absolute locality but a sphere formed and determined by God. Heaven is where God is, where the saints are, where God's power and salvation are, where principalities and powers are, leaders of this world. Thus enthronement stands, figuratively, for privilege, honor, authority and function given to the Jew and gentile by God. They are free men and women, "citizens of heaven" (Philippians 3:20, cf. Ephesians 2:19, 20). The gift of a great honor (vv. 7 and 10) has come to them. As in 1:13 the sealing involved the continual presence and special blessing for men and women to do the impossible and remain faithful, the enthronement is the ability to manifest God's glory and power in places elected by God. The verb in 7—"to show"—carries special legal significance, in this setting best translated "to prove." The outstanding ages, generations, families, so unreachable either because of wealth or worth or because of depravity in their wickedness, are destined to see the evidence of the lovingkindness, tenderness and grace God bestows on his saints in Christ.

A cross—with Christ on it—upon a cross . . . there is no other way. By grace alone . . . through faith alone.

Verse 8 continues the statement in 5c, "by grace you have been saved," adding "through faith." It is a gift. It is not your doing, let no one claim credit. Mitton considers vv. 8 and 9 "the most effective summary we have of the Pauline doctrine of salvation by grace through faith."

Verses 8-10 deal with three kinds of works: the work which God created beforehand—"We are his workmanship"—the work of the Judaizers, which had preserved Israel in God's custody in the old dispensation, and the enduring works, a gift of God, providing for a way of life. The works which will endure owe their durability to their eternal preparation "previously prepared" (1 Corinthians 3:13-15).

We are brought out of a sinful death, resurrected in Christ's resurrection, raised to a place with the saints, through grace, whether Jew or gentile, to be God's work of art, to live the good life as from the beginning he meant us to live. *Fourth in a series*

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The invisible internationals

Tobia Vandenberg

The Tran family, refugees from Vietnam, step off the plane in Canada. They pass through immigration, collect their belongings and meet their sponsors for the first time. Their sponsors are committed to helping these immigrants adjust to a new land, to settling them in daily routines of living and helping them deal with the inevitable culture shock.

Another passenger on the same plane, a tall blond boy, deplanes also. Peter's tan may suggest he is returning from a Hawaiian vacation, but otherwise he does not look different. From Peter's passport the immigration officer notes that, although he is a Canadian citizen, this young man spent much of his life overseas. Relatives he hardly remembers greet him, and they banter in English. Passersby cannot guess that he is not a "born and raised" Canadian. Peter is an "invisible international" returning to his country, church and kin as a young adult to become "one of us."

What do you do when you have no real "home" like the other people have around you?

TCKs. Who are these young "invisible internationals" among us? In our day of high-tech world transportation, trade and communication, more and more children are born and/or raised overseas in the diplomatic corp, the international business community, the military and in missionary communities. These children spend most of their growing-up years in a culture unlike that of their parents. Living between two cultures—that of their parents and that of the host country—they incorporate aspects of both into a third culture of their own. Thus when the TCKs (Third Culture Kids) return home they become invisible internationals. Although they look like they belong, in reality they face almost as much adjustment as any international.

For the MKs (Missionary Kids) the third culture is the missionary community composed of people like themselves who share the same host country. An MK myself, I still recall the warmth of many "aunts" and "uncles." Mission retreats and conferences simmered with the warm flavor of family reunions. These are the significant people who have cuddled me as a baby, laughed and played with me as a child and listened to my dreams and hopes as a teenager.

Another aspect of the TCKs are the strong relationships developed between peers at international schools. Here they find understanding, fun, laughter and spiritual affinity with friends from around the world. Then suddenly upon graduation this whole wonderful world disintegrates. Friends scatter throughout the world, and the young MKs find themselves on the threshold of a new adventure in their "home" country, with relatives, church and all the related institutions. Will this new world be friendly and warm? Will it be indifferent, cold or even hostile?

Different worlds. Living overseas gives MKs a worldview much bigger than average young people have. They have a firsthand awareness of the world's needs (especially the struggles of the Third World) accompanied by a sense of responsibility. Practical skills acquired by the MKs overseas are different from those of their counterparts in the home country. They learn to relate cross-culturally and to communicate in other languages. Skills commonly developed by maturing youth back home are strange to them.

MKs grow up in a distinctly spiritual environment. Personal devotions are lovingly encouraged, and family devotions are a normal part of the day. Mennonite MKs experience being Mennonite in cross-cultural settings. For them being Mennonite is not linked to borscht, shoofly pie, Low German or Pennsylvania Dutch sayings. In my growing up years, FOMCIT (Fellowship of Mennonite Churches in Taiwan) was a household word. To me the idea of Chinese Mennonites was natural and evangelism was a way of life.

Home churches. Home churches need to learn to understand and support their MKs. This can be especially sensitive because they come back home as invisible internationals.

MKs also experience life in different

ways and have unique needs. There are, however, certain processes, issues and feelings common to all. While separation is a normal part of life, missionaries and their children face multiple separations throughout their lives. While the children are young, these separations from family, peers and country caused by moves are dealt with as a family. The process of leaving home in the late teens and becoming young adults is a normal developmental separation, but as one reflected, ". . . the MK leaves home in a very final, complete and sudden way." On their own, various issues and feelings must be faced in a new way. The answers to simple questions can become complicated and confusing. "Where are you from?" a new acquaintance asks Sheryl. Sheryl considers the possible answers: (A) Botswana (That's where I grew up, but I'm not a citizen). (B) Mom's hometown (But I have never lived there). (C) Dad's hometown (But . . .). "Home" is a dilemma hard to resolve because MKs belong to no culture completely.

MKs must adapt to life without support structure and go through a separation process that is both developmental and situational. Their whole framework for making decisions is broken down. Suddenly something as simple as buying toothpaste becomes a time-consuming decision. (Which brand is the most economical and will taste like the one I used back home?) In the process of building new frameworks for making decisions, MKs need help and understanding, not reminders like, "You are 18 and should be able to make your own decisions."

Returning to the Christian community that has sent and supported their families overseas for many years, young adults expect to find affirmation. It can be devastating to meet people in our home churches who are ignorant or even ambivalent about what their churches are doing in mission. It is unfair to pursue a debate on the validity of missions with MKs in their late teens who are preoccupied with adjustment to a new environment and working through a critical separation from their families.

Individuals and families can be supportive by being genuinely interested in the MKs as people and in their backgrounds. Ease their day-to-day adjustments by helping them open checking accounts, obtain their driver's license, find a job (Many MKs have few references and little experience). Teach them to play softball and hockey. Explain local issues that are common knowledge to everyone else.

Listen to MKs. Let them talk and ask questions without feeling censored or judged. It is vital for them to sort out the experiences they meet in their home country and church. Allow them time for self-reflection and silence.

While MKs do not want to be put on pedestals, they do need to be affirmed. Sometimes their self-confidence is shaken in a new environment. Quite aware of their own imperfections, they need unconditional affirmation, acceptance and love. Encourage them in areas of strength, and soon they will find peers with similar interests.

Most of all, be available. Your homes need not be fancy, but they should be open to these invisible internationals, especially in the festive family seasons when loneliness invariably strikes these strangers.

Relating to the invisible internationals can be vital, exciting and challenging. They can share insights into new and different worlds, worlds that need the understanding and active love of all Christians.

Tobia Vandenberg, 1514 10th Ave. N., Saskatoon, SK S7R 3A8, grew up in Taiwan. She is studying elementary education, specializing in Indian and Northern education, at the University of Saskatchewan. Tobia says she has learned to love the wide open Canadian prairies and enjoys canoe trips in the northern wilderness.

Johnny

Lee Hochstetler

He was 12, he was much older
He was wise, he was ignorant
He was dirty and afraid and black
He was like me had I been born in his place
  And Jesus died for him

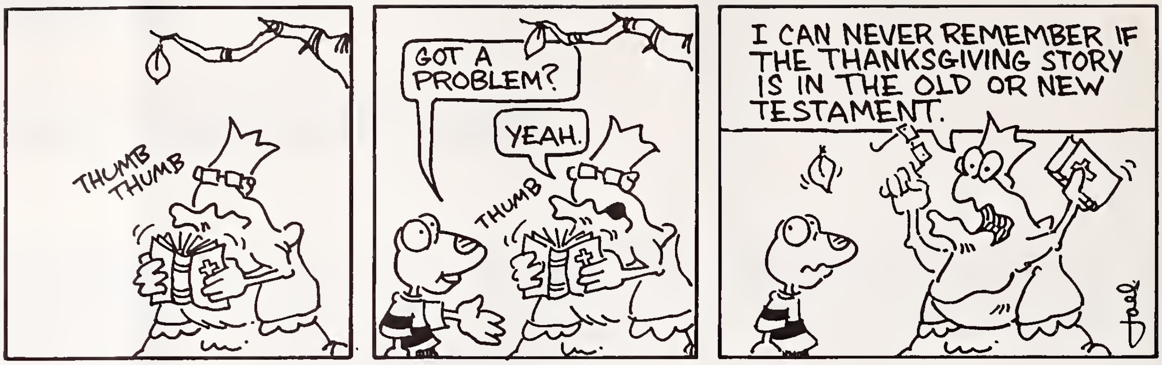
They were older, they were young
They had education, they were proper
They were clean and confident and white
They were like me for I was born in the same place
  And Jesus died for them and they knew it

They met on his turf, they looked past each other
They gave him paper, he needed love
They told him what to do, he needed acceptance
And they parted and he was confused
  And Jesus wept

They went home to their suburban homes
They felt good, they had done their duty
It was not their fault those people don't want God, they said
And they went to their churches and to their own kind
  And Jesus wept and they did not know it

And the gangs came, they had community
He could belong, he could be accepted
He experienced new power, new inner light
But it was too strong, and he died.
  And Jesus. . . .

Pontius' Puddle


THUMB THUMB
GOT A PROBLEM?
YEAH.
THUMB
I CAN NEVER REMEMBER IF THE THANKSGIVING STORY IS IN THE OLD OR NEW TESTAMENT.
Joel

NEWS

COM program review

Missions consultation views coming decade

Kansas City, Mo. (GCMC)—"Jesus is Lord. We evangelize after we have been gripped by the gospel. We do missions because Christ calls us to do mission. The method and the message must match."

With these four premises, Jake Harms, Winnipeg, chaired the opening of the Commission on Overseas Mission 1985 major program review. The four-day consultation held here Sept. 13-16 charted COM's direction for the next decade.

Wilbert Shenk, Elkhart, Ind., presented current issues in missions, specifically for Anabaptists in missions. "We carry water on both shoulders," he said, making a non-North American image and referring to the double task of evangelism and development. "In each generation," he continued, "we ask how we can be faithful to God in this time and place. Anabaptism means vision and movement. Anabaptism *is* missionary." Announcing time for institutional change, Shenk called for new patterns of missionary service. "The center of gravity," he said, alluding to the globe, "has moved from north to south."

Kathleen Driedger, representing the Conference of Mennonites in Canada on COM, responded with, "We're faced with something new, yet we're caught in the old." New models are needed. African leaders are asking for missionaries who "walk in sandals like ours," said James Bertsche, representing Africa Inter-Mennonite Mission. "Development and theology," said Sara Janzen Regier (recently returned from Botswana) "are the warp and woof of our missions fabric. We need to weave loose enough so the wind can blow through but not so tight that we'll be threadbare by the end of the 1980s."

Jessie Gaeddert greets James Liu.

"Is it time to internationalize COM?" asked Sheldon Sawatzky, missionary to Taiwan. In papers, he and Hector Valencia of Colombia joined Bertsche in providing the geographical context of the goal-setting and in representing the three continents on which COM is at work. Valencia listed 10 urgencies in Latin America, ranking hunger, illiteracy and unemployment at the top. "National conferences," he added, "will run their own programs, inviting missionaries only for specialized tasks." Consensus was that if Mennonites are serious about interdependence, about being "global" in vision, they need to listen to the people on the "receiving end."

"Our greatest resource," said Mary Derksen, missionary to Japan, "is people. Imagine the excitement of seeing a new congregation itself reach out to hurting people."

Hugh Sprunger, missionary to Hong Kong (and formerly to Taiwan), agreed. "National leaders can do it better. We have a Bible study in our home. With our faulty Cantonese, we mostly read the Scriptures. We find that out of the Scripture come the very things, voiced by the participants, that we would have wanted to say."

"We need to train pastors, not ecclesiastical chiefs," added Peter Buller, who teaches at the pastor's institute in Kinshasa, Zaire.

Evangelism and church planting emerged as priority number one, after consultation participants spent four sessions in small groups. In China this is taking the form now of "presence" evangelism. One young Chinese testified that she had decided to become a Christian because her teacher (Herta Funk) had been a loving, gentle person. Presence evangelism, affirmed the missionaries, requires more—not less—preparation.

But specific church planting assignments are difficult to fill. The job description is ambiguous. The task requires immense resourcefulness and dedication. Not surprisingly, of COM personnel now in evangelism (compared to supportive services of education and medicine), many are second-generation missionaries who come with familiarity to cross-cultural situations.

Energizing North American

For the first time in its 71-year history, Eastern Mennonite Board of Missions and Charities, Salunga, Pa., has published a statement on Christian/Jewish relations. The statement, "Mennonite Witness as it Relates to Jewish People," covers many of the important historical perspectives and theological issues involved in Christian/Jewish relations and states a response from a Christian perspective. Focusing on the theme of covenant in four aspects—Salvation, Messiah, Land and Community—the statement brings out differences and similarities between the Jewish and Christian perspectives.

Dialogue on Biblical Interpretation and Practice, a follow-up on last year's Dialogue on Faith, will be held Nov. 15-17 at Camp Wonderland, Camp Lake, Wis. Sponsored by the General Conference, the dialogue is open to anyone. Advance registration is required, and attendance is limited to the first 200 registrants. Focuses of the meetings include biblical interpretation issues, 2 Timothy 3, multiple factors in faith and life decision making, 1 Corinthians 7, worship and study, and the authority of the Bible. Send $10 with registration to GCMC, Box 347, Newton, KS 67114, by Oct. 15.

Infant mortality rates increase as military spending increases, according to a report published last month in the British medical journal *Lancet* and written by Harvard and Boston University researchers. Reductions in economic development, health resources and social spending were also found to increase infant mortality rates.

James L. Dunn resigns position with COE

Newton, Kan (GCMC)—The Commission on Education has announced the resignation of James L. Dunn, secretary for young adult and church school education, a position he began in January 1980. He will continue until the end of 1985, at which time he begins a position with Bethel College, North Newton, Kan.

Before joining the COE staff, Dunn served as a commission member, 1968-1977, chairing the department of higher education. In addition to pastoring Mennonite churches in Carlock and Urbana, Ill., he worked with Illinois youth and nurtured then-new inter-Mennonite involvements.

"Work with young adults," says Dunn, "has seen a shift these 20 years. It used to be perceived as mission. Now I see it as inviting young adults to be responsible and accountable in church and life. Where the church was once an advocate of its young adults, it now challenges them to be an integral part of the church, saying, 'We can't be the church without you.' "

This is borne out by current surveys showing that young adults as a group are an impetus for church planting. Where new congregations begin, you often find a nucleus of young adults.

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churches to a new vision for mission is the next priority. "Do this," said Larry Tschetter, representing the Northern District Conference on COM, "and recruitment and funding takes care of itself." How will COM do this? By teaching the biblical mission imperative—"Go into all the world"—by interpreting COM globally and by providing multiple opportunities for mission support.

Following these two are these six: Reinforce mission as a ministry of wholeness, embracing the various ministries in which COM personnel are involved (158 in 16 countries). Train leaders at many levels and with many options. Emphasize long-term commitment in the recruitment and preparation of missionaries. Strengthen interagency cooperation and partnering in North America and overseas. Emphasize urban ministry. Provide for theological reflection.

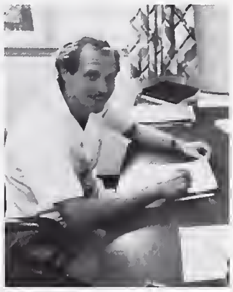
The presence and testimonies of missionaries gave the priorities flesh and blood. "You need a clear sense of call," said Mary Derksen. And Roland Brown, missionary doctor in Taiwan, concurred, "If I hadn't made a life commitment, knowing that God had called me to this work, I would have quit, changed jobs, a long time ago."

Though the decision had been clear that this be a "North American" consultation, sorrow repeatedly erupted at the absence of "national" input from countries where COM is at work. "They have much to tell us," was the message from all camps. However, a partial antidote was the rough count, revealing that 34 of the 42 people participating had international experience, some in several countries. Geneva Stoesz, AIMM representative from Mountain Lake, Minn., qualified in that she and her family have hosted 24 Japanese students in the last dozen years.

Personifying the response of Christians and countries who have received the services of COM over this nearly 100 years, James Liu, octogenarian from China, addressed a closing session of the consultation. Without formal missions contact since 1949, Liu represents the results of the early work of Mennonite missionaries.

Muriel Thiessen Stackley

Bergen named personnel secretary



Newton, Kan. (GCMC)—"I believe that congregations challenge their members to service and mission." With these words, Bruno Bergen begins his assignment of recruiting personnel for the Commission on Overseas Mission, succeeding John Sommer.

Bergen and his wife, Wanda Derksen Bergen, arrived in Newton in September to begin work, coming from Taiwan, where they were mission volunteers teaching English at Tung-hai University.

Born in Vollendam, Paraguay, Bergen grew up in British Columbia, receiving his education at Columbia Bible Institute, the University of Victoria, Vancouver Community College and the University of British Columbia. He plans to continue his education at Mennonite Biblical Seminary, Elkhart, Ind., specifically at the Mission Training Center.

"I feel the challenge of widening people's worldview," says Bergen, "of making them aware of opportunities for service and mission."

A new congregation, the Abundant Life Mennonite Church, was incorporated May 26 in Winnipeg. The church is sponsored by a group of families concerned to see more overt opportunities for charismatic expression in a Mennonite fellowship. John A. Zacharias, former pastor at MacGregor, Man., and Sudbury, Ont., is the pastor. Attendance averages 25-30, with 12 members.

World Food Day is again being observed worldwide on Oct. 16. Begun in 1981, the event marks the anniversary of the founding of the United Nations Food and Agriculture Organization in 1945. More than 150 nations participated in World Food Day activities in 1984. The day is endorsed by some 300 voluntary organizations, including Mennonite Central Committee. For a list of resources, write National Committee of World Food Day, 1001 22nd St. N.W., Washington, DC 20437.

"The Meetinghouse of God's People" is the theme for a workshop on church facilities to be held Oct. 18-19 at the Conestoga Mennonite Meetinghouse in Morgantown, Pa. Designed to help congregations thinking of renovating or building new, the workshop will provide practical help in many stages of the process. LeRoy Troyer, architect from Mishawaka, Ind., and Jan Gleysteen, Scottdale, Pa., will give illustrated lectures. For more information contact P. Melville Nafziger, Box 369, Gap, PA 17527, (717) 442-4791.

Honduran soldiers attack Salvadoran refugees in camp

Akron, Pa. (MCC)—About 80 Honduran Army soldiers entered the United Nations Colomoncagua refugee camp in southern Honduras on Aug. 29, killed two refugees and shot, beat with rifle butts or kicked about 50 others, according to international relief officials working in the camp. They attacked the camp on the pretext of searching out Salvadoran guerrillas.

The troops severely beat and dragged away 10 refugees who they claimed were Salvadoran guerrilla leaders. The refugees, who were all legally recognized United Nations refugees, are now being held incommunicado in Tegucigalpa, the capital of Honduras. International relief workers fear they are being tortured in order to force them to confess to being guerrillas.

Mennonite Central Committee Canada overseas director Bert Lobe arrived at the camp the day after the attack as part of a previously planned Canadian interchurch delegation and stayed there for 48 hours in an attempt to provide protection.

Lobe talked to a woman whose 2-month-old granddaughter was kicked to death by soldiers. She told Lobe, "The soldiers surrounded our house. I ran out with my granddaughter in my arms when I heard they had taken our neighbor. I was saying I had to speak for this man. Because I was holding the child they kicked me and the baby. Gloria Noemi Blanco fell to the ground and they kicked at her. They killed 2-month-old Gloria."

The soldiers attacked from three sides, firing randomly into the tents and beating and dragging people from their tents, eyewitnesses reported. Two 4-year-old boys and a 10-year-old girl were shot, and 16 women were severely beaten by soldiers. Two women were raped.

United Nations officials said it was the first time an army of a host government in Latin America had killed and wounded legally recognized refugees in a UN-administered camp.

The Honduran Mennonite Church and MCC have worked in the Colomoncagua refugee camp for the last three years with housing construction and building maintenance. There are two Honduran Mennonites working at the camp. The camp is home for about 10,000 Salvadoran refugees.

A week after the attack Colonel Turcios, head of the Honduran National Refugee Council, announced that the refugees at Colomoncagua would be moved to the Mesa Grande refugee camp. Turcios said that the relocation would be voluntary and that those who did not wish to go to Mesa Grande were free to go back to El Salvador or to another country.

The attack on the camp seems to be part of a larger strategy to force the refugees to leave Colomoncagua. Relief officials at the camp reported that the soldiers entered the camp shouting that the refugees did not belong in Honduras and that they should leave or be killed.

The refugees, however, are determined not to leave Colomoncagua, since they believe they will not be safer anywhere else in Honduras. They also fear that if they are forced to leave Colomoncagua, the military will use the camp as a base for attack into nearby El Salvador, where many of their friends and relatives still live.

The Honduran government and the U.S. Embassy have charged that the camp is regularly used as a resting area by Salvadoran guerrillas.

The Honduran government and the U.S. Embassy also claim that the refugees attacked the soldiers with sticks and stones. The refugees and international eyewitnesses say that they were beaten as they tried to prevent the men from being dragged from their tents. Only one soldier was slightly injured during the attack.

The camp has been the target of intense harassment by the Honduran military for the last several months. MCC workers at the camp report that the camp has been surrounded by the military since mid-May and that no new refugees from El Salvador have been allowed to enter the camp. Before May Colomoncagua was a receiving center for refugees fleeing the war in El Salvador.

Since Sept. 2, shortly after the Canadian church delegation left, no journalists, international visitors or cameras have been allowed in the camp. Since the attack there have been constant patrols through the camps by soldiers who continue to threaten and hassle the refugees.

The military commander who led the attack returned twice in the days right after the attack and threatened to return with the soldiers.

Although MCC workers in Honduras recognize that the refugees are sympathetic with the Salvadoran guerrillas, they do not believe that the refugees are involved in a significant way in the guerrilla war effort. They also fear that a forced move of the refugees will involve more bloodshed. *Joy Hofer*

Housekeeper wanted

Housekeeper—light maintenance, year-round voluntary service position.

For more information contact:
Curt Bechler
Camp Friedenswald
15406 Watercress Drive
Cassopolis, MI 49031
(616) 476-2426.

Bills were introduced in the U.S. House and Senate in July to create a U.S. Peace Tax Fund. The legislation has bipartisan backing, led in the House by James Oberstar (D-Minn.) and Tom Tauke (R-Iowa). Sen. Mark Hatfield (R-Ore.) is the chief sponsor in the Senate. According to Marian Franz, executive director of the National Campaign for a Peace Tax Fund, this legislation provides that U.S. taxpayers conscientiously opposed to paying taxes for military force can have the current military portion of their payments redirected to peace-enhancing projects.

Leo Huebert, 59, farmed near Henderson, Neb., until this summer, when he died of a heart attack while doing field work. A member of Bethesda Mennonite Church in Henderson, Huebert was responsible for helping find 50 Tenth Man supporters in that congregation. When he died on Aug. 27, the family named the Tenth Man program, a broad-based network to support church planting, as a cause to which people could contribute memorials. Almost $1,400 was given. At the funeral one man remarked, "People are still giving because of him."

Project Ploughshares, in its June *Monitor,* reported that Canadian military exports during 1984 increased by 20 percent, to $1.75 billion from $1.48 billion in 1983. Sales to the United States alone totaled $1.36 billion. Canada is not a leader in the international arms trade, but it is a significant contributor, particularly because of recent technological advances in its aerospace and electronics industries.

Church leaders discuss peace and evangelism

From left: Sue Kehler (GC), Jack Hoeppner (EMMC), John Redekop (MB), Ross Nigh (BIC), Henry Gerbrandt (CMC), Ben Friesen (EMC)

Winnipeg (MCCC)—"Upbeat and relaxed" was how one church leader described it. Many who attended an "extra" midyear gathering of moderators and secretaries held here Aug. 30 to Sept. 1 went away buoyed by a new hopefulness and sense of unity among the 10 Mennonite and Brethren in Christ groups participating.

The theme of the meeting was the relationship between evangelism and peace. But for most the highlight was a Sunday morning service of faith-sharing, handwashing and communion—a significant "first" for the inter-Mennonite Consultation of Moderators and Secretaries, which has taken place annually since 1973.

Continuing discussions begun at last January's meeting, several church leaders described efforts to integrate the peace witness with evangelism, often confessing failure to do so effectively. Brethren in Christ representative Ross Nigh noted that pastors not from the peace church heritage are often more enthusiastic about proclaiming the message of peace than those who have come to take it for granted.

The peace witness is often neglected, he said, because of a mistaken belief that it is a peripheral issue and not an integral part of the gospel, or because of the influence of many large evangelical churches and the "General Motors success psychology" that values numerical growth above discipleship.

The peace emphasis widely taught in Nicaraguan churches, he noted, "has not hindered church growth, as this is our fastest growing overseas church."

Mennonite Brethren moderator John Redekop said the church has often ignored the peace emphasis except in its narrowest application (refusing military service) and needs to consider it in the context of shalom—"an encompassing ethic, a way of life."

The fact that separate organizations have been created to do "missions" and "service" has led, he said, to false theological separation of word and deed, the idea that "It is quite proper to separate evangelism from deeds and mercy from works of justice."

A paper presented by Canadian Mennonite Bible College professor David Schroeder on "The Gospel of Peace" prompted discussion of the meaning of personal salvation within the context of the broader concept of shalom—the wholeness that God intended for all creation.

That peace, love and non-resistance are integral to the gospel is proven, Schroeder said, by the supreme example of Jesus, who could have called down legions of angels to save him but did not. The message of Christ must be communicated with our lives as well as in our preaching, he said. This means we need to have a single ethic which we both live by and proclaim to others, an ethic that includes a concern for justice and a belief "that love is more powerful than all the powers of brute strength."

Quoting 1 John 4:3, Schroeder noted that we can affirm love in non-Christians as being of God, even though they may not claim belief in Christ. Following Jesus' example, one who comes to know Christ will find things to affirm in his or her heritage, as well as things to be rejected.

Are our divisions theologically justified, or are we simply forcing new Christians in Canada and abroad to accept historical divisions that are no longer significant? asked John Redekop. "I think it's a scandal there's so much fragmentation among the people of God. I think it undermines our witness," he added, urging those present to plan a future meeting to discuss differences and common points in theology.

Consultation planning chairman Rudy Regehr of the General Conference agreed that participating groups need to understand each other better, especially in talking about evangelism. It would be helpful to know, he said, whether our evangelism theology is "substantively different in fact or only in the vocabulary we use."

The resolution later passed called on leaders to gather again to "discuss in depth the theological and other issues which confront us as we seek to enlarge our work together in areas such as church planting and evangelism."

The church leaders will meet again in January 1986 in conjunction with the annual Mennonite Central Committee Canada meetings to be held in Vancouver. *Doreen Martens*

A two-week "saengerfest" (choral festival) in Cuauhtemoc, Mexico, for three Mennonite church centers took place in June. Ben Pauls, Commission on Overseas Mission worker from Altona, Man., instructed individuals in voice training and conducting, and led an 80-member choir for the occasion.

"Business, Land and Our Roots" will be the topic of the annual convention of Mennonite Economic Development Associates Nov. 14-17 in Cedar Rapids, Iowa. The convention will focus on the relationship between business, land and Mennonites' biblical and historical roots. It will also examine the impact of the Mennonite rural-urban shift, as well as current challenges in agriculture and other business sectors. For more information contact MEDA, Box M, Akron, PA 17501, (717) 738-3715.

Sixty-five girls study at Ramses College in a program designed for mentally handicapped girls. This is the only program of its kind in Egypt, a country of 48 million. Mennonite Central Committee volunteer Annetta Tanious finished a one-year assignment in July teaching handicapped girls in the 14-year-old Ramses program. Born and trained as a nurse in Egypt, Tanious emigrated to the United States and gained citizenship. When granted a sabbatical from her job in Pennsylvania, she decided to return to her native Egypt and teach one of the seven classes in the Ramses program.

RECORD

calendar

Nov. 1-3—Mennonite Marriage Encounter, Phoenix, Ariz.

Nov. 15-17—Dialogue on Biblical Interpretation and Practice, Camp Wonderland, Camp Lake, Wis.

Nov. 15-17—Mennonite Marriage Encounter, Spruce Lake, Canadensis, Pa.

Dec. 27-30—Break '85, Laurelville Mennonite Church Center, Mount Pleasant, Pa.

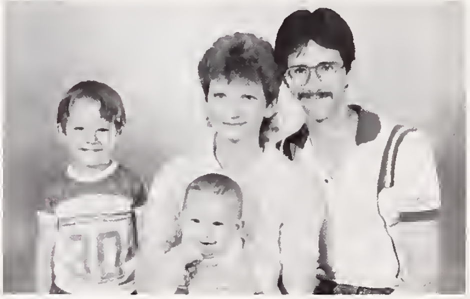
Western

Oct. 25-27—Western District Conference, Golden, Colo.

workers

Funk

Krehbiel


Patkaus

Madelaine Enns, Charleswood Church, Winnipeg, began a two-year term under the Commission on Overseas Mission in the inter-Mennonite China Educational Exchange program. She will teach at the Sichuan Teachers College in Chengdu.

Peter Falk, COM/Africa Inter-Mennonite missionary, was appointed director of ISTK, the Theological Institute of Kinshasa, Zaire. He has been professor of church history there since 1982. ISTK is a church leadership training school sponsored by five Zaire denominations, including the Mennonite Church of Zaire.

Herta Funk, Bethel College Church, North Newton, Kan., began a two-year term under COM in the CEE/Amity Foundation program, teaching at Suzhou University in Jiangsu province in China.

Sarah Grieser, Akron (Pa.) Church, began a three-year Mennonite Central Committee term in Swaziland. She will be working as bookkeeper and administrative assistant for the Council of Swaziland Churches. Her parents are Mary and Jesse Grieser of Jefferson, Ore.

John and *Leslie Jessup*, Peace Church, Portland, Ore., began three-year MCC terms in Guatemala. John will be working as a public health nurse and Leslie as a health assistant. They have one child, Olga. His parents are John and Maye Jessup of Cook, Wash. Hers are Maurice and Edith Hise of Eugene, Ore.

Randy Keeler was appointed youth minister of Eastern District Conference. He is a graduate of Bluffton (Ohio) College.

Royce Krehbiel, First Church, Pretty Prairie, Kan., began a two-year MCC term in Ephrata, Pa. He is working for the MCC material aid center as part of a meat canning crew. His parents are Alvin and Marilyn Krehbiel of Pretty Prairie.

David Gary Loewen, COM missionary to Brazil, was appointed director of the Mennonite Center of Theology (CEMTE) by the Evangelical Mennonite Association at its annual conference in July. CEMTE is a decentralized leadership training program with headquarters in Campinas. David and his wife, Eleanor Peters Loewen, and their children returned to Brazil on Sept. 1.

Lorne and *Evangeline Patkau*, Mayfair Church, Saskatoon, began three-year MCC terms in Hoima, Uganda. Lorne will be working as a carpentry workshop manager and Evangeline as a homemaker. They have two children, Jeremy and Derek. His parents are Erwin and Tina Patkau of Hanley, Sask. Hers are Isaac and Elizabeth Hildebrandt of Rosthern, Sask.

Vernon and *Patricia Stelzer*, First

Church-related job opening

Goodville Mutual Casualty Company announces plans to begin writing property and casualty insurance in the state of Colorado on Jan. 1, 1986. If interested in representing this Mennonite Church-related company or if you know of qualified applicants, please send inquiries to: Don Ziegler, vice president of marketing, Goodville Mutual Casualty Company, 625 W. Main St., New Holland, PA 17557.

Interested persons should hold a current P&C license and have interest in a professional agency. Don will interview interested candidates in Colorado in late October. For more information call (717) 354-4921.

Fifty pairs of roller skates were donated recently to the Rosedale Sharing Community in Kansas City, Kan. The skates will be used by neighborhood kids in Whitmore Playground, which is next to the Rainbow Boulevard Mennonite Church building. But the soft rink wheels will have to be replaced with tough steel street wheels. Rosedale Sharing Community is an outreach program of Rainbow Boulevard Mennonite, Rosedale United Methodist and Rosedale Christian churches. Donations may be made to Harley Marshall, 1629A Southwest Boulevard, Kansas City, KS 66103, (913) 262-5617.

Stelzers

Church, Lima, Ohio, began two-year MCC terms in Ephrata, Pa. He will be working in the SELFHELP Crafts warehouse. She will be working as a driver for Ephrata Social Services. Their children are Vernon Richard, Jr., and Susan Gatchel. His mother is Carrie Stelzer of Wapokoneta, Ohio. Hers is Martha Smith of Bluffton, Ohio.

Wanda McDowell, First Church, Bluffton, Ohio, began a one-year MCC term in China. She will be working as an English teacher and nurse at the Chongqing Medical College under the auspices of CEE. McDowell received a doctorate in education and psychology from Ohio State University in Columbus. She is on sabbatical leave as director of the nursing program at Bluffton College.

Gordon and *LeAnna Wiens*, College Community Church, Clovis, Calif., were appointed by COM to a one-year term in Colombia. Gordon will be involved in projects related to water development and application of appropriate technology relating to the Mennonite Retreat Center in Cachipay and programs of World Vision of Colombia. LeAnna will be involved in areas of youth education. They have two children, Elena and Matthew.

Citing the Judeo-Christian tradition of leaving part of the harvest in the field to provide food for the poor, Rep. Tony P. Hall (D-Ohio) has introduced a resolution urging state and local governments to enact tax and other incentives to encourage gleaning. The Hall resolution also commends food producers who permit gleaning of their fields and non-profit organizations that glean fields for distribution to help alleviate hunger.

Three memorable events were celebrated July 7 at Sung Chiang Mennonite Church in Taipei, Taiwan. Besides being the 18th anniversary of the church, the congregation dedicated its new facilities to the Lord and ordained Vincent Chen, the student pastor who had served there the past two years. The church meets on the third floor of a new 14-story apartment building.

Frazzled by studies? Need a break?

Break 85

God=Peace²

a post-Christmas event
December 27-30
Laurelville Mennonite Church Center,
Mt. Pleasant, Pa.

If you are a Mennonite college student or an interested young adult, you will not want to miss Break 85 for worship, discussion, recreation, and social interaction.

God = Peace 2 as the theme? Yes, that is, the integration of outer space in the world with inner peace of heart.

- LeRoy Friesen, Main Speaker
  Dr. Friesen is the director of the Peace Studies Program at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.
- Patricia Shelley, Worship and Music Leader
- Ivan Emke, Emcee and Host

Winter recreational sports available at the Center include hiking, sledding, tobogganing, and cross-country skiing. Saturday, December 28, and Sunday, December 29, afternoons will be free for participation in these activities.

Subsidized transportation from several distant points is available. Information about this and the event itself, with a daily schedule, will be sent to registrants.

Registration, room and board:
$75 (U.S.) and $89.50 (Canada)
After November 15, 1985:
$90 (U.S.) and $105.50 (Canada)

Sponsored by
Student and Young Adult Services
Mennonite Board of Missions
Commission on Education
General Conference Mennonite Church

Name ______________________
Address ______________________

☐ Enclosed is my registration fee of $13.00 (before Nov. 15, Canada and U.S.)
☐ Enclosed is my registraion fee of $28.00 (after Nov. 15, Canada and U.S.)
(Balance for room and board to be paid on arrival.)

In U.S., send to: SYAS, Box 370, Elkhart, IN 46515 In Canada, send to: Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

Face to face talks between Central American Christians and North American government officials are a bridge to understanding. Your gifts of compassion help make peace. $5,000 is needed to bring Central Americans to North America.

Hope and a Ho
helps poor Washington, D.C., families find housing and food at crisis times. $7,000 would enable MCC to place a volunteer there in 1986.

Fencing in ru
Lesotho allows gardens to produce food for families and no
just for goats. $
provides a st
wire.

A March ea
quake left thousands ho
less in Chile. $
will make one home livable again. $75 puts one local person to work at housing construction for one month.

Russian-language Bible commentaries will help pastors in the Soviet Union with Bible study and sermon preparation. $3 sends one copy.

Books encouraging young people to find Filipino solutions to the problems of their community and country have been placed in 100 school libraries in the Philippines. $10 buys one book.

The Coptic Evangelical Church in Egypt sponsors weeklong camps for children from poor communities. $8 allows one child to enjoy camp.

Potential school dropouts attend a special program at David School in Kentucky. An MCCer teaches industrial arts there. Give $7.50 for hand tools for the class; $15 for a woodworking clamp; $30 for a soldering gun.

A VSer puts faith in action at a Prince Albert, Sask., youth program. $125 supports the worker for one week; $500, for one month.

My children, our love should not be just words and talk; it must be true love, which shows itself in action. I John 3:18

Put love into action. Choose one of these MCC projects for holiday giving.

Mennonite Central Committee, Box M, 21 South 12th Street, Akron, PA 17501
MCC Central States, Box 235, 106 West 24th Street, N. Newton, KS 67117
MCC East Coast, Box M, 21 South 12th Street, Akron, PA 17501
MCC Great Lakes, Box 822, 1709 East Monroe, Goshen, IN 46526
West Coast MCC, 1010 G. Street, Reedley, CA 93654

MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8
MCC Alberta, 76 Skyline Crescent N.E., Calgary, AB T2K 5X7
MCC British Columbia, Box 2038, Clearbrook, BC V2T 3T8
MCC Manitoba, 101-1483 Pembina Hwy., Winnipeg, MB R3T 2C7
MCC Ontario, 50 Kent Avenue, Kitchener, ON N2G 3R1
MCC Saskatchewan, 2206 Speers Avenue, Saskatoon, SK S7L 5X7

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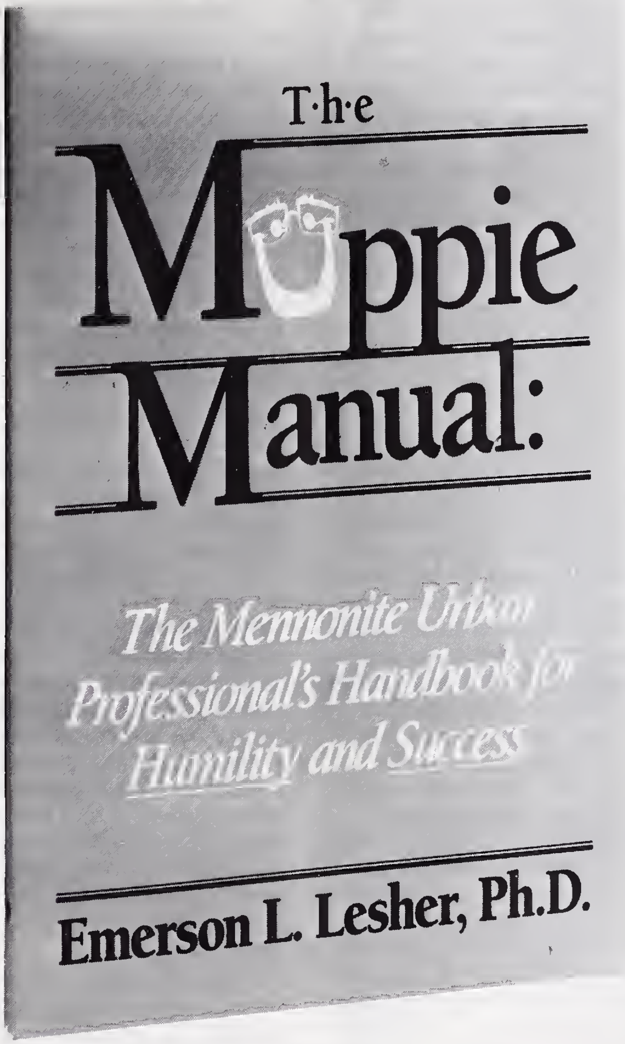
The
Muppie
Manual:
The Mennonite Urban Professional's Handbook for Humility and Success
Emerson L. Lesher, Ph.D.

The Muppie Manual: The Mennonite Urban Professional's Guide for Humility and Success

by Emerson L. Lesher, PhD.

First there were Preppies. Then there were Yuppies. Now there are Muppies. How do you determine if you or someone you know is a Muppie? How do you become more/less of one? What are the seven Muppie variations? What do Muppies eat? And much more.

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Coming in the Near Future—

The Mike King Story

by Mike King

Paralyzed in a motorcycle accident in 1978, Mike King set out by wheelchair in April, 1985, from Fairbanks, Alaska, arriving in Washington, D.C. four months later. Along the way, he raised funds, and awareness, for the needs of the handicapped. This is the story of his "challenge of a lifetime."

Exercise as You Grow Older

by Naomi Lederach, Nona Kauffman, and Beth Lederach

Any age is the right age to begin an exercise program to keep you fit for the rest of your life. Naomi Lederach, her mother Nona and her daughter Beth, share stories and illustrated exercises for everyone, especially older persons.

Three Mennonite Poets

by David Waltner-Toews, Yorifumi Yaguchi, and Jean Janzen

A wonderful collection of the finest poetry being written by Mennonites throughout the world—Janzen from California, Waltner-Toews from Ontario, and Yaguchi from Japan.

The Old Testament

A recent vacationing visitor to our church remarked that some adult Sunday school members of his home church objected to the continued use of the International Sunday School Lessons because they did not want to use the Old Testament as a text.

This remarkable statement is an indication that some of our people are on the precipice of a descent into cultism. In every age there is the temptation to excise from the Christian faith that which is not palatable to current sentiments. But that becomes pathological when the source and norm of teaching, the Bible, is explicitly censored. Jesus said in John 5:46f that belief in the Old Testament would lead to belief in him. I believe the equation can be reversed also. Belief in Jesus will inevitably lead to belief in the Old Testament. If the Old Testament is repulsive to us, we have not understood Jesus Christ. *Monty Ledford, North Park Mennonite Church, Grand Rapids, MI 49505*

Aug. 23

Salem Church says thanks

With grateful hearts we thank everyone who remembered us with letters, phone calls and personal contacts—offering assistance, words of comfort and encouragement following the loss of our church building. One is overwhelmed by the response that comes from caring brothers and sisters in the time of discouragement and loss. We covet your prayers and loving concern as we seek God's guidance in the coming days. *Salem Mennonite Church, Freeman, SD 57029*

Aug. 26

See true Falwell

I'm so glad that Jerry Falwell has finally shown his true spots. He is racist and supports the slavery of the government of South Africa. How can any good Mennonite *now* watch his TV show or send money to support his racist religion? *De and Dorothea Honn, 430 Hillview Circle, Waukesha, WI 53186*

Aug. 29

I was misunderstood

Esther Lindteigen was properly indignant (Letters, Aug. 13 issue), I think, with the impression the recent article in *The Mennonite* (May 28 issue) left with her that I believed that being a full-time Christian is dependent on how much theological education one has. I do not recall using the expression "part-time" Christian in the interview with the *Goshen News* reporter, although I may have done so thoughtlessly. I did say I did not want to be a "lukewarm" Christian, and given my personal history and situation, that meant going to seminary to deal with some of the intellectual questions that had become obstacles to my faith development. We do not all struggle with identical obstacles to deeper faith (fortunately), nor are identical resources appropriate as we face these obstacles.

To set the record straight, I certainly do not believe that the depth and scope of Christian life is proportional to one's theological education. What is important is willingness to open our eyes, ears, hearts and minds to the presence of God's Spirit in Christ in our ordinary and highly secular North American context and our continuing readiness to respond to the promptings of that Spirit. I believe that such promptings in my situation happened to lead me into further theological education. I am also convinced, partly because of my experiences in some academic settings, that faith, hope and love are no more present (and sometimes less) among those who intellectualize a great deal about faith than among those who simply attempt to follow Christ. *Gayle Gerber Koontz, 1107 S. Seventh St., Goshen, IN 46426*

Aug. 30

Need precise language

A few years ago a friend of mine did the same thing Peter Ediger did (Aug. 27 issue) in "I Am a Fundamentalist (Coming Out of the Closet)." He used the word "fundamentalist" casually and ambiguously. Since my friend was not a Christian, I found his use of this emotionally charged word to be amusing.

Taking the five points agreed upon by the Niagara Bible Conference in a broad sense as a basis for defining the word "fundamentalist," I too am a fundamentalist, along with a good percentage of Christian denominations, including Roman Catholicism. The Niagara Bible Conference, which made the said term popular, had a more particular use of the term, one which not only carried with it a sense of exclusion but of specification as well.

It must be remembered the conference was a radical (oops, another overused term) reaction against the spirit of the age infecting the church of its time. It was reacting against Modernism, that liberal theology that gave us those countless lives of Jesus that made him out to be an illegitimate child, a Messianic schemer and one of the greatest moral teachers (albeit, the greatest megalomaniac) that ever lived, relegating the virgin birth, the atonement, the resurrection and the deity of Jesus to the realm of folktales created by the early church.

Indeed, the Niagara Bible Conference strove for clarification of the historic Christian faith against the ambiguity of the modern theology that was specific in its rejection of the historic Christian faith of 19 centuries.

So why the ambiguity of Mr. Ediger's article?

Mr. Ediger states, "I believe there is salvation only in the non-violent way of Christ. It is indeed only the blood of Christ which saves. It is giving up life rather than killing which saves. . . . It is this fundamental faith in the non-violent atonement of the cross. . . ." Meaning what? On the spiritual level, Jesus' death was hardly non-violent, if he really did fulfill the redemption motif carried throughout both Testaments. On a social level, Jesus' death was equally violent, since he died the innocent victim of political machinations, the like of which Mr. Ediger protests against today. What specifically saves? The passive way Jesus met his death? Our own passive attitudes? The non-violent struggle against oppression and the passive way we accept our own death as the cost of that struggle? Or the historical event of 2,000 years ago? The Niagara Bible Conference insisted on the historical event, which included a physical resurrection (another of Mr. Ediger's ambiguous points).

And in what way does this make a Buddhist monk our brother? By the realization of our post-lapsarian nature, knowing we share a commonality of weakness, concupiscence and pain? Or by the moral obligation imposed by Jesus' teaching in the Sermon on the Mount? Or by a deep fellowship of redeemed souls in Christ, bonded by the Holy Spirit?

The Niagara Bible Conference strove for a certain clarity and unity in belief. I'm not accusing Mr. Ediger of heresy or liberalism, but I do desire strong, precise statements.

Therefore Mr. Ediger's use of the term is a misnomer, for he could just as well consider himself a "closet Catholic" because of the universal implications of his faith as exemplified by his embracing Sawada, a Buddhist monk, as a brother. Or he could have referred to himself as a "simpleton" since he believes the simple truths of Christianity (which come to think of it really isn't unbiblical). At any rate, we need not follow the American church's penchant for abusing words till our entire theological language suffers the way the terms "humanist" and "Christian" suffer. *Mark Fitzpatrick, 3216 W. 162nd St., Markham, IL 60426*

Sept. 5

Want to use for class

Willard Krabill's article, "To Be Sexual and to Be Intimate" (Aug. 13 issue) was the best piece of literature I've ever read on intimacy. I feel the article was frank, insightful and well-written.

I would like to obtain permission to copy this material or obtain copies of this article for a class I will be working with in January 1986. *Michael Smith, Christian education director, Evangel United Methodist Church, 2645 N. Broadway, Rochester, MN 55904*

Sept. 6

Need to speak out

When I read the article "They Struggle in Secret" (Aug. 13 issue) and then discovered it had been written by a clergyperson, I couldn't help but think, "Bravo!"

Too often little or no support is offered by the clergy. There may be some counseling done for both partners, but this only provides short-term relief or none at all.

Abused women need to learn to be assertive and develop the strength to say, "If you abuse me, I'll leave," and then follow through.

Unfortunately the traditional roles of "man and wife" seem to be deeply ingrained within the church hierarchy, and for some women the position of helpmate and submissive wife does not encourage feelings of high self-esteem or assertiveness.

I believe the church and the community must work together to stop this vicious cycle—first, by having a crisis call line open at all times, and second, by having several "safe homes" where women and children may stay after leaving their homes. Many urban centers have this type of program, but most rural communities do not. *Salome David, 405 Netley Ave., Selkirk, MB R1A 1H4*

Sept. 9

Like Ephesians study

I must express my appreciation for the Bible study of Ephesians with Gertrude Roten. I know the Great Plains Seminary Extension Program offers Bible studies too, but they are expensive. This one we get right with the rest of *The Mennonite.*

I also enjoyed the article "The Bible Tells Me So" (Aug. 27 issue). The author suggests we should follow Jesus' example of interpreting the Bible, but he omitted one thing when Jesus says, "You have heard it said . . . but I tell you." That maybe affirms the opinions of Stephen Davis and C. S. Lewis. *Marie J. Janzen, 217 Muse, #204, Newton, KS 67114*

Sept. 10

Expresses my feelings

"I Am a Fundamentalist" by Peter J. Ediger (Aug. 27 issue) expressed so well what I have felt for some time. The labels "fundamentalist" and "modernist" are misnomers. The followers of Christ who are labeled modernists are often the ones who are trying to get back to the fundamentals taught and lived by Christ, our Master, Teacher, Friend and Savior, and to yield themselves as completely as possible to him. *Amelia Mueller, 604 North St., Halstead, KS 67056*

Sept. 12

Any more copies of 125th

Congratulations on the excellent special edition (May 14 issue) of *The Mennonite* commemorating the anniversary of the founding of the General Conference. I thought it was attractive and informative. Graphics were especially appealing, including the timeline.

Are there additional copies yet available? We would find one useful here in the Encyclopedia office. It offers yet another way to get a reading on what are the most important developments that should be included in the encyclopedia's fifth volume. *Dennis Martin, Institute of Mennonite Studies, 3003 Benham Ave., Elkhart, IN 46517*

Sept. 12

Editor's note: With such compliments, we made an extra copy available to IMS. There still are copies available at $2 each. They make good gifts to friends and to church visitors. Contact our offices at Newton or Winnipeg.

Win the children

My hometown was having trouble getting Bible teachers for vacation Bible school while the local college was demonstrating on the city lawn. On my way home from work I stopped and asked them, "Did you get permission from the Lord to do this?" Only one girl said she asked God for permission. I told her she had the right to be there, and I told the others they ought to be ashamed. We were trying to get enough teachers to teach little ones and bring them to Christ and they were wasting time on the lawn demonstrating against the government.

I don't believe in fighting for peace. I firmly believe that in the near future God will say it's closing time. And we better win all the little ones to Jesus while it is still day.

Telling and winning little ones is the Jesus way. Can you imagine how soon we would win the governments of the other countries over if we went at it the Jesus way? "Suffer the little children to come unto me for of such is the kingdom of God."

If our Jesus means so much to us, people should be waiting in line to join us. But it seems just the opposite. The churches in my hometown had communion together. Just a few showed up. It should have been lined up for blocks. *Charles W. Schmidt, Box 122, Hesston, KS 67062*

Sept. 12

May 14 issue is classic

The May 14 issue of *The Mennonite* is a classic. Future generations will call you "blessed" for recording, evaluating and inviting involvement in the continuing witness. *Atlee Beechy, Peace Section consultant, 21 S. 12th St., Akron, PA 17501*

Sept. 12

Pushing for volunteers—2

Linda Cannell

The air finally cleared. Jesus was gone. The disciples returned to Jerusalem with his last command ringing in their ears: "Go . . . and make disciples. . . ."

Several years later, in prison, Paul wrote to his beloved Ephesians, teaching that leaders equip Christians for ministry.

The fundamental task of leadership is to equip Jesus' followers for ministry. If the programs of your church are not "making disciples," there is little justification for maintaining them. If those who serve in and through your church aren't being equipped for ministry, there is little reason to invite their service. The functions of discipling and equipping are related; if one is not operating, neither is the other.

In Ephesians, Paul uses words translated "equip," "prepare" or "perfect" (Ephesians 4:11-12) to convey the idea of putting a person or thing into the right condition to fulfill its purpose.

The most outstanding and effective approaches to people development in our churches have two things in common: (1) they are specific in their intent, and (2) they offer guided training experiences over a long period of time.

The purpose of this article is to suggest ways to provide opportunities for growth for people who lead, teach and serve in the programs of your church.

How well do you think you do? Take the following discussion questions with you to a board meeting. Find some real answers. Face your situation as it really is.

1. What specific training do we give committee leaders to conduct a meeting, understand the dynamics of groups, draw up effective agendas, delegate responsibility, lead in problem solving and decision making and deal redemptively with confrontation?

2. What specific preparation do we give those leading in worship to help them understand the theme of a service and to unify music, readings and Scripture? What about increasing their sensitivity to the needs of worshipers? Do we provide enrichment resources?

3. What specific preparation do we give those leading and teaching adult groups to help them work as part of the church's overall adult ministry plan, understand the unique learning styles of adults, appreciate the scope of years called adulthood, present content in ways suited to the group's background and to promote group life?

4. What specific preparation do we give those working with preschoolers to help them understand the learning needs and characteristics of toddlers and preschoolers, appreciate the potential of ministry to young families through the preschool departments, know how to accommodate young children in ways suited to their development, tell stories to young children?

5. What specific preparation do we give those ministering to children to help in explaining faith to older children, work effectively with a child's family, become part of a children's ministry team, move children in groups without chaos and know the variety of ways to use time and space?

6. What specific preparation do we give those ministering to youth to help them provide learning experiences suited to the real abilities of young people, understand the crisis points in young people's growth, work with their families, know how to use the abundant resources available for youth ministry, explain faith to the young person?

7. What specific preparation have we given those leading the teaching ministry to help them understand the strengths and limitations of curricula, develop ongoing, effective training experiences, understand the biblical meaning of teaching in the community of faith, establish ministry teams, implement intergenerational learning experiences and know how to research appropriate resources?

8. What specific input do we provide for those who minister, enabling them to grow in their own understanding of Scripture—its great themes, its undergirding principles, cultural and geographical background?

9. What specific preparation do we provide for those engaged in pastoral care to help them understand the

For the church to be vibrant and vital in the community, we need more than volunteers. The Christ Body must be an equipping body that enables volunteers to perform with power.

needs of "widows and orphans" in the church community, cope with life crises, become part of a pastoral care network and become informed of available resources?

10. Do we have a spiritual center in our church? Where do we talk specifically about people development, our spiritual vitality, our witness in the community, the spiritual effectiveness of programs, the quality of our group life, the nature of our worship together, the effectiveness of our teaching ministries, the constant need to tune organization to the growth and needs of people?

Dealing with questions like these will help you plan ongoing specific, people-development opportunities. This writer's experience demonstrates that the majority of our volunteers are frustrated by the gap between their desire to serve and their ability or knowledge of options and ideas. They are frustrated by poor communication procedures in the church. They are frustrated by training events not enabling them to function effectively in ministry.

To help you in training your volunteers, here are some ideas in the form of goal statements. Check those you may wish to adapt to your situation. If you want help or information please contact resources available in your denomination.

- We want to fulfill our obligation to prepare our people for ministry. We will state this goal in writing and communicate it to all our leaders.
- We will budget for resources and resource people. Our budget and our goals will allow for both short-term and long-term training experiences.
- We will revitalize the spiritual center in our church. We will plan for input for church leaders to promote awareness of trends and needs in the church.
- We will teach our volunteer leaders that the purpose of an effective training event is reflected in its format. Evening or weekend experiences introduce a ministry concept, promote awareness, and/or serve as inspiration. Long-term, flexible training options equip people for ministry, improve attitudes toward service, heighten morale and deepen the spirit of community in our church.
- We will create opportunities to inform the congregation about factors influencing organizational development, ministry and spiritual growth.
- We affirm that our church is made up of individuals who have dreams and visions for their church. We will rediscover the necessity of communication on a one-to-one basis or in small groups. *Second in series of two (see Aug. 27 issue).*

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Christian education depends greatly on the informed involvement and facilitation of the leaders. Churches must help them to do their work well.

Artist's choice

Beccie Mitzel

The artist paused beside the gnarled tree,
"I can't paint branches chipped and scarred,
a spiderweb and insects sap your strength,
woodpecker holes, lovers' initials carved.
I'll paint you as I wish that you should be,
clean, upright branches reaching for the sky."
The Spirit deep then whispered low,
"I've tried to brave the storms that raged on high,
the injuries that men and moths inflict
upon my rugged beauty but depict
my strength to overcome and life endure."
So we must live, not as a crippled tree,
but fulfill life as it was meant to be.

Communal economics

Ownership: Early Christian Teaching *by Charles Avila (Orbis, 1983, 256 pages)*

Reviewed by Keith Harder, 207 E. C, Hillsboro, KS 67063

The Mennonite debate about private property has a long and checkered history. From the origins of the Anabaptist movement there was general agreement that faithful discipleship involved a detached stance toward one's possessions. Anabaptism was known for teaching and practicing a "community of goods." The absolute right of private ownership was qualified by the needs of others and by the demands of faithful obedience to the teaching of Jesus.

But the practical application of this basic stance was the subject of bitter debate and separation among early Anabaptists. Since then the debate has continued.

A basic issue has been the biblical basis for communal economics and the degree to which the early church actually practiced it. The bias tends to be that whatever the teaching of Jesus might suggest about communal economics, the early church did not practice it beyond Jerusalem.

Charles Avila challenges this reading of early church history. He surveys the writings of five early church fathers and finds a remarkably consistent witness against private property and for some form of communal economics for Christians. Clement, Basil, Ambrose, John Chrysostom and Augustine—all of whom lived between A.D. 150 and 350—seriously qualified the prevailing Roman practice of ownership or rejected it outright. All of them called Christians to not only a different attitude toward their possessions but to a different practice.

Avila finds two basic principles in the five writers which he calls the "twin goals of ownership." The first is "autarkeia" (self-sufficiency). "Property is a means to the relative end of self-sufficiency and self-reliance, which keeps one from being a perpetual burden to others." The second principle is "koinonia." Avila says that the "fundamental reason why patristic thought rejected private property is that it attacked the social nature of the human being and the personalistic character of social relations."

Ownership leaves many unanswered questions. It's clear that the early church fathers were not social theorists and did not work out a systematic application of their thought for their time, let alone for ours. They were primarily pastors and teachers seeking to be faithful to the gospel. While Avila sees the thought of the early church fathers on property as important for the 20th century, he does not spell out an application.

The need for new modes of thinking and acting about economics have never been more urgent. The old ways of operating don't seem to work. Perhaps the early church fathers have a word for us. Who is listening?

Jesus' non-violence

He Came Preaching Peace *by John H. Yoder (Herald Press, 1985, 143 pages)*

Reviewed by Arthur Boers, 1945 W. 22nd Place, Chicago, IL 60608

John Howard Yoder's book is a series of Bible lectures that center around Jesus' incarnated message of peace. It is written for Christians who already embrace Jesus' non-violence.

Each chapter was originally a lecture given in various settings: radio broadcast, local congregation, seminary, peace conference, college commencement. Thus the book's style is not ponderous scholarship. *He Came Preaching Peace* is less concerned with intellectual stimulation than with deepening Christian commitment to the way of the Prince of Peace.

I appreciate Yoder's unapologetic advocacy of Christian non-violence: "Christians love their enemies because God does so, and commands his followers to do so. That is the only reason, and that is enough. Our God, who has made himself known in Jesus Christ, is a reconciling, a forgiving, a suffering God. If, to paraphrase the apostle Paul, 'it is no longer I who love, but Christ who loves in me' (Galatians 2:20), my life must bear the marks of that revelation."

This book reminded me of many priorities in Christ's peaceable kingdom, priorities that are helpful for my work and life. I intend to go back and draw on some of these chapters as potent resources for sermons.

I was disappointed in Yoder's use of exclusive language. He uses terms such as "mankind" generically, even though that usage is unnecessary and causes alienation.

My only other criticism is that the book reflects too much the disparate talks given over a 15-year period. Many references and examples are dated, thus confusing more than clarifying. The book is uneven; some chapters contain far more exegesis and background information than others.

I was struck by Yoder's eloquent exposition of the foolishness of the cross and reminded of Jesus' offensiveness. Yoder reminds us that our loss at the hands of the world—the cross—is a victory.

"The only way to end the war is to make peace," he writes, "and for that someone has to die. Someone has to back down. Someone has to be humiliated. Someone has to come up with an alternative, a vision of a new order for which one is ready to sacrifice one's future, one's popularity and even one's life."

Sonnets of OT women

The God of Sarah, Rebekah, and Rachel *by Barbara Keener Shenk (Herald Press, 1985, 136 pages)*

Reviewed by Sharon Sommer, editorial assistant

Too often we think of biblical figures only in their historical context. In her book *The God of Sarah, Rebekah, and Rachel*, Shenk attaches feelings and thoughts to many of the women in the Old Testament. Exquisite original portraits by Sibyl Graber Gerig are interspersed with more than 90 sonnet monologues and the corresponding Scripture.

Women will be able to identify with Ruth, who found that sharing sorrow brings healing and joy, and Sarah, wife of Abraham, who found it difficult to be a visionary's wife.

Women who are single or are waiting for a loved one to come home, those in positions of leadership or caring for children, those who have experienced the death of a child, wayward children or childlessness—all these and many more will find an Old Testament woman with whom she can identify.

The book "documents the antiquity of contemporary social issues: war, injustice, abuse, incest, rape and infidelity. It also portrays courage, sacrifice and nobility."

MEDITATION

Edging onward

I am edging out of youth
Into a world ripe—
  either for redemption
    or destruction.

I want to be passionate,
  concerned
Fired by grace
  and idealism,
Striving always to surpass complacency
  and approach
    caring.

Commitment: so back breaking—
  the mind, spirit
  whole self
poured out
like some imperfectly fragrant offering—
is both expected norm
  and demanded imperative.

The road never stops—
  just ends
for those who can no longer advance.

"I run with faith the course set before me. . . ."
Unequivocal for that writer.
But how often don't I run with fear . . .
  or stumble to my knees
  or simply shy away
  from confronting the next step?

I do not always carry my cross with much alacrity,
but as I edge further into time,
it is a comforting weight
that will, eventually,
  crush me
into the same ground
out of which Redemption sprung
to bring to fruition
a better world.

Tim Wiebe

A new insight?

I was interested to learn that John Polkinghorne, professor of mathematical physics at Cambridge, recently resigned his chair to become a minister in the Anglican Church. His friends were surprised and it was difficult for him to explain briefly. So he wrote a book entitled *The Way the World Is* (Erdmans, 1983). He begins with a scientific view of the world and ends with the Christian view. In the middle he puts Jesus. It is fascinating that after all Jesus is the cornerstone that holds things together (Colossians 1:17).

Ward Shelly

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This issue focuses on the life and beliefs of the Christ Body—the church.

Confessions of faith are important. They spell out the touchstones, the solid rock upon which the Body is built.

Other articles challenge the Body's expression. How do we live what we believe?

Our prayer is that all of us may look again at what we believe and what this means for our living—individually and as the Body.

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editorial

It's more than mud

Earth, moistened by rain, becomes mud.

Farmers are in the mud business. They depend on the earth's unique qualities for providing birth, nurture and support to seeds, animals and machines.

Business has ups and downs. Today's farmers are feeling the downs. One farm goes down in the United States every six minutes.

The jokes aren't funny. Graduates of UHN (University of Hard Knocks) hardly laugh at the millionaire story. (When asked what he'd do upon inheriting a million, the farmer said, "I'd probably keep on farming till I was broke.") Another laugher fares no better. (Know how you could earn a small fortune? Take a large fortune and start farming.)

Talk to hardcore business types and you quickly find those who feel little empathy for the farm plight of low prices, expensive machinery, high interest rates, high costs and impending foreclosures. It's a business and the farmers made poor judgments, say some experts. Other free enterprise hits such cycles.

But the dilemma grows. You can hardly pick up a magazine or newspaper without reference to this 1980s plague. Farms are being auctioned from generations who broke the virgin soil. Families are being uprooted from their chosen way of life.

Farmers have organized. Save-the-farm movements are growing. Benefits have been held.

Governments have bailed out failing corporations; but so far few significant concessions have been made to farmers. As a business the vocation seems expendable. Conglomerates are taking over at a fast pace.

Should we as Christians be concerned? Or is it just another business experiencing the pangs of a new age?

On Aug. 12 an Inter-Mennonite Farm Day was held at Ames, Iowa, to connect with the Mennonite Church General Assembly. It doesn't appear to have provided answers. But it gave farmers a chance to discover one another and share their experiences.

As usual, there are those who believe the answer lies in government policies and programs. The protests are urging changes in prices, interest rates and tariffs.

It won't be enough. And it is not the place to begin.

I lived on a farm for 21 years. My roots are in the fertile mud of southern Manitoba. And though my heart was never set to be a farmer, it was not hard to see the temptations. The Bible says, "The earth is the Lord's . . ." (Psalm 24:1). But many farmers raped the land for every kernel it could produce. Instead of the Sabbath rest prescribed by God also for the mud (Leviticus 25:1-7), chemicals were developed to change the soil's character. Windbreaks, contour farming, greenbreaks, mulching straw into the soil and fallowing have been replaced by milking the soil *now* for all its fruits. Much of the finest topsoil can be seen in ditches, streams and in faraway places. Chemical death lurks in the air and in the mud.

The theme that soil is entrusted to us by God begins in God's putting the first man into Eden "to till it and keep it" (Genesis 2:15). It continues throughout the Bible. Paul reminds us that the "whole creation has been groaning in travail" (Romans 8:22).

Yes, the farm plight is real. Yes, it is different than most other businesses. Farming has to do with a special stewardship of God's creation. Farming is a way of life we cannot do without. It is not another plastic or technological business.

Yes, government policies need to respect this essential way of life. But no, the root problem will not be changed by Congress, the Senate, Parliament, the White House or Ottawa.

If we—and Mennonites should understand the land as well as anybody—want to show our obedience to God, the reforms will begin with us. The earth is the Lord's. It's more than a mud business. We are caretakers of God's creation. It goes beyond farms to all of the environment and all of creation, including our bodies and those of all four billion people on earth. It penetrates into all realms of personal and community life. We are keepers of the soil and of all people.

There is no alternative solution. Our individualism is on the line. We need to reach out our hands to the farmers. They must reach out to us also. God calls all of us together to steward the soil, human relationships, lives—ours and those of all people, all creation.

It's more than a mud issue. The farm crisis is the human crisis. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

ABSOLVOTE.

(*I ABSOLVE THEE.*)

Thy faith hath saved thee; go in peace (Luke vii., 50).

One priest alone can pardon me,
And bid me "Go in peace;"
Can breathe that word *Absolvote*,
And make the heart-throbs cease;
My soul has heard His priestly voice;
It said, "I bore thy sins—rejoice!"
I Pet. ii., 24.

He showed the spear-marks in His side,
The nail-prints on His palm;
Said, "Look on Me, the crucified,
Why tremble thus? be calm;
All power is Mine—I set thee free;
Be not afraid, *Absolvote.*"
Isa. xlv., 22.

In chains of sin once tied and bound,
I walk in life and light;
Each spot I tread is hallowed ground,
Whilst Him I keep in sight
Who died a victim on the tree
That He might say, *Absolvote.*
I. John i., 7.

By Him my soul is purified,
Once leprous and defiled;
Cleansed by the water from His side,
God sees me as a child;
No priest can heal or cleanse but He;
No other say, *Absolvote.*
Mat. viii., 3.

He robed me in a priestly dress,
That I might incense bring
Of prayer, and praise, and righteousness,
To Heaven's eternal King;
And when He gave this robe to me,
He smiled and said, *Absolvote.*
Zech. iii., 4, 5.

In Heaven He stands before the throne,
The great High Priest above!
Melchisedec—that name alone
Can sin's dark stain remove;
To Him I look on bended knee,
And hear that sweet *Absolvote.*
Heb. viii., 1.

A girded Levite here below
I willing service bring;
And fain would tell to all I know
Of Christ, the Priestly King;
Would win all hearts from sin to flee,
And hear him say, *Absolvote.*
I John ii., 1.

"A little while," and He shall come
Forth from the inner shrine,
To call His pardoned brethren home,
O bliss supreme, divine!
When every blood-bought child shall see
The Priest who said, *Absolvote.*
Heb. ix., 28.

◆

The Power of Love.—A certain man had a wayward son; his conduct brought his father to a premature grave; on the day of his funeral the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave. The family retraced their steps. The father's will and testament was read; in that testament was the name of the undutiful son. As his name was read his heart heaved with emotion, his eyes were bedewed with tears, and he was heard to say, "I did not think that my father would have so kindly thought of me in his will." In the family of Christ, some of us, in reading His Testament, and thinking upon His great love and marvelous gifts, feel our unprofitableness and unworthiness, and are filled with contrition and gratitude, with love and wonder.

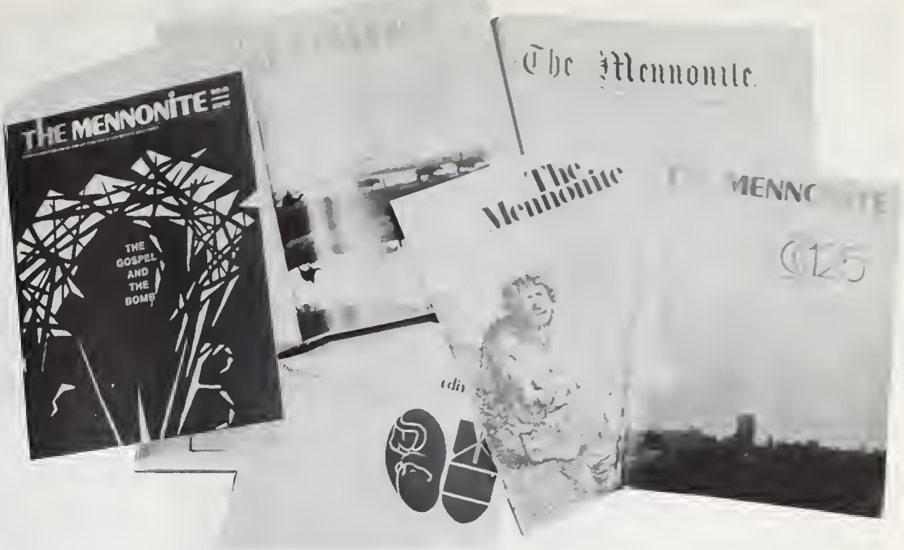
◆

Unity in the Bond of Peace.—Bind not thine hands, but bind thy heart and mind. Bind thyself to thy brother. They bear all things lightly who are bound together by love. Bind thyself to him and him to thee. For to this end was the Holy Spirit given, that he might unite those who are separated by race and diversity of habits; old and young, rich and poor, child, youth and man, male and female, and every soul become in a manner one, and more entirely so than if they were of one body. For this spiritual relation is far higher than natural relation, and the perfectness of the union more entire; because the conjunction of the soul, being simple and accordant is more perfect. And how is this unity preserved? "In the bond of peace." It is not possible that unity should exist in enmity and discord. St. Paul would have us linked and tied one to another, not simply that we should be at peace, not simply that we love one another, but that in all there should be but one soul. A glorious bond is this; with this bond let us bind ourselves together, alike to one another and to God.

◆

As Christ is the root by which a saint grows, so is He the rule by which a saint walks.

The Mennonite: its beginning



James C. Juhnke

The Mennonite was founded 100 years ago in order to come to terms with a fact of change. After two centuries of speaking German in America, the Mennonites of the East Pennsylvania Conference—especially the younger members—were taking up the English language. For the first eight years *The Mennonite* was a district paper. Then in 1893 it became the official English language paper for the entire General Conference, running parallel to the official German language paper, the *Christlicher Bundesbote.*

The Mennonite was read mostly in the East. The immigrants from Russia out West had been in America only a decade when *The Mennonite* was founded. They spoke and read German. If they would take as long as the Pennsylvania Dutch took (two centuries) to shift from German to English after their first ancestors arrived, they would make the shift in about 2074.

It turned out that the Dutch-Russians out West shifted to English faster than the Swiss-South Germans had in the East. *The Mennonite* moved to the Midwest (Berne, Ind.) and to the plains (Newton, Kan.) as American Mennonites gradually embraced the English language.

What happens to a people when they change their language? What is the role of a church newspaper as an agent of these changes? *The Mennonite* played multiple roles as borrower from American culture, as sustainer of the Anabaptist-Mennonite tradition and as agent of outward mission and service.

Fostering change. One great apostle of borrowing from American culture a century ago was Joseph Taylor. He was from the Springfield congregation and had changed his name from Schneider (German for tailor). He went to New York and earned the first Mennonite doctor's degree (in pedagogy). As the "New York correspondent" of *The Mennonite*, Taylor wrote dozens of articles and spoke at Sunday school and missions conferences in the Eastern District. His name was on a list of people considered to become president for the new Bethel College in Kansas.

"I want the church to rival the saloon in attractiveness," wrote Taylor, offended by the plainness of Mennonite architecture and by the tobacco spitting of the elders. Taylor's sophisticated articles quoted from great minds of philosophy and literature—Plato, Rousseau, Milton and others—and the editors seemed much less worried than editors today that he might be writing above the heads of the readers. Taylor wanted the church to be a place for excellence in art, literature and speaking. As it was, he believed Mennonites spoke both awkward English and faulty German. *The Mennonite* stood for higher cultural development.

Taylor recommended that Mennonites keep better church records and statistics. He provided *The Mennonite* with yearly summaries of membership growth of Mennonite congregations. He compared Mennonites, Catholics and Evangelicals and projected their rate of growth 80 years into the future. "Whenever a fact has been reduced to the exactness of the mathematical form," he wrote, "it may be safely relied on." He wanted the church to be orderly and rational.

With innovators such as Joseph Taylor calling for change, Mennonites gradually made accommodations in style of worship, in new church architecture, in hymnology, in congregational organization, in the educational level of pastors, in associations with non-Mennonites and much more. These changes would accelerate throughout the General Conference wherever the English language transition took place.

Sustaining continuity. Some early writers in *The Mennonite* appealed to heritage rather than to modern borrowing in the effort to secure the prosperity of the church. Allen Fretz, pastor of the Deep Run congregation, called for "looking back upon our own forefathers, the church of the apostles, martyrs and reformers, studying God's work in her and asking him to revive the spiritual life in her again." If the church was to change, Fretz argued, let it not be in the form of borrowings from Protestant America but in recovery of a rich and beloved heritage.

Professional German historian Ludwig Keller paved the way in the late 19th century for enthusiastic recovery of the Anabaptist heritage. Articles in *The Mennonite* acclaimed Keller's research and writings, which attempted to prove that Anabaptists were not primarily Protestants but a continuation of an old evangelical non-Catholic tradition. Anabaptists were not fanatical left-wingers. They were inheritors of an apostolic succession of the most pure and uncorrupted Christian faith going back to New Testament days.

The primary mediator of Keller's ideas on the pages of *The Mennonite* was the immigrant pastor C. H. A. van der Smissen. Van der Smissen drew attention to the pre-Reformation reformer Peter Waldo and the Waldensian movement as a precedent for Anabaptism. By pointing back to an honorable and relevant heritage, *The Mennonite* sought a biblical and historical basis and guide for the new movements of missions and Christian education, which were reviving and

Below these avid readers of The Mennonite *are the magazines's staff. From left, editor Bernie Wiebe, assistant editor Gordon Houser and art director John Hiebert watch editorial assistant Sharon Sommer at the computer.*

changing the church.

In those early years *The Mennonite* also reflected interest in American Mennonite history. There were articles about the first congregation at Germantown, stories of suffering in the Civil War and praise for Henry Peter Krehbiel's new book *The History of the General Conference* (1898).

Promoting missions. No cause was closer to the heart of *The Mennonite* than missions. A. B. Shelly of the Eastern District was the head of the General Conference Mission Board, and he made sure that the paper was well supplied with news from the mission work among the Cheyenne and Arapahoe in Indian Territory. Missions reports in those years often reflected on the relationship of the goal of salvation to the goal of civilization. Early missionary Samuel S. Haury wrote, "Show me an Indian who has accepted Christ as his personal Savior and I will show you an Indian radically civilized. . . . Indolence and laziness is incompatible with true Christianity."

The Mennonite excerpted numerous missions articles from Protestant journals. The broader missions movement was confident that the heathen world (as they referred to those outside the bounds of Western Christendom) could be won for Christ in a single generation. When European nations carved up Africa into separate colonies, some Protestant articles in *The Mennonite* claimed to see in Western imperialism a plan of God for the evangelization of Africa. Other articles warned that preaching and teaching Jesus was more important than spreading the influence of Western civilization.

Articles in *The Mennonite* contributed to raising Mennonite consciousness regarding missions opportunities. The work with American Indians extended from Indian Territory to Arizona and Montana. At the turn of the century the General Conference began mission work in India and then in China a few years later. While American Mennonites underwent their own cultural shift from German to English, they initiated and guided other cultural transformations around the world. The result was to be a truly multicultural Mennonite church.

No cause was closer to the heart of The Mennonite *than missions.*

English-German tensions. *The Mennonite* served as a forum for airing differences of opinion about the rate of language change. The progressives from the East, of Pennsylvania Dutch background, wanted a more rapid shift. The Dutch-Russian background immigrants in Kansas wanted to hold onto German. In 1899 Silas M. Grubb, youthful pastor of the Second Mennonite Church of Philadelphia, wrote a controversial article telling readers that the shift to English was not only inevitable but also desirable for mission work and for inter-Mennonite relationships.

David Goerz, church leader in Kansas, printed a German translation of Grubb's article in his own Bethel College monthly paper. Then Goerz wrote a strong dissenting response which obliquely threatened that German-speaking Mennonites in the West would withdraw from the General Conference if it prematurely switched to English. If concern for missions was the issue, Goerz said, there were needs to be met among numerous German-speaking communities in America.

German remained the language of the General Conference sessions for two more decades. World War I, when America fought against Germany's culture as well as her armies, greatly accelerated the language change. But major influxes of German-speaking Mennonites from Russia, mostly to Canada, in the 1920s and 1940s, strengthened the German element in the conference.

In or of the world. In addressing the issues of accommodation to American ways, both in language and in forms of church life and organization, *The Mennonite* played out another chapter in the age-old dilemma of church-world relationships. The editors and writers of *The Mennonite* in the first decades believed that the church had to make some changes lest it lose the biblical vision for being a light to the world. But they did not desire to lose their distinctive Mennonite identity in the process. Their efforts to regenerate Mennonite witness and identity in the form of an American denomination helped set patterns for thriving church life in the coming century. •

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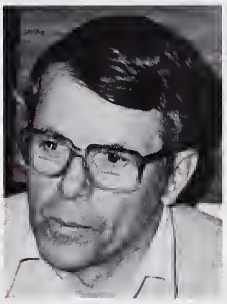
In the electronic, information age, many see print media as insignificant and not "where it's at." But go to any booksellers or other media meeting and you soon learn that print is still the major backbone of most growing bodies. It is especially true of churches. Part of the reason is its ongoing ready accessibility.

Another editor looks at *The Mennonite*

Daniel Hertzler



My early church experiences were quite parochial. I grew up in the Morgantown Amish Mennonite community in Eastern Pennsylvania with the Lancaster Conference Mennonites to the west of us and the Franconia Conference to the east. The former were not quite approved of because some of them grew tobacco, and the latter appeared to be more stylish in their dress than necessary. I scarcely knew the General Conference, but occasional references were not reassuring.

As a child must believe in home and parents, so it is right to be loyal to one's church community. One of the important blessings of adulthood is to learn that we and our people are not alone. There are others who love the Lord in other places and in slightly different styles. My 25 years of experience with editors of *The Mennonite* has been useful in this respect.

My first significant experience with General Conference Mennonites goes back to the summer of 1954. I was a student in the first joint summer session of Mennonite Biblical and Goshen Biblical seminaries. And my world was never quite the same again.

About this time I became aware of *The Mennonite*, and I thought it a pity that the GCs had gotten there first. Accordingly we had to make do with a generic name like *Gospel Herald*. It was some years yet before I would meet the editor.

In 1961, as editor of *Christian Living* magazine, I first attended the annual convention of the Associated Church Press. Paul Erb and I were together at this convention and I noticed what appeared to be a hippie in the crowd. Presently the hippie approached in a friendly manner. It was Maynard Shelly, editor of *The Mennonite*. I learned later that his beard was not so much a personal statement as it was participation in the Kansas centennial.

My interaction with Maynard over the next decade was more in our roles as joint editors of *Builder*, the Christian education magazine serving both of our churches. However, at about the time he terminated as editor of *The Mennonite*, Maynard made a proposal which was to affect the future of Mennonite publishing. He urged the development of an inter-Mennonite news magazine. He saw it as an insert in the separate magazines and supported by subscriptions from them. It was to be called "Meetinghouse."

No one to date has been able to put a budget under Maynard's vision, but it did develop into a modified cooperative venture between *The Mennonite* and the *Gospel Herald*. Later the Meetinghouse group was broadened to include other Mennonite publications. Today the Meetinghouse editors hold annual sessions for planning and fellowship. They serve each other by joint reporting of inter-Mennonite meetings and the sharing of selected articles.

But when I became editor of *Gospel Herald* in 1973, it was still a two-magazine effort. David Hostetler and I would meet with Lois Barrett and Larry Kehler to plan the joint Meetinghouse issues published quarterly.

At a special seminar near Chicago in September 1974, other Mennonite editors were invited to join the Meetinghouse group. After this the special quarterly Meetinghouse issues were found less useful. The last I can find in the *Herald* is a special section evaluating the book *Anabaptists Four Centuries Later* by Leland Harder and Howard Kauffman. This appeared May 13, 1975.

Other changes were coming too. In 1976 Bernie Wiebe replaced Larry Kehler as editor under the new arrangement in which the editor is in Winnipeg and the assistant editor in Newton. (If someone had asked my opinion on such an arrangement, I would have said, "Don't do it," but it seems to be working.) Vic Reimer followed Lois Barrett as assistant, who was then followed by Larry Cornies and he by Gordon Houser.

So what can be said about these relationships, which have in some fashion stretched over a quarter of a century? I can report that in all cases I can remember these editors treated me with professional courtesy and respect. It is true, of course, that we never tried to write a confession of faith or to organize a new congregation. Brainstorming article ideas and sorting out assignments might be considered less threatening exercises. Yet I am pleased that we have been able to work together cordially.

On occasion I have heard people attempt to compare our two magazines. I am too close to the operation of one of them to be able to do this reasonably. At one point it was said that *The Mennonite* was more issue oriented and the *Gospel Herald* more pastoral. It could be, but if so the *Gospel Herald* must be following *The Mennonite* because some have complained recently that the *Herald* is not as pastoral as it should be.

I once heard editing described as a cross between "playing the horses" and practicing psychiatry without a license. Maybe this is a little too cute, but it is an attempt, I think, to highlight the fact that editing, like pastoral work, is a life that is full of surprises.

Some people train specifically for editing, but there is a question whether it should be done. As I have come to know Bernie Wiebe, I found that his background includes having been a schoolteacher, a college president and a family counselor—for starters. Today, in addition to editing *The Mennonite*, he is a tour guide, a family man, a preacher and a wide-ranging churchman.

It's not the only way to be an editor, but it's one model, and it seems to be working for Bernie and *The Mennonite*. I salute the staff and readers of *The Mennonite* on the occasion of your 100th anniversary.

To us in the United States and Canada, 100 years is a long time. It is a particularly long time in the history of a magazine and a significant period in the history of people. I hope that both *The Mennonite* and the people served by it may be around in some form to celebrate a bicentennial. If not, may God still be praised. It has been my pleasure to work alongside you. •

. . . other Meetinghouse editors write

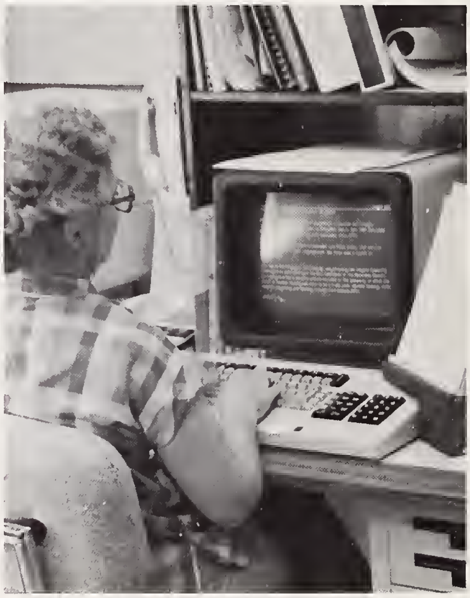
*In addition to the original two members of Meetinghouse mentioned by Daniel Hertzler (*The Mennonite *and* Gospel Herald*) today the* Mennonite Reporter, EMC Messenger, Mennonite Brethren Herald, EMMC Recorder, Christian Leader, Evangelical Visitor *and* Mennonite Weekly Review *are also part of this cooperative project in researching and writing articles of common interest. All Meetinghouse editors were invited to share some comments upon our 100th anniversary.*

For me *The Mennonite* is a window to the General Conference Mennonite Church. I depend on the magazine for a biweekly glimpse into the issues and concerns wafting across the far-flung and diverse fellowship.

The Mennonite is also a personality interpreting, encouraging and prodding the church. I appreciate the effort to keep potentially divisive viewpoints in conversation. The editorial voice is a clear call to the renewal of a wholistic faith—with a tilt toward the psychological and the inner life (compensation for earlier emphases on social justice?).

Two questions. Given the crucial role of a publication in linking the church, why is the General Conference not moving aggressively to an every member plan? Why is *The Mennonite* left to the vagaries of individual subscriptions and voluntary group plans when a new quarterly promotion piece will be sent to every home?

Given the steady growth of "inter-Mennonitism"—especially between the General Conference and the Mennonite Church—when will the publications begin to reflect the new reality? Informal cooperative arrangements are already in place. For example, I gather that when *The Mennonite* switched from a weekly to a biweekly publication, it was looking to the inter-Mennonite newspapers in both Canada and the United States to fill the gap of lost news pages. What are the next steps? *Ron Rempel, editor,* Mennonite Reporter, *3-312 Marsland Drive, Waterloo, ON N2J 3Z1*



As editor of the Evangelical Mennonite Church *Messenger* I congratulate *The Mennonite* upon attaining its 100th birthday, an achievement I suppose few Mennonite papers have reached.

I appreciate *The Mennonite* for its forthright, honest look at issues and the breaking of new ground.

In his editorials too, editor Bernie Wiebe is an example of openness which attracts and challenges.

May *The Mennonite* long be the kind of leader which will "witness, teach and build the fellowship within the context of love and freedom." *David Schellenberg, editor, EMC* Messenger, *Box 1268, Steinbach, MB R0A 2A0*

I've been a reader of *The Mennonite* for about a fifth of its sojourn, and through the years my admiration has grown. I've know its editors (Maynard Shelly, Larry Kehler and now Bernie Wiebe) during these years well. My appreciation has especially grown for the efforts that Larry and Bernie have made to reconcile factions within the conference, to bring the pietistic stream closer to the Anabaptist, to give faces to people that would help those who might fly apart to reach out to one another. *The Mennonite* in recent years has especially impressed me for the personal style of journalism it has employed, beginning with the editor and carrying on through many of its writers. We salute you for the contribution you are making to your own conference and to all of us within the larger Mennonite family. *Harold Jantz, 862 Kildonan Drive, Winnipeg, MB R2K 2E9, is the former editor,* Mennonite Brethren Herald.

As a student at Associated Mennonite Biblical Seminaries I received *The Mennonite* at our house. It was my final year, plans for the next year were complete, but we had an open summer. One day in midwinter when the paper arrived I noted the request for vacation Bible school teachers at Gulfport, Miss., and I said to myself, "That's for us." By the time I came home from school, Marie (my wife) had also looked at the paper and she said, "Did you see the service opportunity in Gulfport?" That did it. We spent the "hot summer of '64" in Gulfport, Miss.—the summer of the civil rights legislation. We were there when a black brother shared with us what it felt like to sit down for the first time at a formerly "white only" lunch counter.

That's one contribution *The Mennonite* has been to us. We cherish the experience. That's what I hope our denominational papers can continue to do as we call one another to obedience to Christ.

I appreciate particularly the dialogue that is taking place in *The Mennonite*. The editorials and the letters to the editor usually catch my attention first. The lead articles are stimulating. *The Mennonite* is a stimulating, informative paper. With this centennial edition I congratulate you and wish you God's continued blessing in your ministry. *Henry Dueck, editor, Evangelical Mennonite Missionary Conference* Recorder, *Box 126, Winnipeg, MB R3C 2G1*

Denominational magazines are like soup. Some are a faint essence, like consommé. Others are thick puree, with everything extruded into dull predictability. But *The Mennonite* is a main-course chowder, a robust medley of meat, vegetables, broth and seasonings. There is even the occasional peppercorn—vital for flavor, but startling if crunched by itself.

As a fellow editor I have envied the broad churchly participation your pages reflect. Yours is not a magazine written by a huddled few. Its menu of news, inspiration, instruction, exhortation and challenge comes from a wide variety of sources. In your efforts to witness, teach and build fellowship you have reached deep into the Mennonite pantry to produce a blend that is tasty, nourishing and strength-giving. *Wally Kroeker, 14 Greene Ave., Winnipeg, MB R2K 0L3, is the former editor of* The Christian Leader.

Of all the various magazines which come across my desk, *The Mennonite* is one of three or four which I nearly always take time to scan. More often than not, the scanning turns into a fairly thorough reading, while my own editorial work takes a back seat.

I've appreciated the breadth of topics you have developed in lead articles. Your news section is topnotch. I enjoy the dialogue found in the letters to the editor. And invariably your editorials are stimulating (serving as a model or goal of writing excellence to which I aspire).

Congratulations as you observe this milestone of ministry. In the coming years, may God continue to enrich the church by means of *The Mennonite*. *Glen A. Pierce, editor,* Evangelical Visitor, *Box 166, Nappanee, IN 46550-0166*

Photos on pages 506, 507 show various stages in the production of The Mennonite *at Mennonite Press, from setting type to pasteup to checking proofs to printing.*

Living stones (Ephesians 2:11-22)

Gertrude Roten

Introduction	Praise of Trinity for projecting the plan	Prayer for the reader's understanding of the plan	The plan at work in the unification of Jews and gentiles
1:1 1:2	1:3 1:14	1:15 1:23	2:1 2:22

Ephesians 2:11-22 is the key, the highpoint of the epistle. Paul recalls to mind the name-calling, cruel as it was, that reached back into the centuries. The "superiority-inferiority" concerned circumcision. Circumcision was sanctified by the authority of God's law (Exodus 12:43-48, Leviticus 12:1-13, Colossians 2:6-15). It was the demarcation of the first elect from all peoples. This resulted in the temporary exclusion of the gentiles from God's blessings (Deuteronomy 10:15). They were kept separate from the Messiah: no citizenship, whether they lived in or beyond the borders of the promised land, and no promises, which were the lifeblood and nerve of Israel's life and history (Exodus 19:1ff, Leviticus 26:43, 45, Romans 9:4), bare of hope, that is, no prophets, priests, kings relating them to the hope in the Messiah to come—no God. Then come these triumphant words, "But now" (v. 13), making for a transition to the hymn to follow. In 1:3ff God had designated both Jews and gentiles for his children from all eternity. But not until Christ came and shed his blood did the inclusion of the gentile reach the level of history and consciousness. Christ's death became the spiritual circumcision for Jew and gentile alike.

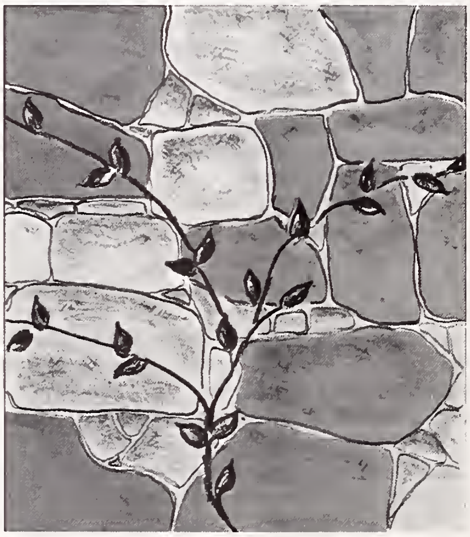
The hymn to Christ's shed blood, his work of reconciliation (vv. 14-18) begins, "He is the peace between us." It is a socio-political event, a factual, historical, completed event. The event reminds one of Robert Frost's "Something there is that doesn't like a wall." The context identifies the wall as the separation between Israel and the nations. It has to do with the law, its statutes and interpretations. It is evidenced in the hatred between Jews and gentiles, and it makes for enmity between Jews and gentiles against God. This wall was broken down in his flesh, and this breaking has wiped out all hostility.

Here, for Paul, the death of Christ rather than the publishing of new decrees stood behind the abolishment of divisive statutes. The new person is a new creation, a new social being liberated from nationalism, religious conceit and individualism.

Peace between Jews and gentiles precedes the description of peace between God and people (v. 16). In 2:13, 15, "blood" and "flesh" designate his body as a sacrifice. The "cross" reveals Christ's death as shameful, corresponding to death on the gallows. It is an execution in which the curse of God was borne.

Christ the victim also becomes the priest (v. 17). In Numbers 6:24-26 Aaron's full blessing is given following the completion of the sacrifice. It ends with, "Jehovah lift up his countenance upon you and give you peace." The maker and proclaimer of peace is the same person.

This is a pencil drawing of one-half of a batik diptych entitled "Living Stones" created by Ethel Abrahams of Hillsboro, Kan. She writes, "Within the context of these living symbols of the vine and the stone we can visualize our part in the building of God's kingdom." Used with permission.



The hymn's trinitarian conclusion (v. 18) concerns worship—access to the Father, through the mediator, in one Spirit, with every barrier gone which separates man and woman from God. Christ in his priestly role takes us there (1 Peter 3:18).

The "you" of vv. 11-13, which gave way to the "we" in vv. 14-18, is resumed in vv. 19-22. (Verses 13 and 19 frame the hymn with "but now" and "accordingly.") The term "sojourner," in Paul's reminding them that they are no longer strangers and sojourners, means one who lives outside the house of the native landowner. The gentiles are now the members of God's household. The lawless gentiles have been included among God's people, the farthest-out to the nearest-in. God has taken their homelessness and given them a home.

For the remaining verses there is a shift. Those received in God's house are no longer inhabitants of the house but building materials of a house indwelt by God. The builder is God; they are God's building.

The foundation of this structure concerns the preaching, exhorting and warning activity of God's spokesmen, the prophets and apostles, assigned to the church of Christ (Ephesians 4:7, 11; 6:19-30). The keystone, not made "by hands," is Jesus Christ. The building process is described as a communal event that resembles physical growth. The building, now designated as a temple (v. 21), and the growth have a purpose—to attest to the presence of God. The Jews and gentiles are now essential members of that community God has chosen for residence. As living stones they are "built into" God's dwelling place. "Behold, what a pleasant and beautiful sight are those who have come from their darkness to light as living stones, living stones . . ." (from "Living Stones" by Marilyn Houser Hamm in *Sing and Rejoice*).

Fifth in a series

Gertrude Roten is associate professor of Greek and New Testament at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

A rebuke to one in authority

Osamu Hattori (translated by Robert L. Ramseyer)

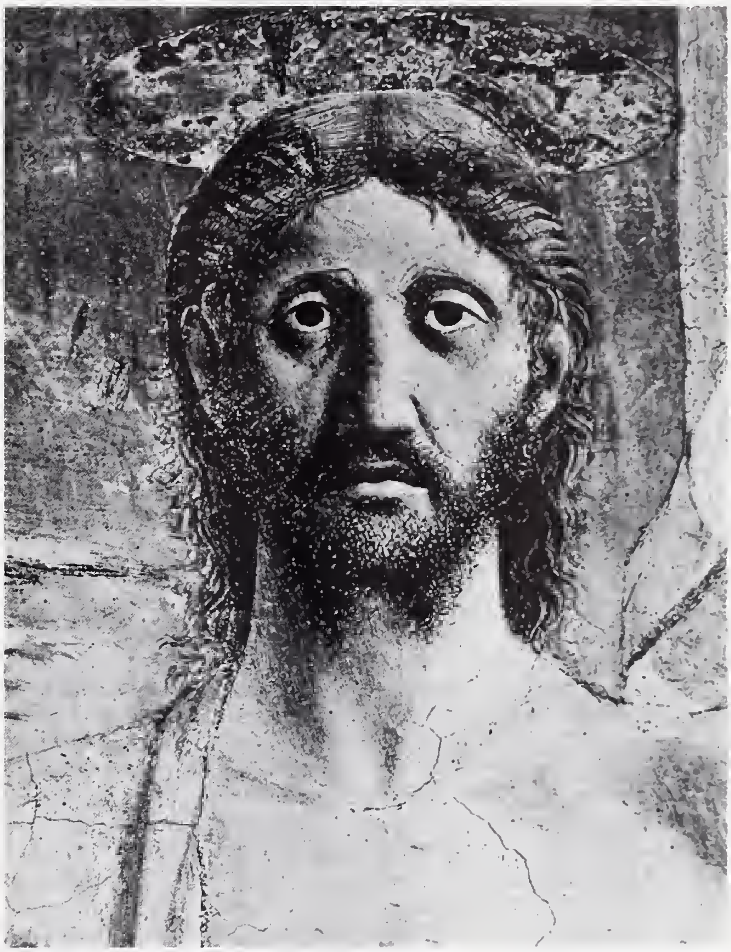
You, sir, represent only your country, but you hold in your hands nuclear weapons that are driving the entire human race to the depths of despair. Don't you realize that we, the citizens of other countries, cannot permit you to exceed your authority in this way? Or do you know this but go ahead anyway, excusing yourself by saying that your opponent is evil? Don't you know that when you imitate your opponent you no longer have the right to criticize your opponent?

With all respect, sir, do you really have the right to terrorize us, to cause us to suffer, to take our lives? Who gave you such authority?

Setting aside for a moment the issue of those who do not believe the Bible, I want to ask you who placed your hand on the Bible and swore to uphold the constitution of your country? Does it say in your Bible that it is permitted to have weapons of terror such as nuclear weapons, that it is permitted to use such weapons, that it is permitted to kill human beings with such weapons? Perhaps you will say that you never swore to carry out what the Bible says but only used it as an ornament when you swore to uphold the constitution of your country. But does even your constitution give you the authority to do such things? If it does not, are you not guilty of heartlessly performing a kind of charade before the entire human race? As you talk about abolishing nuclear weapons, are you not actually continuing to develop nuclear weapons? Of course, you will say this is because this is what your opponent is doing.

Sir, I put it to you frankly that you are different from your opponent. Your opponent does not know God. You know God, you pray, you read the Bible. Therefore I would like to believe that you attempt to be faithful to the spirit of the Bible. But it appears that just like your opponent, who does not know God—nay, even more than your opponent—you cling to nuclear weapons. Do you perhaps believe that God has ordered you to cling to nuclear weapons?

I would say to you in the name of Almighty God, nuclear weapons do not come from God. Nuclear weapons are made because Satan, the enemy of God, has tempted human beings through their ambition, using their knowledge and power. This is true for all weapons, but nuclear weapons are the epitome of evil. Can you possibly believe that God orders us to have and use these ultimate weapons of evil?



This haunting portrait of Christ by Piero della Francesca has the eyes of Christ piercing all pretense. He seems to call all of us to accountability.

God could cause us to become extinct at any time. God in his wisdom and his love has been patient. It is only God's mercy which prevents our total destruction in a great explosion. It is only God's mercy which has prevented your country from blowing itself up. But God's mercy is not to be taken lightly. God may use this for his own purposes, just as he used Judas Iscariot. I pray that you, being aware of this, may take the first steps in removing this evil.

Sir, obey the command of God and abolish these weapons. In the name of the entire human race and in obedience to God's command to me, I ask you to abolish these weapons immediately. In the name of the Japanese people who are committed to never building, possessing or allowing nuclear weapons to be placed in their country, I ask that you abolish them immediately. If you refuse, I warn you that you must be prepared to face the judgment of Almighty God (from *The Bible and Christ*, No. 405, February).

Osamu Hattori, a Christian layman in the Mukyoki (non-church movement in Japan), is 83 and has been editing and publishing his own magazine, The Bible and Christ, *for over 30 years. The above article was reprinted in the March 9 issue of* Christ Weekly, *9-1 Shin Ogawa-Machi, Shinjuku-Ku Tokyo 162, Japan. Robert L. Ramseyer, director of the Mission Training Center at Elkhart, Ind., is a friend of Hattori.*

Bible connects the Philippines, Jesus and us

Dorothy Friesen

"They all ate and had enough and the disciples took up 12 baskets of what was left over" (Luke 9:17). "I am the Living Bread . . . the bread that I will give is my flesh which I give so that the world may live" (John 6:51).

One of the major things that happened to me while visiting in the Philippines September to November 1984 was that I began reading the Bible with fresh excitement. I got a new sense of what Jesus' words and actions must have meant for the people of Palestine.

Sept. 21, 1984, marked the 12th year since Ferdinand Marcos declared martial law in the Philippines. The government terms it National Thanksgiving Day. Last year the organized peoples' movement declared it National Day of Protest.

Part of the protest included a march to Mendiola Bridge, leading to Malacañang Palace, home of the Marcos family. Thirty thousand people—workers, students, religious in habits, seminarians in cassocks, professionals, international participants—walked arm in arm toward the bridge.

Facing us at the bridge were two rows of rolled barbed wire, hundreds of soldiers in riot gear and two tanks equipped with water cannons. Some demonstrators moved forward, removed the first barbed wire barricade and placed flowers on the second barbed wire roll.

The assembled crowd began speeches and songs at the foot of the bridge while their representatives and the military negotiated. The people asked for one-half of the public bridge so they could hold their rally. The military refused and ordered the marchers to disperse.

It was getting dark and the police were on every street surrounding the marchers. "We will have to stick together. If we disperse in the dark, individuals will become easy prey of the military," the organizers declared.

So after marching in the hot sun in the morning and under the rain in the afternoon, thousands of people sat down on the wet pavement according to their organized groups (e.g. Concerned Artists of the Philippines—CAP, Association of Concerned Teachers—ACT, etc.), prepared to spend the night.

Soon food began arriving from those who lived in the immediate area and from people who heard about the demonstration on the radio and wanted to show support. The nuns who distributed the food said that though there was no guarantee there would be enough for everyone, no one grabbed food. Those who received food from the first batch refused when it was offered again. No one tried to take more than their share.

All through the night the speeches and songs continued. By 4:30 a.m., though it was still dark, the military prepared to move in on the people. An ecumenical prayer service began, while some of the religious rushed around trying to locate the bread and wine to celebrate the Eucharist. No churches were open at that time, so the leftover donated bread and coffee were used.

It was still dark when the service was over. "We couldn't send the people home in the dark with the police all around," said one nun, "so three of us went to the platform and began to pray. We weren't finished when, from our place on the raised platform, we saw the riot police advancing. Then the dirty canal water from the water cannons hit us. Tear gas came and then I saw the people run."

One elderly nun, deeply involved in human rights work, could not run. She was beaten twice with police truncheons. Others suffered burns and cuts from tear gas and truncheons.

Two days later, three salvaged bodies ("salvage" is a term used for summary execution without trial, usually after torture) of demonstrators were found along the Pasig River, and 11 bodies of young males were found in an empty lot in Manila.

I participated in this demonstration, watched police dispersals in other rallies, read about the salvage victims in the newspaper and read John 6.

The account of the feeding of the 5,000 in John 6 makes a connection between the physical bread shared with people and the sacrifice of Jesus' life for the people. "I am the Living Bread . . . the bread that I will give is my flesh, which I give so that the world may live."

The people involved in the demonstrations gathered like the crowd did around Jesus. They were looking for good news. The speakers and the singers at the rally pointed the way to other possibilities through their words. The people celebrated Jesus' sacrifice of his life with the bread which miraculously appeared through the spontaneous sharing of sympathetic bystanders.

And then, in the final act of following Jesus' example, some of the participants sacrificed their lives—the living bread given in the hope that new life would be possible in the Philippines.

It became so clear to me that Jesus' death was a direct result of his life choices and actions. How can it be any different for his followers?

Dorothy Friesen, 1821 W. Cullerton, Chicago, IL 60608, has previously been on MCC assignment in the Philippines and currently works with a voluntary service agency, Synapses Inc.

Filipino seminarians await forced dispersal by military forces at 1984 rally.

"I have never understood why war is seen by so many as an act of strength," writes Sam Collins in "Church of God Peace Fellowship" (Spring 1985). "To me it is as incongruous as giving a man who has just consumed three fried chickens, a quart of baked beans and a five-pound box of chocolate-covered bonbons a citation as Weight Watchers' man of the year. Nothing betrays weakness like resorting to violence, whether it be administered with a left hook, a semiautomatic rifle or a nuclear warhead. When a 4-year-old administers a battery-operated dump truck to the jaw of his playmate (whose only crimes were pouring sand on the assailant's shoes and calling him a "dumb dumb head"), the parents do not applaud and throw the little terrorist a ticker tape parade to honor his virility. They see little Attila for what he is—an immature personality who has yet to acquire the civilizing characteristics that result in self-restraint. War is always a failure, a visible weakness. It is clear evidence of the infantile emotional state of the nations involved. When we have matured sufficiently as a people we will begin to see combat for the sniveling, wimpish response it is. True strength is displayed by those who can hold their tempers and thereby resist the urge to destructively aggress."

America's prison population is growing by 1,000 inmates a week, the Bureau of Justice Statistics reported last month. The Justice Department said that tougher sentencing laws and a reduction in early-release programs are responsible for the increase, which is expected to continue. One hundred ninety-seven of every 100,000 Americans are sentenced prisoners.

NEWS

Music, drama and preaching

Oklahoma Convention commissions history

Hydro, Okla. (GCMC)—Three hundred people from the 18 General Conference Mennonite congregations of Oklahoma opened their 86th annual Sunday School Convention on Sept. 14 with a welcome from president John W. Voth, pastor of the New Hopedale Church at Meno. Hydro Church hosted the group at the Hydro Retreat Grounds.

Robert Coon, pastor of the Deer Creek (Okla.) Mennonite Church, expressed the theme of the convention by citing Abraham as the original church planter. Abraham entered new territory and established a place of worship for his family with the vision of God. With God's vision, Abraham became a visionary with a vista experience. Coon called for Oklahoma Mennonites to move forward to their vista as visionary pioneers in church planting with God's vision.

Christ Atkins of Clinton and Abe Krause of Hydro were introduced as new Oklahoma pastors. Rousing reports of the past year's activities preceded votes on projections for next year's program.

Significant among the reports was Paul Yoder's presentation of the Choice Books program. The new historical committee, with the help of David Haury, has outlined the writing of Oklahoma General Conference history and has begun interviewing congregations. Their hope is to present to Oklahoma a "living history."

By increasing its dues to $2 per member and by counting membership from average worship attendance, the convention hopes to raise more revenue to carry on Oklahoma Mennonite Retreats, Choice Books, the historical project, Oklahoma Bible Academy and possibly the planting of a new Mennonite congregation.

Marvin Zehr, pastor of the newly formed Hope Mennonite Church of Wichita, Kan., stressed the excitement of God's leading in the formation of this new congregation and went on to share six reasons for planting new churches and four reasons for not planting a new church. Biblical mandates for starting new churches far outweigh the logical reasons for not doing so. Zehr insisted that we should not allow doubt to stand in the way of carrying out the Great Commission of Jesus. Later he drew on the conversion of Paul. "Be like Ananias, willing to risk all, and like Barnabas, a friend to those on the outside."

Youth groups presented an evening of skits based on church planting. Menno Productions showed its latest senior high camp film, "The Baptism of Jesus," featuring Barry Jantz as Jesus.

Choice Books presented certificates for volunteer service totaling 156 years.

Dean Kroeker of Chouteau, assisted by Faye Pankratz of Inola, led a mass Mennonite choir in worship music. (He was elected to chair the song service of next year's convention.) Musical numbers included "Cheyenne Christian Hymn," written by a Cheyenne chief at the death of another chief and sung by the Cheyenne Koinonia Mennonite Church, Old Colony Mennonites of Hydro singing an "olt modsch" number, and the Eden Mennonite Junior Bell Choir from Inola. *Earl F. Cater*

Assistant pastor needed

Assistant pastor needed for **Bethel Mennonite Church, Winnipeg**.

Usual pastoral duties but emphasis on counseling and visitation. Experience preferred. Duties commence earliest availability in 1986.

Contact:
Peter Dyck
870 Carter
Winnipeg, MB R3M 2E2
(204) 339-5638 (evenings).

Pastor needed

Pastor needed for **Superb Mennonite Church**. Membership 55.

For more information send inquiries to:
Rudy Wiebe
Box 623
Kerrobert, SK S0L 1R0.

Bookkeeper/guesthouse couple

The Commission on Overseas Mission needs a couple to work as mission bookkeepers and guesthouse hosts in Taipei, Taiwan. The position is for three years, beginning in the spring of 1986.

For more information contact:
Personnel Office—COM
General Conference Mennonite Church
Box 347
Newton, KS 67114
(316) 283-5100.

In early July Mennonite Central Committee Bolivia celebrated 25 years of work in education, health, community development and agriculture in that South American country. Herman Bontrager, MCC South America secretary, kicked off the week-long event with a keynote address in which he challenged Bolivians and MCC workers to continue working together to create communities where people help their neighbors and work toward equality and human dignity.

BALITA, an Indonesian acronym for "under five years," is a mother-child health program in which children under 5 are weighed monthly. Mothers with children under 5 years of age come to the BALITA meetings, clutching their yellow weight charts and hoping that this month their children's weights will be nearer to the recommended weight. Mennonite Central Committee workers Brenda Loewen and Edith Regehr, both of Rosthern, Sask., started the program as part of MCC's work to help those who had settled at the Tulang Bawang transmigration site on Sumatra.

MCC worker Edith Regehr weighs a child in the BALITA program in Indonesia.

Mexican Mennonites help victims of Mexico earthquake

Akron, Pa. (MCC)—Luke Beidler, Franconia Mennonite Mission Board representative who traveled to Mexico after the Sept. 20 earthquake, reported that the Mexico City Mennonites have formed a relief committee and have begun helping victims of the earthquake.

Beidler arrived in Mexico City the day after the earthquake and wrote on Sept. 24, "Our immediate response to the city as we landed was a sigh of relief. Many parts of the city continue as normal. We could already see from the air that taxis and buses were running throughout the city.

"But as the week has gone by we are becoming impressed with the astronomical cost and setback this earthquake has caused for the city and the country."

Beidler reports that the largest medical center in Mexico City was destroyed. A Mennonite church member, Guillermo Zuniga, worked at the medical center, and Beidler writes, "One hundred students and interns and a chief surgeon died in one building. The trauma this represents to Guillermo and the church here is heavy."

Lloyd Kuhns, assistant director of Mennonite Central Committee SELFHELP, who was in Mexico on a business trip during the earthquake, reported that the Mennonites there were working with the First Baptist Church to provide meals for those who lost their homes.

Kuhns reported to the MCC executive committee meeting in Akron on Sept. 28 that he traveled about 45 minutes into the city from the airport before he saw any damage. The damage was concentrated in the center of the city, where about 400 buildings, many of them large multistory government offices, high-rise apartments and hotels, were destroyed.

He said he saw many people living in makeshift plastic sheeting tents in front of their homes. From the street the houses looked untouched by the quake, but after looking inside or behind the houses Kuhns said one could see extensive damage.

Kuhns spent much of his time in Mexico visiting the more isolated West Coast region that also suffered damage.

Kuhns reported that because of political problems related to rented housing in Mexico City, the large Mexican government involvement in rebuilding there and the international attention concentrated on Mexico City, the West Coast region might be a better place for Mennonites to concentrate their efforts.

He mentioned the need for latrines, blankets, food and tents for people who have lost their homes in towns near Ciudad Guzman, in the heavily damaged state of Jalisco.

The Mennonite Relief Committee in Mexico City has asked that MCC send an emergency response coordinator to help them get started on housing reconstruction projects in these towns.

On Sept. 28 the Relief Committee delegation from the Colony Mennonites met with the Mennonite Relief Committee in Mexico City for joint planning. The two are investigating needs in the rural areas.

Ten-year goals adopted by Mennonite Church

Ames, Iowa (MBM/MBCM)—Delegates to the Mennonite Church General Assembly here in early August adopted 10-year goals for witness and stewardship.

The delegates said, "We believe God is calling the Mennonite Church in North America to expand our local and global witness of the kingdom of God to the world, joyfully inviting all people to share salvation and life with us under the lordship of Jesus Christ."

The goal for witness calls for "doubling total witness efforts in existing congregations and in new cross-cultural urban settings, adding more than 500 strong congregations of caring disciples and experiencing overall membership growth exceeding 50 percent in North America, and increasing the number of workers beyond North America from about 500 to more than 1,000."

The stewardship goal, meanwhile, calls for "increasing the portion of our collective income given through congregational offerings from the present level of about 5 percent to more than 10 percent of total individual and family income."

The delegates, in passing the goals, committed themselves "to pray and work toward these goals in our conferences, congregations and local communities." The Mennonite Church General Board was asked to oversee planning and coordination.

Some concerns were raised. Former Mennonite Church moderator and current pastor Ross Bender found the word "possibility" listed in front of the two goals to be a "weak-kneed, wobbly commitment. We need a clear, bold statement of intention."

Others were concerned about the need for more nurture and leadership training to help implement the goals.

Gordon Zook, executive secretary of Mennonite Board of Congregational Ministries, underscored the challenge contained in the goals document that conferences and congregations need to set local goals for stewardship and witness. *Phil Richard*

The streets in Five Points, one of Denver's predominantly black neighborhoods, were filled with energetic children looking for some excitement this summer. And excitement is what they found at Suffer the Children ministry—excitement plus information about the way of Jesus Christ. Donna Littleman, participant in the Urban Community Development Summer Service Program of Mennonite Central Committee U.S., spent one hour daily with three to four groups of children, teaching them the Word through song, Scripture, Bible stories, games and crafts. Littleman is now back home in Kykotsmovi, Ariz.

Teenagers, faced with the task of adolescence, must deal with greater demands, pressures and social complexities than ever before. As a result, more young people are falling victim to severe emotional and psychiatric illnesses, according to Tom Noyes, medical director of Kings View Center in Reedley, Calif. While the problems and pressures of young people will continue to mount, Noyes says the most important elements parents must possess in order to help their child through adolescence are patience and understanding.

"A wide, glaring gap" separates what the church teaches about economic justice from the way it treats its own employees, asserts a Roman Catholic spokesman. "The U.S. bishops advocate a 'preferential option' for the poor, but I have seen little preference shown to the church's lowest-paid, most insecure employees—janitors, domestics, rectory secretaries and organists," says Bishop William McManus, who retired earlier this year as bishop of Fort Wayne-South Bend, Ind.

Survey looks at Mennonite pastor income

Newton, Kan. (GCMC)—The average full-time Mennonite General Conference (GC) pastor in the United States received compensation of $25,004 in 1984, according to a pastor salary survey conducted by the Ministerial Leadership Services office, Newton, Kan., and the Mennonite Board of Congregational Ministries, Elkhart, Ind. The average GC pastor in Canada earned $25,501 (all Canadian incomes reported in Canadian dollars). Pastor income includes salary, housing allowance or the approximate value of a parsonage supplied by the congregation, and fringe benefits (GC pension, medical coverage with Mennonite Mutual Aid, continuing education allowance).

On the average, GC pastor salaries rose with increased congregation size. Pastors with congregations of 50 or fewer members averaged incomes of $19,026 in the United States and $19,521 in Canada. Pastors with 300 or more members in their congregations averaged $28,912 in the United States and $29,553 in Canada.

In some cases, however, congregation size did not necessarily result in increased income. U.S. pastors of 51-100 church members averaged incomes of $23,373, while pastors of 101-200 members received $23,395. In Canada pastors of 101-200 members earned $26,242, but incomes of pastors of 201-300 members dropped to $22,929.

An increase in a pastor's level of formal education is generally accompanied by an increase in income. Full-time GC pastors in the United States with four years or less of college received average incomes of $21,324, while a pastor with one or two years of seminary or graduate school averaged $27,400, and a pastor with three or four years of seminary received $27,734.

Canadian statistics show a different pattern. Income for pastors with high school education averaged $25,712. Pastors with college education received an average of $27,836, and those with up to two years of graduate work averaged incomes of $30,359. The income of pastors with further graduate training, however, drops to $27,352.

A high level of formal education also tends to result in full-time ministerial employment. Of all full-time Mennonite pastors, 91 percent had formal post-high school education, and 44 percent had at least three years of seminary or graduate school study. An additional 25 percent had one or two years of post-graduate work. Of half-time Mennonite pastors, 84 percent had some education beyond high school while over half (51 percent) had some seminary or graduate school education.

Years of pastoral service did not necessarily lead to increased compensation. In both the United States and Canada, pastors with over 30 years of experience received less basic compensation (excluding fringe benefits) than those with 15 years of experience, a group in high demand. The full-time GC pastor with over 30 years of experience averaged basic compensation of $20,895 in the United States and $22,071 in Canada, while a 15-year veteran in the United States was paid $24,968 and in Canada $25,071. In the United States the incomes of pastors with 20 years of ministerial service dropped to $22,609 but increased to $26,252 in Canada. Pastors with less than four years of experience earned $18,023 in the United States and $20,819 in Canada.

Of the full-time GC pastors responding to the survey, less than one-third (32 percent) live in a congregation-provided parsonage, and 58 percent own or are purchasing their own homes. The remaining 10 percent rent their housing.

Ministerial Leadership Services distributed a new suggested salary schedule for full-time pastors in the United States this fall. The salary survey was useful to test the new recommendations against current incomes. The new guidelines take into account factors of church size and geographic location in addition to the traditional factors of experience and education. The Committee on Ministerial Leadership in Canada also distributes salary guidelines for Canadian GC pastors.

All GC congregations were polled for the pastor survey, with 280 leaders from 241 congregations responding. Of the GC respondents, 43 percent were from Canada and 7 percent were women. Husband-wife, co-pastor teams accounted for 5 percent of the GC respondents.

Executive director needed

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is nine people. Overseas experience with MCC is preferred but not essential. MCC Saskatchewan is the affiliation of some 115 congregations from seven conferences.

Salary negotiable. Applications will be received until Dec. 31. Starting date is April 1, 1986.

Application forms and job description details available on request.

Address inquiries to:
Henry Block
Chairman, personnel committee
3214 Milton St.
Saskatoon, SK S7L 3X4.

A TCK—Third Culture (Missionary) Kids—retreat will be held Nov. 29-Dec. 1 at Laurelville Mennonite Church Center near Mount Pleasant, Pa. People 16-30 with cross-cultural experience are invited. Register by Nov. 1 by writing to Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, PA 15666.

Two recent studies on racial discrimination in the work force, published by the Urban Alliance on Race Relations and the Social Planning Council of Metropolitan Toronto, revealed significant racial discrimination in employment. They found that non-whites were significantly over-represented as general laborers in the manufacturing, personal services and health-welfare sectors and significantly under-represented in the education and public administration sectors. The studies found that only 9 percent expressed a firm belief in racial equality.

Dilapidated homes perch precariously at the foot of the mountain, ready to slide into the stream 10 yards away during the next flash flood. Outdoor toilets dot the yards. Bare electrical wires decorate the walls. Leaky flues cough out smoke. "The economic recovery that the rest of the country is experiencing continues to elude Letcher County," says Jerry Gingerich, Mennonite Central Committee U.S. worker in Whitesburg, Ky. Gingerich and two other MCC U.S. volunteers work with Housing-Oriented Ministries Established to Serve Inc. to build and repair homes for Letcher County's poorest.

MCCC meeting grapples with government, joblessness

Winnipeg (MCCC)—Domestic issues such as unemployment, native concerns and relating to government were predominant themes as Mennonite Central Committee Canada members met here Aug. 30-Sept. 2 to set future directions for the organization.

Wide-ranging discussions at the semiannual meeting revolved particularly around presentations such as board member Otto Driedger's paper on Canadian program priorities, which suggested moving away from an emphasis on "needs" to one of "rights."

"A needs/problem orientation focuses on our definition and judgment of need, and then is dependent on our 'love' response," Driedger explained. "If, on the other hand, the need was seen as a right, the relationship shifts. For example, if parents with a family are destitute and have no food or shelter, it makes a big difference if society or we as a Christian community see the family as having a right to food and shelter, or whether we identify their need and may or may not respond. If food is a right, then we have an obligation."

As long as we see development or service in terms of need/charity, Driedger suggested, we will do the work with the perspective of those who hold the power, not the powerless. We will choose who will be served and how, not fully recognizing the equality and dignity of those served. MCCC's approach to handicap concerns would have been different had it not assumed the position that the handicapped have "rights" to full participation in the community, he said.

The work ethic, which popped up in discussion, is based on a selective reading of Scripture, Driedger said, and is sometimes used as a rationale for disregarding the sanctity of life.

Work and unemployment were among the practical issues raised at the meeting, with some suggesting that MCCC could become involved as a model or advocate for projects such as reforestation that would encourage fuller employment.

Acknowledging the enormity of the problem, others suggested advocating reforms that would, for example, allow those on unemployment or welfare assistance to do meaningful voluntary service without jeopardizing their benefits, or that would make it possible for Band leaders on native reserves to require those on government assistance to do community service to be eligible.

In addition to MCCC's own efforts, perhaps each congregation should be encouraged to be involved in some way with the local situation, as they were during the "boat people" crisis, another suggested.

The often thorny issue of involvement with the government in this and other problems was the subject of another discussion led by John Redekop and William Janzen, director of MCCC's Ottawa office.

For guidelines in dealing with government we can look not only to biblical injunctions about praying for and respecting rulers but also to our history and service involvements, Janzen said. While Mennonites in the past have addressed the government about such issues as conscientious objection, religious freedom, international relief, etc., we can't exclude other issues—pornography, for example, which falls within the church's emphasis on integrity in sexual matters.

Redekop said Mennonites have long acted politically for themselves and have "piously termed such action to be non-political."

"We must speak politically for others and term such action as faithful and intrinsically Christian," he said, adding that on many issues the political agenda includes areas of significant concern to the church, such as abortion, drug control, capital punishment, pornography and migration.

Board member Ron Mathies outlined three dimensions crucial to MCCC's faithfulness to the church's larger vision of building the kingdom of God.

The church, he said, has become remote from true suffering and needs to identify itself more closely with those who do not have the privileges enjoyed in Canada. We need to see better the bonds between ourselves and the Third World church, he said, both because it will help us to see Christ present in the hungry and oppressed and because a close identification with them "will assist us in discerning new dimensions of faithfulness."

Mathies also said we need to listen and learn more from those we serve, which implies that we must "let every Christian be our brother/sister and teacher." And as MCC workers overseas are learning with greater clarity in these difficult times, faithful Christians must be willing always to take a position of vulnerability and risk.
Doreen Martens

Principal needed

The principal search committee of Iowa Mennonite School, Kalona, Iowa, is seeking applicants for high school principal. This position is to begin July 1, 1986.

For further details, contact:
Duane K. Miller
Search Committee chairperson
Route 2, Box 15
Wellman, IA 52356
(319) 646-2451.

Mennonites Al Zook of Denver and Mary Sprunger-Froese of Colorado Springs, Colo., and Catholic Sister Marie Nord of Colorado Springs entered Martin Marietta's Denver plant on Sept. 27 and, using the biblical theme of hammering swords into plowshares, tried to disrupt the plant's work on the MX missile. They carried with them hammers and chisels to dismantle parts of the MX and several small bottles of human blood, which was sprinkled around the area to symbolize the life blood of all peoples that is being poured out in the arms race. The three were arrested and charged with trespass and criminal mischief.

The Mentoring Program for Urban Pastors is based on the awareness that many successful urban pastors attribute their growth, commitment, vision and success to a significant relationship with an older, experienced person. Sponsored by the Seminary Consortium for Urban Pastoral Education, the program is designed to encourage improved pastoral competencies among women and men who have recently begun ministry with urban congregations. To apply to this two-year program, contact SCUPE, 30 W. Chicago Ave., Chicago, IL 60610, (312) 944-2153, by Nov. 1.

In an alternative school in the depressed coal mining region of eastern Kentucky, Mennonite Central Committee U.S. worker Steve Panning teaches woodworking and home-repair skills to students. The David School is a private alternative school that accepts students who have quit or who are having a hard time at the public schools. It offers 50 students a chance for small classes, individual attention and tutoring. Its staff of volunteers teach remedial reading, math, English, chemistry and social studies. The school also offers vocational training.

Long-term MCC workers look at development in Africa

Akron, Pa. (MCC)—"We stood by our bedroom windows in the night and watched as men shot into a house two doors down from ours. We saw the roof go up in smoke. Then the house was bombed. After the men left we walked down to the house and saw the body of a friend of ours who was killed in the attack," reported Sara and Fremont Regier, recently returned from Botswana at the Mennonite Central Committee executive committee meeting here Sept. 27.

The June 14 attack was one of many experiences related to living next door to South Africa that brought them "face to face with taking another point of view," the point of view of the oppressed, the poor, the victim in society. Their four years of work in southern Africa have raised questions in the Regiers' thinking about their work at what they called "micro-level" development in situations where "macro-level evil" exists.

The Regiers have finished a term as country directors in Botswana with Mennonite Ministries (MM), a joint organization of Mennonite Central Committee and Africa Inter-Mennonite Mission workers.

They point to the example of Roxie and Randy Ewert, who spent years with a small group of Basawra (Bushmen) in Botswana attempting to get clean water for them. After nearly five years of drilling for water and several successful attempts in which people with legal title to the land showed up after water was reached, the Ewerts were able to secure water for these pastoral people.

The Regiers point out that the Ewerts spent more time and energy in advocacy, in working with government officials to make sure that the Basawra had title to the land, than they did with "development" work.

In many cases, the Regiers say, "peace and reconciliation is more important and more basic to improving the lives of villagers, than food production projects."

Sara said that some development projects have "gone the road of secular development and focused on economic development and personal affluence. I think we're aware of what has happened all over Africa with that kind of development. We need to change directions. We have to keep with it and not give up in despair."

The Regiers said that usually development agencies try to work at development for the entire community. They suggested that in certain situations a "remnant" development, working with a small, interested and visible group of villagers, might be more applicable.

Sometimes what Westerners call development has actually resulted in a deteriorating quality of life for villagers. Fremont told of one village in Africa where children's nutrition and schooling improved when fuel became unavailable and trucks were unable to haul their father's cash crops to market—leaving the food available to families in the village.

Several times the Regiers referred to the situation in South Africa as directly affecting what happens in Botswana. "South Africa is very close to us. South Africa is the entire global situation written small. It has the same racial imbalances and economic tensions but in a much smaller, intense area," Sara said.

The question of how to relate to dependency on and fears of South Africa, the giant neighbor, has affected MM workers in different ways. That question and how they answer it has brought about some polarization among the workers, she added.

This problematic relationship with South Africa has stimulated several creative responses. The Regiers mentioned the "buy a brick" campaign that was launched by MM workers and neighbors for residents and landlords of houses bombed during the June attack by the South Africa strike force. This campaign "models what MM is about," said Fremont. "We are learners in participating in the suffering of people." *Joy Hofer*

Wanted in Winnipeg

The Winnipeg Mennonite Voluntary Service unit has two immediate openings.

Advocate—Assist, refer and represent low-income persons in an anti-poverty office.

Preschool Coordinator—Work with children and their parents in a multiethnic neighborhood drop-in center.

MVS works in Chicago. 35 members are helping in 7 communities. They are involved in education, community development, peace and justice, child care, mental health and other fields.

Will you help?

PEOPLE willing to serve this world in response to Christ's call are needed for these and many other North American assignments.

VOLUNTEERS live together, receive room and board, health insurance and a small personal monthly allowance.

MVS BELIEVES in following Jesus through a lifestyle of service, simplicity, social concern and non-violence.

MENNONITE VOLUNTARY SERVICE

722 Main St., Box 347, Newton, KS 67114
(316) 283-5100

Mennonite Media Society, Inc., of Canada has been incorporated as a non-profit society whose aim is to use the film and video media to help Mennonites share their faith and culture with others and to help Mennonites better understand themselves. MMS is involved in developing two proposed feature films: *Amish Adventure*, based on the novel of the same name by Barbara Smucker, and *The Radical*, which is to depict the beginnings of the 16th-century Anabaptist movement.

A four-hour bike ride up rutted roads, across grassy plains and through sandy areas bring Kikunga, a Zairean nurse, and Joan Nichols, a Mennonite Central Committee health worker, to a village where they hold a two-day clinic. They weigh the children and plot growth on their health charts to check for malnutrition and other health problems. They immunize children, distribute malaria medicine and give a health lesson to parents and children who come to the clinic. The next day they begin with devotional services in the village Mennonite church.

A two-day agricultural fair marked the end of Mennonite Central Committee's three years of work at the transmigration site in Tulang Bawang, Indonesia. "The fair was a way of demonstrating what had been accomplished in the past three years. And it served as MCC's farewell to the people here," said Carol Reimer, MCC worker at the transmigration site. MCC has helped the transmigrants organize farmers' and women's groups. The farmers' groups have set up savings programs and obtained tools, fruit trees and other inputs. The women have learned more about nutritious foods and taking care of children.

RECORD

MINISTERS

Galen Penner, pastor of Tiskilwa (Ill.) Church, has resigned.

In our Sept. 24 issue (p. 460) we stated that *Ed Pries* "recently resigned as pastor." This is not the case. Ed and his wife, Joan, accepted a two-year assignment at Nutana Park Church, Saskatoon. When this comes to an end in 1986, Ed plans to continue his studies. Sorry for giving a misleading signal. *Editor*

Peter Retzlaff became pastor at Vineland (Ont.) United Mennonite Church on Sept. 1.

Ward Shelly has completed a 10-month interim pastorate at First Church, Mountain Lake, Minn. He and his wife returned to their home in Washington, Ill.

WORKERS

Peggy Gehman, Swamp Church, Quakertown, Pa., began a one-year MVS term as junior high teacher at Chicago Mennonite Learning Center. She graduated from Eastern Mennonite College. Her parents are Robert and Adeline Gehman.

Sherry Hildebrandt, Osler (Sask.) Church, began a Mennonite Central Committee Canada term as a shipper/receiver in the Saskatoon warehouse of SELFHELP Crafts. Her parents are Edwin and Mary Hildebrandt of Saskatoon.

George and *Yin Ling Thomas*, Grace Lutheran Church, Bensenville, Ill., began two-year MVS terms at Community Mennonite Church, Markham, Ill. He is working as a congregational peace worker and she as a child-care worker. They received their education from the University of Hamburg and the National Taiwan University, respectively. His mother is Enchakkattu Anna and her parents are Cheng-Lin and Chieh-Fang Chen.

Thomases

Gehman

Wanken

Donovan and *Naomi Reimer Unruh*, along with their three children, Lysianne, Janinne and Matadi, returned to Kansas in late June for a two-month NAA. They have been missionaries in Zaire since 1968 with COM/AIMM. He has worked with Theological Education by Extension in Western Bandundu Province, and with church renewal, urban evangelism and youth work in Kikwit. She has related to the Zairian Mennonite women's social service branch as well as youth attending school in Kikwit.

Verney and *Belva Waltner Unruh*, COM missionaries in Hualien, Taiwan, returned to North America for three months on Aug. 20. Their home will be in Newton, Kan., during this time.

Julie Wanken, St. Paul Lutheran Church, Renwick, Iowa, began an MVS term as co-coordinator of Hope Community Services, Markham, Ill. She is a graduate of Northwestern College. Her parents are Paul Wanken and Bonnie Welter.

LaVern Wedel, Zion Church, Elbing, Kan., began a two-year MCC term in Akron, Pa., working as a meat canner for the material aid department. His parents are Lester and Delila Wedel of Elbing.

Bill Wolfram, St. John Lutheran Church, Seward, Neb., began a two-year MVS term last March as a home-

Practical theology positions

The Canadian Mennonite Bible College invites applications for two positions in practical theology. Practical theology is understood at CMBC as that part of the program which gives particular attention to (1) the personal and spiritual growth of students, (2) the preparation of students for discipleship in the larger society and world, and (3) the training of students for ministry in the congregation. It is expected that one of the two people appointed will be engaged in pastoral/leadership training. The other person will teach in one (or both) of the other areas of practical theology. Facility in an experiential approach to learning is expected. A minimum of an M.Div. (or comparable) is expected.

Submit application and resume to:
Academic Dean
Canadian Mennonite Bible College
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4
by Nov. 15.

Vinh Phu province is considered one of the poorer provinces in Vietnam. Most of the land is marginal and mountainous, not suitable for rice growing. But the native forests in the mountainous areas and some fruit-growing areas make it possible for people in the province to earn a living as beekeepers. In 1984 Mennonite Central Committee provided the Phu Ho Cooperative with the basic materials needed to construct beehives. Honey is used in the treatment of malnutrition and for treating eye diseases and burns. The bees also play a role in improving pollination of fruit trees.

Wedel

Wolfram

repair worker for Cross-Lines Cooperative Council in Kansas City, Kan. He is a graduate of Southern Illinois University. His parents are William and Carmen Wolfram.

Robert and *Annalisa Yoder*, Clarence Center, Akron, N.Y., and Silverwood Church, Goshen, Ind., respectively, began CEE terms in China, where they will teach English at the Southwest Petroleum College in Nanchong, Sichuan province.

Business, history openings

Bluffton College job openings: Two faculty openings beginning fall 1986.

Economics and business, tenure track. Doctorate preferred, MBA considered, CPA desirable, teaching experience important, ability to teach such courses as accounting, economics, finance and marketing.

History, tenure track. Doctorate preferred. Concentration on American history; political science will be an asset.

Send letter of application, resume, transcripts and three letters of reference to:
Dr. Wesley Richard
Interim Dean of Academic Affairs
Bluffton College
Bluffton, OH 45817.

Commission On Education

Foundation Series Resource Persons

... are provided by the Commission on Education to resource congregations as Foundation Series representatives and Christian Education consultants. These District and Provincial resource persons plan and conduct workshops, answer questions, and help solve problems. Resource persons contact the Sunday school superintendent of each congregation regularly to offer services and information. Here is a list of these special people who are available to serve your congregation:

Alberta
Kathy Peters
R.R. 2
Didsbury, AB T0M 0W0

Central District
Jo Ropp
R.R. 8, Box 78A
Normal, IL 61761

British Columbia
Susan Jones
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Helen Reusser
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Helen Coon
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Your prayer and financial support for the Commission on Education are appreciated and necessary to continue these and other ministries for the church.

Meet Rosella Wiens Regier, Secretary for Children's Education. Among other responsibilities she is the coordinator of the Foundation Series Resource Persons. She is in contact with each resource person regularly to learn about the Christian education needs and opportunities in the congregations. If you have questions about this program or children's education in general, please contact Rosella at the address below

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**Commission on
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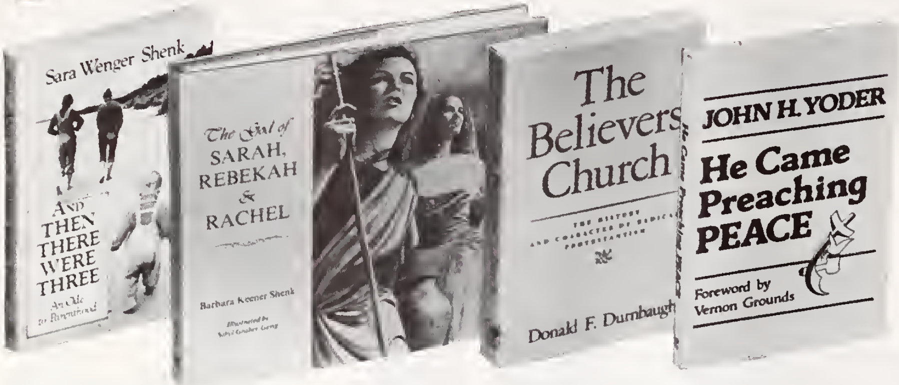
New Books from Herald Press



And Then There Were Three
by Sara Wenger Shenk
This ode to parenthood is a "life-and-family-affirming book (that) should be welcomed by mothers and mothers-to-be, by feminists and nonfeminists, by men and women," says Katie Funk Wiebe in the foreword. Sharing her own experiences, Shenk speaks to parents who have struggled to balance family concerns and professional pursuits. She shows that the most important thing in life is not to achieve success through position, power, money, or material goods, but rather to build strong relationships with others and with God.
Paper $8.95, in Canada $12.10

The God of Sarah, Rebekah, and Rachel
by Barbara Keener Shenk
Women of the Bible speak in these sonnets: Eve in the gossamer light of Eden, Ruth discovering that shared sorrow becomes joy, Queen Esther rejoicing that she saved her people. Not only the names we know well, but those, too, whose names are easily overlooked tell their stories. Here is an opportunity to meet such interesting people as Rebekah's grandmother, Milcah; Joseph's wife, Asenath; and Hannah's rival, Peninnah. Twenty of the 95 sonnets are illustrated with exquisite carbon dust illustrations. Appropriate Scripture passages accompany each sonnet.
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The Believers' Church
by Donald Durnbaugh
"The most comprehensive and authoritative review and analysis" (Franklin Littell) of the free church tradition is back in print by Herald Press. Durnbaugh defines the believers' church concept and looks at the histories of the various believers' church groups such as Baptists, Mennonites, Methodists, Disciples of Christ, and Hutterian Brethren. He concludes with an analysis of the character of the believers' church by focusing on several key issues including mission and evangelism, church and state, and sectarianism and ecumenism.
Paper $12.95, in Canada $17.50

He Came Preaching Peace
by John H. Yoder
Biblical lectures on peace themes by noted theologian John H. Yoder edited for the lay reader. "The rich harvest of Yoder's lifelong probing of Scripture, this book is an invaluable resource for all of us who prayerfully wrestle with the inspired text, attempting to fathom and flesh out what it teaches concerning that multifaceted peace which reflects the God of Peace incarnate in the Prince of Peace."—Vernon Grounds, President Emeritus, Denver Conservative Baptist Seminary
Paper $8.95, in Canada $12.10

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Apology to Etsuko Sawatzky

Our Japanese ("Kosukai Kekkon"—Aug. 27 issue, p. 412) is obviously bad. "Kosukai" isn't even a word. It should have been "Kokusai," which means international.

Etsuko, and other readers who understand the language, please forgive us. We deserve at least 20 lashes with a wet noodle. And I am deeply embarrassed. *Editor*

Grateful

Our family expresses sincere thanks for mailing *The Mennonite* to us so faithfully. While we were in Bolivia, English reading material was a treasure, especially one of such caliber. We appreciated being kept up to date with so much of what is and was happening in our world, also the challenges the many articles presented.

We are grateful for being allowed to continue enjoying this worthwhile paper now as we settle into life and work in eastern Canada. *Irene Suderman, 138 Cornell Ave., Kitchener, ON N2G 3E6*

Sept. 12

Production, not manufacturing

My response to Calvin Redekop's "Farmers or Food Manufacturers" (Feb. 19 issue) is late because it takes mail a long time to reach us in Bangladesh.

Redekop reluctantly concludes that farmers will have to acquiesce to being "food manufacturers" and make peace with that reality. I encourage farmers not to give in so easily to a direction they feel intuitively to be wrong.

The erroneous assumption underlying Redekop's conclusion is one of the most common (and most pernicious) assumptions in industrialized countries of this century. It is the assumption that the problem of production has been solved. As early as 1973 E. F. Schumacher identified and debunked this assumption in his book *Small is Beautiful.* Further research on energy flow in agriculture has confirmed his conclusions.

At the heart of agriculture is the photosynthetic process of converting sunlight energy to food energy. All agricultural systems also require the input of additional energy such as hand labor, gasoline, electricity, etc. to produce food energy. To be sustainable long term, any agricultural system must produce energy in excess of this additional energy input. Many agricultural systems, particularly in underdeveloped countries, do in fact produce this excess. But what about North American agriculture?

Research in energy flow in agricultural systems has shown that the food producing, processing and distributing system in North America typically requires the input of nine calories of energy for every calorie of food energy produced. In fact, we are not producing energy but converting fossil fuels to food energy at an unfavorable exchange rate. This system is only sustained by massive input of rapidly depleting fossil fuel supplies.

A business which produced positive cash flow by progressively selling off its capital would hardly be considered a success. But that is what modern agriculture is doing.

Here is a challenge worthy of the best efforts of our Christian agricultural community. To increase the energy efficiency of modern agriculture by a factor of 10 or 20 will almost surely require that a larger percentage of the population be involved in agriculture. It will require new social systems (no return to large farm families), new agricultural systems and concepts, new financing concepts. Let Mennonites be in the forefront of thinking, experimenting and dreaming in the new agricultural revolution. We are well placed with the heritage, experience and values to be leaders in this movement.

Manufacturing adds value by consuming energy. "Food manufacturing" will not do. Food production (increasing usable energy), not food manufacturing, is our heritage and the greatest challenge of our future. *Mark Nord, Box 785, Dhaka 2, Bangladesh*

Sept. 16

Holy Spirit is at work

In regard to Del Dester's letter (Aug. 27 issue), all of us should read *The Mennonite* more thoroughly. Then we might note how the Holy Spirit is at work in our churches and in a dozen and a half countries around the world where our conference is serving.

The Holy Spirit does not draw attention to himself. He is to glorify Christ (John 14:16). It is not so important how much we have of the Holy Spirit. It is more important how much he has of us. Nevertheless, we need constant fillings. The same disciples that were filled with the Holy Spirit in Acts 2 were again filled in Acts 4:31 and again in later times. *Ward W. Shelly, 1110 Westminster Drive, Washington, IL 61571*

Sept. 19

MWC 'world' askew?

The Aug. 27 issue contains interesting revisions of the usual meaning of terms. Peter J. Ediger's redefinition of the term "fundamentalism" is creative. It is worth noting that his discussion of the "fundamental beliefs" of Christianity reflects historical Christian beliefs more fully than do the definitions provided by the Fundamentalist movement.

The second revision of terms is not positive. In the article on the 60th anniversary of Mennonite World Conference, it is reported the MWC executive decided to drop the term "Third World" in favor of "two-thirds world." The writer adds that the West is the "First World" and the Eastern bloc, presumably meaning the Communist bloc, is the "Second World."

This is a strange revision of the terms First, Second and Third World. It's good to seek a less pejorative term than "Third World," but "North-South" terminology would have been preferable to "two-thirds world." I am disturbed about the redefinition of First and Second World and the assumptions it reflects. Historically First World referred to Europe, Second World to North America, and the Third World to the rest of the world. It reflected the colonial and later the technological expansion which placed Europe in the pre-eminent position.

If First World is to mean the West, it redefines the old colonialist terminology on the basis of the East-West conflict. The MWC executive either consciously or subconsciously absorbed and accepted the propensity of the Reagan administration to see all issues in terms of East-West conflict. As has been shown in many areas of the world, e.g. the Philippines, Nicaragua and South Africa, this scheme distorts rather than clarifies issues. This scheme will not help for understanding the Southern Hemisphere Mennonites and the issues they face. Nor will it help us to understand ourselves.

A second problem is that it moves the United States from the Second World to the First World, and it moves the Soviet Union from the First World to the Second World. Is this revision of terminology based on America's perception of its political importance in the world? Does this reflect that Americans, whether in the government or in the church, have to assert that America is first militarily, politically and economically and that terminologies ought to be redefined to reflect this? Is this not imposing a new colonialism upon the church's self-perception and agenda?

Words are symbolic. They reflect the realities and the worlds we create for ourselves and think are true. The MWC executive's terminology reflects an uncritical absorption of the prevailing political mood in the United States. Surely an international Mennonite group should be able to analyze the tensions and issues in the world from a broader perspective. *John Friesen, 780 Montrose St., Winnipeg, MB R3M 3N3*

Sept. 20

Enjoy *The Mennonite*

I enjoy reading *The Mennonite*. Many articles are thought provoking, and sometimes I don't really enjoy reading them because my toes are being stepped on. But keep up the good work. Only when I'm terribly busy do I not read the magazine from cover to cover, including the ads.

I'm also glad that some issues are being brought out of hiding, such as rape and child and wife abuse. I also appreciate the articles on the Bible and doctrine very much. *Mary Rempel, Box 154, Rosemary, AB T0J 2W0*

Sept. 20

Feel like hugging *TM*

After the tremendous Aug. 27 issue I wanted to give you a hug.

From the front to the editorial it was superb. I was especially smitten with the lead article by Peter Ediger. It reminded me of the explanation I tried to give an MB brother a few years back. Relating the "five fundamentals" to his activism was brilliant.

I was delighted to see an article by Robert K. Johnson, since I served a Covenant Church for two years in Minneapolis.

I could go on but. . . . *Roger Nehring, 514 West St., Beaver Dam, WI 53916*

Sept. 24

books

Worship resources

Be Our Freedom, Lord, *edited by Terry C. Falla (Eerdmans, 1984, 376 pages)* and **A Guide to Prayer for Ministers and Other Servants** *by Rueben P. Job and Norman Shawchuck (The Upper Room, 1983, 418 pages)*

Reviewed by Gordon Houser, assistant editor

Be Our Freedom, Lord is a collection of responsive prayers and readings for contemporary worship. The selections are arranged according to theme, appropriate part of worship, and the church year. The book includes indexes of titles and Scripture references, a thorough bibliography of sources, and even songs with music written out.

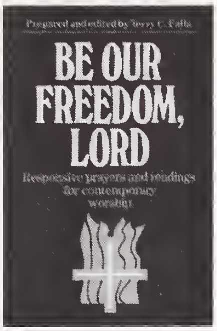
Falla writes in a "Point of Departure" that this prayer book "is not intended to replace any liturgy, but to provide resources for community worship and personal reflection." That it does. Numerous prayers and readings, which come from a variety of sources (e.g. one selection combines readings from the Gospel of Luke, and Dag Hammarskjold), are designed for two or three readers, others for the entire congregation. But I found handicaps that make it more for personal use. I wished for more readings (litanies) with a consistent congregational response that is easily memorized. Otherwise, the group requires enough books for everyone to use.

Nevertheless, *Be Our Freedom, Lord* is an excellent tool and can serve as a needed stimulus for personal and group worship.

A Guide to Prayer grew out of the spiritual journey of two men who have been involved in nurturing others' spiritual journeys. It is designed as an aid for individuals and groups in following disciplines of Scripture reading, prayer and meditation.

The book, which comes in a handsome leather binding with attached ribbon markers (and costs $20), is constructed according to the church calendar, with weekly devotional themes. Each chapter, corresponding to a week, includes a daily order of prayer, Scripture, readings for reflection from a variety of sources, and hymn lyrics. At the end of the book are 12 monthly retreat models, including an order of retreat and readings for reflection.

I found the structure helpful to either follow or use as a supplement. The readings vary in applicability and profundity (as well as length). I wanted more from some authors (Thomas Merton and Thomas Kelly are excluded), though over 130 sources are used. The editors obviously had their favorites, like Carlo Carretto and George MacDonald, who are overused. The Scripture selections nearly ignore the Old Testament. Rarely does a week of readings include more than one Old Testament text (excluding Sunday, which follows the Protestant lectionary).


Prepared and edited by Terry C. Falla
BE OUR FREEDOM, LORD
Responsive prayers and readings for contemporary worship

The *Guide* is adaptable by anyone, but it is clearly geared toward ministers, those involved in pastoring others. This may be a detriment to some, but most people, especially ministers, will find it a helpful means of maintaining disciplines so necessary for spiritual growth.

film

Mystical soap

Agnes of God, *written by John Pielmeier, directed by Norman Jewison*

Reviewed by Gordon Houser

Agnes of God breathes hyperbole. It feels like an attempt to make a serious drama out of a *National Enquirer* headline. With its fine cast, director and some good writing, it largely succeeds. But in the end one is left dissatified.

Imagine this: A young nun (Meg Tilly) is discovered in a convent with a newborn baby that has been strangled to death. The questions follow: How did she become pregnant? Who is the father? Who actually killed the child? Is the mother insane?

Psychiatrist Martha Livingstone (Jane Fonda) is assigned to question Sister Agnes to determine if she is insane. She encounters the mother superior (Anne Bancroft), who wants to protect Agnes from harm. Catholicism clashes with psychiatry, a mother superior who is a veteran of secular life meets a lapsed Catholic whose sister died in a convent. These encounters contain some good lines, but the situation is overdone. The movie takes itself too seriously, and its attempts at humor fall flat. The intriguing element that holds viewers' attention is the mystery of what actually happened. But the conclusion is disappointing.

This mystical soap opera goes to exaggerated lengths to show innocence victimized in a mad world. Three good performances make it almost believable—but not quite.

Depression adventure

The Journey of Natty Gann, *a Walt Disney film written by Jeanne Rosenberg, directed by Jeremy Kagan, produced by Mike Lobell*

Reviewed by Gordon Houser

It's 1935. The Depression has left many homeless, many more out of work. Men crowd around businesses to wait for any sign of a job. Orphans and other transients abound, crossing the country on freight trains.

In *Journey*, Natty Gann (Meredith Salenger), a 15-year-old girl in Chicago, is separated from her father, a widower, when he takes a job at a lumber camp in Washington state. Before he can send for her, she hops a freight train to find him. She meets a wolf-dog. They become friends, and the film follows their adventures.

Journey is cleanly shot, a good period piece that provides an educational service by showing the hardships many faced in 1930s America. This glimpse from the underside is unusual in this yuppie age.

It's a film that families will enjoy. Except for some rough language, it contains no objectionable material. A note at the end even assures audiences that no animal was killed or injured in shooting the film.

Editors of *The Mennonite*

The Mennonite was first published in October 1885 by the Eastern District Conference of the General Conference Mennonite Church. It was printed monthly at Quakertown, Pa.

The General Conference meeting at Bluffton, Ohio, in 1893 took action to become the publisher of the paper. It was not until 1902 that the General Conference actually took over the operation of the paper. At this time the paper became a weekly and the office of publication moved to Berne, Ind. Later the magazine was published at Hillsboro, Kan., then at Newton, Kan., where it is currently published. It became a fortnightly in 1982 (26 issues per year) and semi-monthly in 1985 (24 issues per year).

During the Depression years, from 1934 to 1936, *The Mennonite* was published jointly with the *Christian Evangel*, the publication of the Central Conference of Mennonites.

The Mennonite has its 14th editor since 1885. Past editors have been as follows:

Nathaniel Bertolet Grubb (d. 1938) October 1885-October 1891—6 years
Anthony S. Shelly (d. 1928) November 1891-December 1901—10 years
Harvey G. Allebach (d. 1921) January 1902-January 1905—3 years
Isaac A. Sommer (d. 1924) December 1905-December 1911—6 years
Carl Heinrich Anton van der Smissen (d. 1950) January 1912-December 1914—2 years
Silas Manasses Grubb (d. 1938) January 1916-December 1936—21 years
John R. Thierstein (d. 1941) January 1937-May 1941—4 years
Mary Becker Valencia (interim editor) May 1941-October 1941—5 months
Reynold Weinbrenner October 1941-October 1948—7 years
Jacob J. Enz (acting editor) November 1948-May 1950—2 years
Jesse N. Smucker (d. 1983) June 1950-January 1961—11 years
Maynard Shelly February 1961-July 1971—10 years
Larry Kehler July 1971-August 1976—5 years

Bernie Wiebe, the present editor, began his term in 1976. He asked the five living former editors to share some reflections about serving as editor of *The Mennonite.*

There are times when a child of God is called upon "to stand in the gap" (Ezekiel 22:30). This was my experience in 1941. During my last two years at Bethel College (1938-1940) and while waiting to enter the Biblical Seminary in New York (1941), I was helping J. R. Thierstein, editor of *The Mennonite*. When upon his request I took him to Bethel Hospital, I didn't dream that the editorship would fall into my lap.

I am grateful for this experience. Through it God taught me a valuable lesson: When a person sees a need and can help, God expects him or her to do so. *Mary Becker Valencia, interim editor 1941, now a semiretired GC missionary, Apartado Aéreo 53-024, Bogotá #2, Colombia*

I remember the years of my editorship, 1941-1948, as among the best of my life.

In those years the editor had to edit, proofread, type all correspondence and put out the *Yearbook*, among other things.

The editorial office was moved from a cubbyhole on the Bethel College campus to the spacious General Conference headquarters. Of particular interest during the war years were the activities of the conscientious objectors in Civilian Public Service camps and mental hospitals. During those years the 100 percent Subscription Plan was initiated. From 1941 to 1948 *The Mennonite* was a vital medium but not the large enterprise that it is today. *Reynold Weinbrenner, editor 1941-1948, retired teacher, 2500 Samish Way, #46, Bellingham, WA 98226*

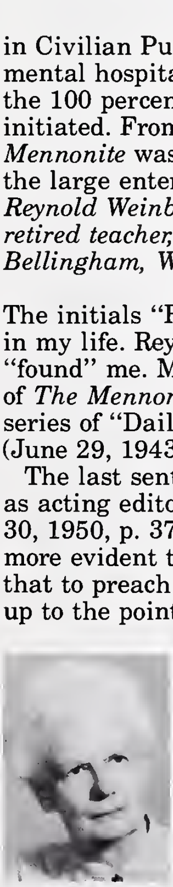
The initials "R.W." have been pivotal in my life. Reynold Weinbrenner "found" me. My predecessor as editor of *The Mennonite* asked me to write a series of "Daily Devotional Messages," (June 29, 1943, issue, p. 7).

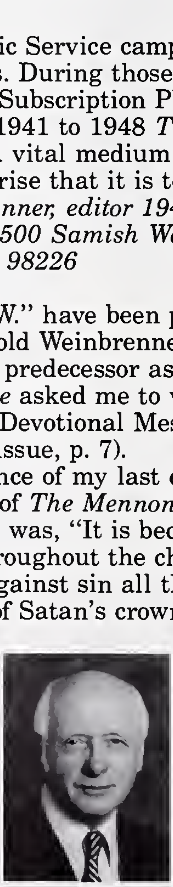
The last sentence of my last editorial as acting editor of *The Mennonite* (May 30, 1950, p. 379) was, "It is becoming more evident throughout the church that to preach against sin all the way up to the point of Satan's crowning sin and then be silent is the world's greatest absurdity."

Thank you, Reynold Weinbrenner, for nudging me into writing. Thank you, General Conference of those days, for putting up with an outspoken novice. *Jacob J. Enz, acting editor 1948-1950, now semiretired from teaching at Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, IN 46517*

Ah, those rough and tumble years. I remember with thankfulness those days when I was hip-deep in the work of the Mennonite family and gloried in the strength and beauty of its life and witness. How humbling to be midwife in a community being renewed by young people discovering that faith could wrestle the world. In those birthing times the Holy Spirit burst into our body of Christ with ever new wonders as we followed God through the scary night. At a crossing along the road some faltered, fixed their eyes on our fragility, unsure that the church of which we were a part could survive. Then I believed, and now more than ever before I believe, in the resurrection of that body. *Maynard Shelly, editor 1961-1971, now general editor, Commission on Education, 624 Westchester Lane, Newton, KS 67114*

It felt like an awesome task to be asked to follow in the lineage of outstanding church leaders and journalists who had edited *The Mennonite.* People such as Maynard Shelly and J. N. Smucker. I had observed this periodical up close from my earlier vantage points as director of MCC's information service and as editor of *The Canadian Mennonite*, and I knew that although *The Mennonite* wasn't always appreciated by some of its readers, it was one of the best Christian periodicals in North America. I quivered considerably at the thought of trying to uphold its tradition of excellence, spiritual vitality and creativity. Doing the editing from a Canadian office added to the challenge, especially since a number of people said it probably couldn't be done. *Larry Kehler, editor 1971-1976, now general secretary for the Conference of Mennonites in Canada, 440 Best St., Winnipeg, MB R3K 1P3*


Valencia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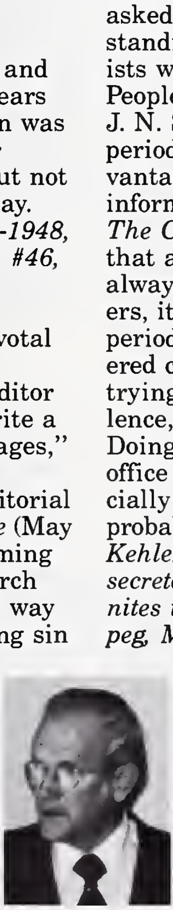
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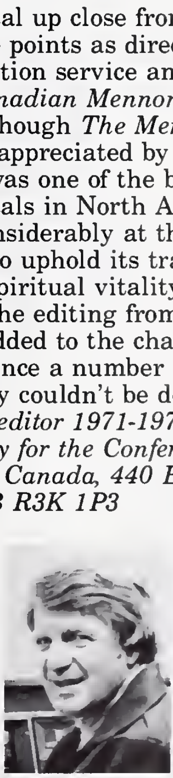
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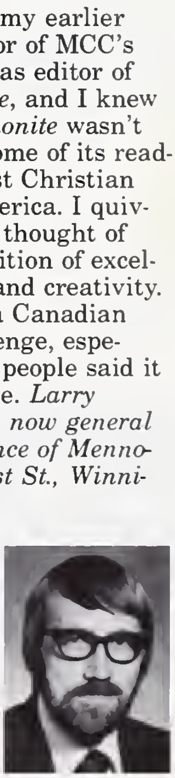

Kehler

Future hopes for *The Mennonite*

General Board members

The Mennonite is published under the guidance and policies approved by the General Board of the General Conference. This is the overall coordinating and direction-setting board for the total conference ministries.

As part of reaching the centennial milestone, all GB members were invited to share part of their vision for *The Mennonite.*

"To proclaim the gospel. To proclaim the message of salvation, to call for commitment, renewal and deeper dedication to Christ" (goal #1 in the GB approved "Philosophy and Objectives" for The Mennonite*). Copies of the total statement are available to anyone upon request.*

Interpret the Good News in the context of our General Conference principles. Shape our identity by communicating ideas, events and experiences across the districts and provinces, thereby strengthening our sense of peoplehood.

Challenge to Christian ministry and mission through exposure of needs and opportunities. Help us become a better people of mission.

By increasing cooperation with the Mennonite Church, amalgamate with the *Gospel Herald* by 1992 with the publication of the new

THE MENNONITE HERALD

Jacob Tilitzky, pastor and GC president, 2201 Queen Road, Route 7, Abbotsford, BC V2S 5W6

My vision for *The Mennonite* is that it continue to be a strong, quality publication and that some day every GC member have access to and read it. The pages of *The Mennonite* will provide a format for listening to one another, learning from each other and discerning where God is leading us. *The Mennonite* will provide an avenue to help us keep alive our unique emphases, such as peace, service, a biblically rooted faith and our General Conference programs. As the General Conference and the Mennonite Church work together more closely, I would envision a joint publication eventually replacing *The Mennonite* and *Gospel Herald. James Gingerich, pastor, Box 66, Moundridge, KS 67107*

I hope *The Mennonite* will continue its dual role of keeping its readers knowledgeable concerning the roots of our faith—the biblical and historical foundations—and keeping us aware of ways to translate that faith into obedient action.

I hope *The Mennonite* will also continue telling the stories of how this faith is being acted upon by individuals and within the organization of our General Conference—its congregations, commissions, regional structures, etc.

Articles written by members of churches overseas would expand the vision of what is being experienced and accomplished in other cultures. *Norma Wiens, Western District Conference treasurer, 17 Circle Drive, Newton, KS 67114*

For our home *The Mennonite* is our regular link to the world Mennonite community and in particular to North American Mennonites. Each issue provides spiritual inspiration, faith stories, theological interpretation, church news and opinions. Though we sometimes disagree, the writers and editors continually call us to greater faithfulness.

My prayer and hope is that *The Mennonite* would be accepted in every home as one of the important links that bind us together in Christ. *Ben Sprunger, executive, 1854 Snouffer Road, Worthington, OH 43085*

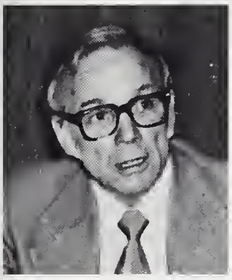
It seems to me we need to face the reality of the *Mennonite Reporter* adequately and vitally covering the needs of Canadian Mennonites. The *Reporter* has its base solidly on an inter-Mennonite cooperation, which is excellent.

I would like to see *The Mennonite* cooperate/amalgamate with the *Gospel Herald* to cut costs, to produce better quality, to keep a similar format, serve American readers and work jointly to produce a fine Mennonite journal. Our brothers and sisters in Africa and South America have no church papers. We don't need two. *Helen Kruger, teacher, 131 Forest Hill Drive, Kitchener, ON N2M 4G4*

N. B. Grubb wrote the following in the first issue of *The Mennonite* published in Philadelphia in October 1885: "*The Mennonite* has . . . been established . . . for the diffusing of biblical knowledge, and arousing the interest among the members and friends of the church, that they may become awakened to a sense of their duty towards helping in the building of God's Zion on earth. . . . As our aim is to scatter *The Mennonite* over our whole country and Canada, we kindly ask our brother ministers to assist us, with heart and hand, and send reports of their churches and communications for the paper. 'For we be brethren.' Genesis 13:8."

I cannot improve on that century-old vision except to add the sisters. May *The Mennonite* continue in the next century to provide information about and inspiration for the family. For we are brothers and sisters. *Elaine Sommers Rich, free-lance writer, 112 S. Spring St., Bluffton, OH 45817*

I hope it continues to be both inspirational and informational. Give us articles that kindle our spirits to greater commitment for kingdom work and principles. The inner part of us needs material on the devotional life, prayer and Bible study. This must be accompanied by writings that compel us to apply the gospel to everyday issues that affect all of us. Inform us about the activities, issues and personnel in the various commissions. Tell us about our joys, sorrows and disappointments; this draws us together. Accurate information presented well fosters a sense of ownership and responsibility. *Lynn Liechty, mechanical contractor, 666 Columbia Drive, Berne, IN 46711*



My hope is that *The Mennonite* may be more widely received and read in both Canada and the United States. Because we are a diverse denomination we need this common link to bind us together and give us identity. Just as John Oberholtzer's *Christlicher Volksblatt* helped to give birth to the General Conference 125 years ago, I hope *The Mennonite* can motivate us to new expressions of our faith, greater love for Christ and a better understanding of each other. I hope *The Mennonite* continues as a semimonthly paper which keeps us informed about General Conference programs and about how God is working in people's lives, in our congregations and in the larger Christian church. *Alice Suderman, library assistant, Box 446, Kalona, IA 52247*

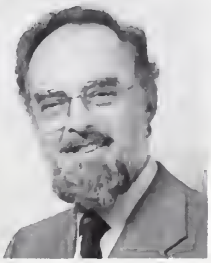
I hope *The Mennonite* will continue to bring together the people of the General Conference by sharing our faith experiences, our thoughts and our congregational and conference actions. I also have hopes for the bringing together of different groups of Mennonites. Perhaps a merging of the strong traditions of *The Mennonite* and *Gospel Herald* in future years could help us move in that direction. *Anna Juhnke, English professor at Bethel College, North Newton, KS 67117*

Because *The Mennonite* is the only English-language publication linking our GC churches together, it is paramount that it continue. Its present format and layout satisfy. I hope *The Mennonite* will make us aware of theological trends, sensitize us regarding social and political issues and keep us informed about happenings and events in the life of congregations.

The Mennonite should be unashamedly pro-General Conference that is, should serve as its mouthpiece, advocating and explaining its programs and challenging congregations to support them. There must be freedom to question, evaluate and even to criticize, but such efforts should always be redemptive. My hope is that *The Mennonite* will receive an ever-increasing readership. *Jake Harms, pastor, 926 Garfield St., Winnipeg, MB R3E 2N6*

My hope for *The Mennonite* is that it could continue to help us be in touch with one another across the vastness of our continent and the worldwide Mennonite family so that we may somewhat experience the steps we each take in following Jesus Christ. Particularly, I hope *The Mennonite* can help us think together and reason together—biblically and theologically. *Don Steelberg, pastor, 655 S. Lorraine, Wichita, KS 67211*

Overseas mission is the largest program of our General Conference. *The Mennonite* should always reflect this in space quantity and content. The latter requires at least two categories. (1) *Information.* Our mission program is growing in terms of missionaries, new converts and churches. Do we know enough about our new brothers and sisters in the Lord who live in the almost 20 countries where we participate in spreading the gospel? (2) *Interpretation*, Mission theology and practice need to be reinterpreted continually. We must hear from missionaries, staff and commission members on the one hand, but also from the new Christians, churches and conferences in those various countries on the other.



True biblical mission work is exceedingly dynamic and challenging. *The Mennonite* is our medium. May it be able to portray fully the dynamism in our overseas mission. *John R. Friesen, pastor, 335 Linwell Road, St. Catharines, ON L2M 6P5*

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Reporting news can and should be a means of pursuing the truth.

Magazines, like people, need to look in the metaphorical mirror every so often. A centennial edition seems a good place to consider the nature and purpose of our work at *The Mennonite*. But more generally, I'd like to reflect on the nature and purpose of Christian journalism.

I don't mean to make "Christian" too distinctive. Christian journalism is simply journalism that approaches its work from a Christian worldview. Hopefully it is good journalism that takes into account the reality of God's presence in the world.

Still, I won't try to be too definitive. I'm reflecting on what I (we) do—or should do.

Let's begin humbly. Christian journalism, like any journalism, is **mostly mundane**. Most of the time we're not breaking a world-changing story. We're more concerned with where to cut an article to make it fit, the correct spelling of a word or how to get everything done on time. Some writers believe we remove a sentence for some malicious reason, when it is more likely because we are a line long on our pasteup.

Second, Christian journalism is **not objective**. No one is. Everyone has a bias. Hopefully, our bias will be that of the Bible, to comfort the afflicted and afflict the comfortable. Although we work hard to avoid errors, let's hope any we make will favor the weak, who get trampled on enough as it is.

Realizing that I am biased helps me to be more flexible. If I accept that I carry preconceived notions to a story, I may be more open to changing my mind.

I went to a conference once expecting to witness a dogfight over a certain issue. But a peaceful yet honest dialogue occurred. I thought, This is holy. God's at work here. And that's what my report focused on. You don't want to go to a situation with an ax to grind, but you usually go with expectations.

Finally, Christian journalism **asks hard questions**. In this way, journalism serves a kind of prophetic function. It measures people's actions against what they've said or against what is right. That doesn't mean journalists always know what is right. But in each situation they need to ask questions like, What is true? What really happened? Who's getting hurt?

"The truth shall make you free" is a credo journalists value. Jesus could have added, "And trying to find it can get you in trouble." Why? The truth often hurts. It's not pleasant. But, we believe, it will make us free.

People often complain that journalists report too much bad news. This may be true, but these people should look at the Bible. It's full of bad news—in gory, sorrowful detail. And it doesn't gloss over the faults of its heroes. Look at David or Peter or Rahab or Jacob or. . . .

What interests readers, whether they admit it or not, is conflict. Statistics can be pretty dull. Few people want to read that Mrs. Jones baked a pie today or that Johnny had a good day at school. Even the Gospels include more about Jesus' fights with the Pharisees than about his routine days of preaching and fishing. But we shouldn't write about conflict simply to catch people's interest. It's through conflict, through dialogue, that we struggle toward the truth, toward unity. It's in conflict that we find love is most exercised.

So where does this leave us? We at *The Mennonite*, as we carry out our mundane tasks, working with that wonderful creation called language, will pursue truth, we hope, with fairness to all sides, but especially to the downtrodden, with courage to turn the other cheek, with the humility to admit our mistakes and with love. Yes, love most of all. For in that we will be most like God.

MEDITATION

Who is my neighbor?

Last week we buried Wes Johnson. I had never met Wes. Our orbits were so different, our paths could never cross. Wes was a soldier, an alcoholic and hardly religious. I am a pacifist Mennonite pastor.

And yet our coincidental meeting at his funeral proved a link. As I listened to his family talk about Wes' tragic life and mulled over it in preparation for my graveside remarks, I became aware that my life and Wes' were intertwined at many points.

The year I registered as a conscientious objector Wes finished high school and took a job. The year I received a college deferment and participated in anti-war demonstrations, Wes was drafted into the U.S. Army. The year I received a 4D Theological Student deferment, Wes was sent to Vietnam. The year I entered seminary, Wes was on his way home from Vietnam. His sisters spoke of their relief at his coming home uninjured. But when they met him at the airport they knew his sensitive personality had been shattered by war.

The year I went to Laos with Mennonite Central Committee to "do something constructive where the American military had destroyed," Wes lost his first civilian job due to alcoholism. Wes drank to forget the horrors of war. By the time I finished another MCC term, Wes was permanently disabled by a liver disease—aggravated by his drinking. And the week I began my first pastorate back in the United States, Wes Johnson died—alone in his apartment.

Our paths never crossed until the end. But our lives were intertwined. Our encounter leaves me with questions about my responsibility and my compassion. Did my cooperation with a Selective Service system which allowed me an "easy way out" contribute to the way in for Wes? Did my attitude toward the war and those who fought it contribute to Wes' difficult adjustment after the war?

I believe there are many victims of aggression who, surprisingly, wear the aggressor's uniform. Our task is to minister reconciliation and forgiveness to all.

John Hess-Yoder

Re-creation

And God will say,
"Let there be light.
Let the darkness of evil
  no longer reign.
Let there no longer be
  thorns and thistles,
    sins, death and decay.
Let there be a new heaven
  and earth.
Let the home of God
  be among his people.
Let all tears be wiped away.
Let the thirsty drink
  from the spring
    of the Water of Life.
Let all creation rejoice
  in the salvation of the Lord."

Marlene Bagnull

CONTENTS

In Western culture 100 years seems like a long time. But it is just a first breath (". . . with the Lord . . . a thousand years as one day" 2 Peter 3:8) in terms of eternity. Yet we are grateful to God for this first century of witness through *The Mennonite*. Many lives have been moved closer to Jesus Christ because of it.

We dedicate this issue to the witness of *The Mennonite*—past and future. Looking back can be helpful if it makes us look more clearly and more carefully into the future. Our prayer to God is that this will be the result.

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His print

Ruth Naylor

recorded time
with minutes
hours, days
ticked into years—
a century is borne

recorded history
with the word
periods, capital events
punctuated onto paper—
a century is examined

recorded spirit
with dreams
prayers, gifts
deeded into reality—
the vision grows

editorial

One century of The Mennonite

The Mennonite began as an unusual publication and still has a unique cause. In the first issue (October 1885) the founder and editor, N. B. Grubb, says, "The Mennonite has not been established for the purpose of making money but for the diffusing of biblical knowledge and arousing the interest among the members and friends of the church, that they may become awakened to a sense of their duty toward helping in the building up of God's Zion on earth" (p. 8).

The Mennonite was begun to make people think seriously about a larger Christian vision. It was to stir up the cobwebs lingering in spiritual consciences. New ideas were to stimulate dormant spiritual brain cells and spark a fire to move the Mennonite faith into global witness.

The Mennonite was never intended to develop a status-quo unity. Unity was to be sought in the essentials. Tolerance was promoted about non-essentials. Love was urged under all circumstances.

Unity in essentials has been the 100-year goal of *The Mennonite*. Always we have carried the foundation text (1 Corinthians 3:11) and, even as I have perused back issues, it is clear that this key Bible text has been regarded sincerely and seriously. To help our GC family sort out what is fundamentally essential and what is non-essential has been tough.

But if we believe that the truth in Christ sets us free, and if we believe that God's love for the world is globe-encompassing, then truth telling in love is a major task of *The Mennonite*. We as a GC family must thank God whenever it happens. Only then can we pray with integrity, discuss authentically and love from the suffering servant perspective "as Christ loved us and gave himself up for us" (Ephesians 5:2).

Many GC Mennonites are caught in the smokescreen of much popular religion. We'd rather listen to them and say to our own seers, "See not," and to the prophets, "Prophesy not to us what is right; speak to us smooth things. . ." (Isaiah 30:10).

For one century *The Mennonite* has refused to become just another "nice" periodical. I pray to God for courage to also follow Jesus into our second century.
Bernie Wiebe

THE MENNONITE

centennial

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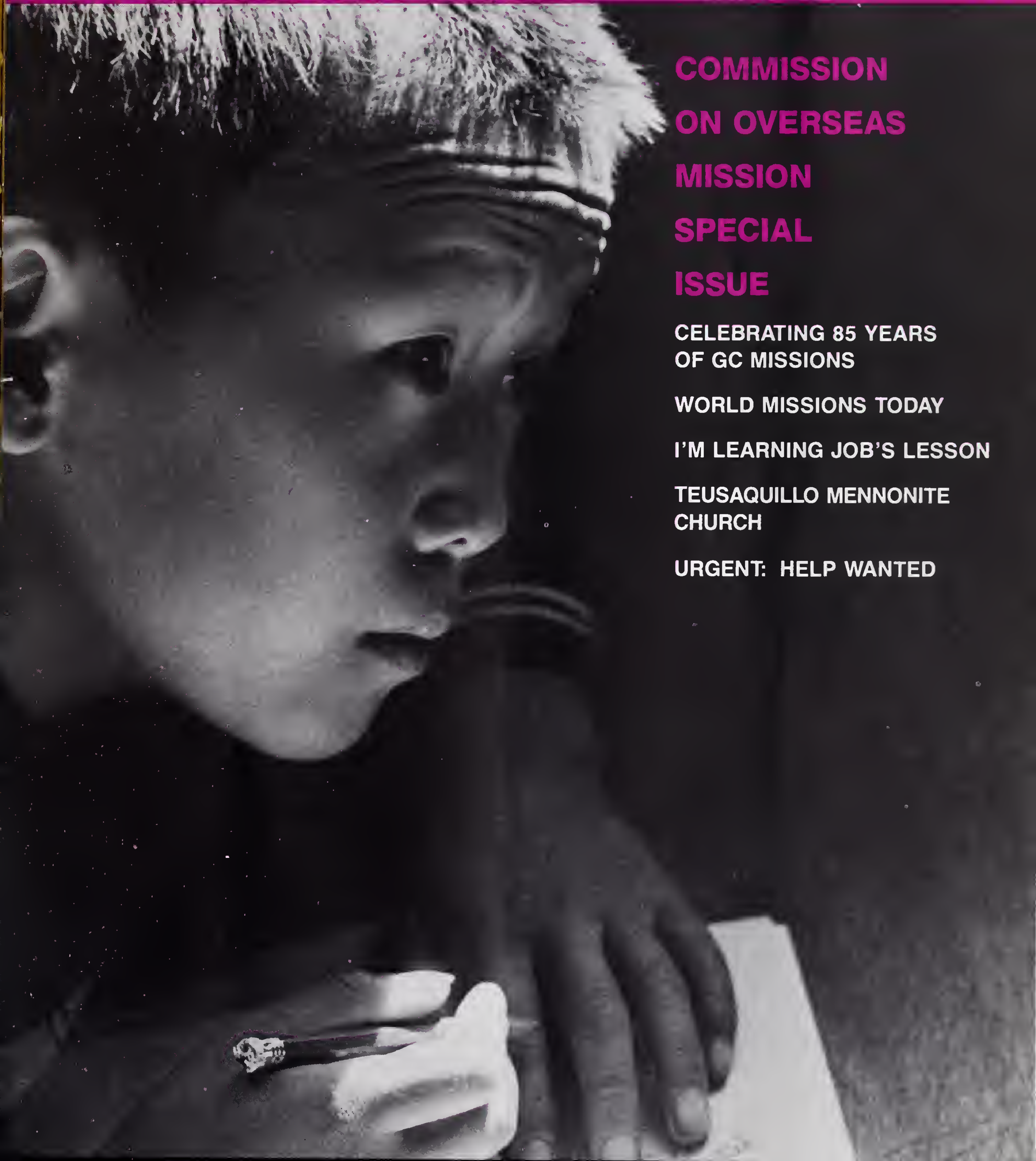

COMMISSION ON OVERSEAS MISSION SPECIAL ISSUE

CELEBRATING 85 YEARS OF GC MISSIONS

WORLD MISSIONS TODAY

I'M LEARNING JOB'S LESSON

TEUSAQUILLO MENNONITE CHURCH

URGENT: HELP WANTED

Celebrating 85 years of GC missions

Peter J. Dyck

The bad news. What is there to celebrate? We were slow getting into mission, trailing William Carey to India by over 100 years. Hudson Taylor went to China in 1853, the General Conference in 1914.

And what is there to celebrate when we followed the general Protestant pattern of exporting Americanized Anglo-Saxon culture along with the good news of Jesus Christ?

What is there to celebrate when from the year of my birth in 1914 until I was 30 years old the General Conference did not open a single mission work in any new country?

What is there to celebrate when our church in India in 1974 had to cancel its 75th anniversary celebration because of a serious crisis in the Champa church and hospital?

What is there to celebrate when Alma Doering upset things in the Congo (now Zaire) to the point that "the mission was finally torn apart in 1925 by a crisis which pitted missionaries against each other and the field against the home board" (*A People of Mission*, p. 69)?

And there is more bad news. It doesn't require much intelligence nor research to catalog the sins of the church in general and the shortcomings of overseas missions in particular. All you have to do is put on your dark glasses, take a negative position and then proceed to "prove" that the church and its mission has been a failure all along.

The good news. There is another side to be told to complete the picture, to tell the whole truth. So while we confess our failures we also thank God and celebrate.

1. *There was a beginning.* Late, yes, but after Daniel Hege, a GC itinerant preacher, started telling everybody in 1861, "If we Mennonites are not to increase our guilt by longer neglecting the duty of missions as commanded by our Lord, we must, not singly but as a denomination, make missions the work of the Lord by our people," attitudes changed. People responded. P. A. Penner and his wife, Elizabeth, and John F. Kroeker with his new bride, Susie Hirschler, went to India in 1900. Overseas mission was launched. Whatever the consequences for the people of India, for us in the United States and Canada an era came to an end, a new age began. We have never been the same. In the course of 85 years we have become "a people of mission." There were other beginnings: 1912 to Africa, 1914 to China, 1945 to Colombia, 1950 to Japan.

Today there are 155 GC mission workers in 16 countries. We thank God and celebrate.

2. *The marriage of word and deed.* In her book *African Adventure*, Marian Hostetler, a veteran missionary, describes what she experienced in Africa. In the midst of starving people, missionaries pay no attention to that plight. They only rejoice that more tracts and Bible portions have arrived: "We want to get them out as quickly as possible. People are dying from hunger who haven't heard the gospel yet."

When P. A. Penner arrived in India, people were starving there also. Informed by his Anabaptist interpretation of Scripture, he wrote, "We believe in the three S's—soup, soap and salvation." When the General Conference began mission work among Native Americans, there was no debating nor prioritizing about what these people needed: it was the gospel, of course, but also food, education, shelter and health care. They saw life wholistically. Juhnke writes, "The debate between fundamentalists and modernists which split body from soul and social service from evangelism was to come in the future. The age of 'prioritization' would come even later" (*A People of Mission*, p. 10).

P. A. Penner was not alone believing in the three S's. On the whole we came through these storms enriched and more than ever committed to the wholistic ministry.

One concrete example of this is Mennonite Ministries in Botswana. Originally only MCC volunteers worked in Botswana, but the Africa Inter-Mennonite Mission, to which the General Conference supplies the largest number of missionaries and dollars, also entered the country. The question immediately arose whether there should be two Mennonite organizations operating alongside each other or whether they ought to combine efforts. Discussions in Botswana and at home led to a team approach, which Jim Bertsche in his March report described "as total a ministry as possible in which both AIMM missionary candidates and MCC volunteers make the unique contributions for which they are each trained and skilled." One person, Lynn Roth, is the country representative for both MCC and AIMM, a position long held by Fremont Regier. Bertsche concludes that "Mennonite Ministries in Botswana is appropriate and a good initiative, one to be supported and continued."

Why not? After Jesus had fed the crowd with spiritual food he turned to his disciples and said, "You give them something to eat." He taught them to pray, "Forgive us our debts" (spiritual) and "give us this day our daily bread" (physical).

And how wonderful that the wholistic view of life and the Scriptures is at last being rediscovered by the larger Evangelical world. Perhaps Mennonites have helped it to recover its "temporarily mislaid social conscience" (John R. W. Stott, *Involvement*). It is cause for rejoicing that after 50 years (1920-70) of fighting liberalism, evangelicals are recovering a social conscience.

3. *A second chance.* I heard a person say she would give her right arm for a second chance. That's strong language, but most of us identify with it. We can't go back and relive the past, but we would give almost anything for another chance.

In China we have that second chance for a new beginning. I'm sure our church bureaucrats, missionaries and thousands of people in the churches are praying, "Thank you, Lord, thank you. And please, Lord, don't let us blow it." Atlee Beechy wrote, "We sensed God's Spirit was presenting an

While it is easy to sit back and feel critical about the past GC involvement in missions, we have good reason to celebrate today.

"That the earth may be filled with
the glory of God
As the waters cover the sea."

Liz Andres (left) meets with teachers of a literacy program for tribal Filipinos. Salvation in its full sense also means "equipping the saints."

unusual opportunity in this moment of history for Mennonites."

One-fourth of the world's population of 4.6 billion people live in China. More people speak Mandarin Chinese than any other language in the world. Thirty percent of the population of China is under 15, and 60 percent of the people have no religious beliefs; 12 percent claim to be atheist.

Mennonite evangelistic work in China was started privately by the Henry J. Browns, but in 1914 the General Conference officially assumed responsibility for the work. The next 16 years were a fruitful time of expansion, but the revolution of 1927 ended that phase. And the Japanese invasion in World War II contributed to the rapid demise, with the last GC missionaries leaving China in 1951.

After 30 years the seemingly impossible happened—the door to China opened a second time. Mennonite teachers had been invited in 1981 to teach in the People's Republic of China and, based on their good experience, the China Educational Exchange was born in January 1982. CEE is supported by Mennonite colleges, MCC, mission boards, and medical and mental health associations. Currently 27 people serve in CEE.

Herta Funk of Newton, Kan., teaching at the Suzhou University in Jiangsu and sponsored by the Commission on Overseas Mission, wrote, "Give praise for the opportunities I am having to serve God here in China."

Traditional evangelistic or mission work is not permitted. Increasingly more countries refuse to accept the old-style missionaries. Can the church still be a faithful witness in such situations through what is known as Christian presence? Robert Ramseyer, director of the Mission Training Center at Elkhart, Ind., believes it can. He says, "I personally favor the CEE approach of witnessing through Christian presence."

Not everyone agrees. Christians in the West, like people everywhere, are a product of their environment, and one of our characteristics is impatience. Another is disregard of the culture and tradition of other people. So it is not surprising that Open Doors, one of the many Bible-smuggling agencies, in 1981 launched a massive $6 million smuggling operation dubbed "Project Pearl" to smuggle a million Bibles into China. The operation, referred to by one newspaper as "gunboat diplomacy," was partly successful. According to a *Time* magazine report, "An army patrol stormed the beach, arresting hundreds who were still at work carting off the Bibles." *Time* went on to say, "The illegal distribution of Bibles is certain to rankle the hierarchy of Peking's official religious establishment—the Chinese Three-Self Patriotic Church." Philip Wong of Winnipeg said he read about Operation Pearl "with disgust" and asks, "Can the missionary society not negotiate with the Chinese government?"

As Anabaptist-Mennonites who take their Bible seriously, we also hear Paul saying to the Corinthians, "We have renounced disgraceful, underhanded ways; we refuse to practice cunning . . ." (2 Corinthians 4:2). Someone has said that we seldom change our acting by thinking, but we often change our thinking by our acting. If we are now obliged to serve and witness for Christ in China by the humble style of Christian presence, this action will almost certainly also change our thinking about China and the Chinese people as well as our style and strategy of mission.

Robert Ramseyer says, "Witness through Christian presence demands more rather than less 'ordinary' mission work. It demands a higher commitment to evangelism, a better training and mission, and the greatest possible creativity."

4. *Successful transitions.* The first transition was that of General Conference from a ghetto people (linguistically German, vocationally farmers, socially separatists) to becoming "a people of mission." In the process some were lost, others succumbed to acculturation and secularization, but in the end by God's grace we became what we are today. Our own continued involvement in mission and the challenge of mission as well as H. S. Bender's landmark publication of *The Anabaptist Vision* (1944) were probably the two most significant factors that saved the General Conference from becoming a middle-of-the-road Protestant people or disintegrating in the fundamentalist-modernist debate.

The other transition was that of missionaries and COM moving from a paternalistic and condescending mission style to true partnership with nationals of the younger churches. To have successfully made the transition from a master to servant stance at a time of rabid anti-colonialism and the retrenching of mainline missions is indeed cause for celebration. Now missionaries work alongside nationals as equals. For that we thank God and celebrate.

Perhaps the next step will need to be internationalization of our mission team, the staff and the COM board.

It will come. •

World missions today

Fritz Sprunger

Christian world mission has come a long way. As Protestants we began only two centuries ago. First mission was primarily to the coastlands, later to the inland regions. Today the focal point has shifted to people yet unreached. I'd like to call your attention to six changes in the world of mission and to some of the implications.

1. *The emergence of national churches.* Fifty years ago, many of the so-called "younger churches" did not exist. They were missions. But now it is reported that, with the possible exception of Tibet, the church exists in every land. Some of these church bodies have only several thousand members. In some countries, such as Japan, the church grows slowly. In other places, like South Korea, the church has been moving ahead by leaps and bounds—from 3 million Christians in 1973 to nearly 10 million today. Even in a communist-bloc nation like Romania, the church is growing rapidly in spite of persecution.

One implication of the emergence of these young national churches is simply that, whereas the focus was on mission-church relationships, it is now on church-to-church relationships. It is one of equals rather than parent and child. We respect their independence.

A few years ago the Japan Mennonite Christian Church Conference wanted to expand its camp facilities. It needed about $30,000. But, though weak financially, rather than getting help from abroad the members decided to try to do it alone. They did and it was encouraging to see.

For a while they were not sure if they wanted more missionaries. Now, several years later, they are asking for a new influx of missionary co-workers, especially for church planting.

Along with new churches come new leaders. It is important that we be able to hear what they have to say to us. We can profit from their freshness and they from our roots.

2. *There has been a shift in the center of Christianity from North to South, from Europe and North America to Latin America and Africa.* The shift has been massive. It is also true of Mennonites. The map created for the Mennonite World Conference reveals a new concentration of believers in countries like Zaire, India and Indonesia.

This change is due partly to the tremendous growth of the church in certain areas. In Africa, for example, it is said that over 16,000 people become Christians every day (that's nearly 6 million a year). But this change is also due partly to the fact that churches in

Europe and North America have been losing members, nearly 3 million a year—losing them to nominalism and unbelief. At present Europe has the lowest annual growth rate of Christianity of any continent.

This means that Christianity can no longer be considered a Western religion or a white man's religion. Numerically it has lost that status. And we can rejoice in that fact. The gospel is intended for all people, regardless of race or nationality.

But another thing, and perhaps most significant of all, is that these younger, emerging churches are becoming partners in world mission. For some time there have been Bible schools and seminaries on all continents. But now has come a new development—the birth of a host of mission agencies in the Third World. One study has identified over 360 such agencies. Together they have already sent out more than 13,000 missionaries.

Does this mean that there is no longer a need for North American involvement in mission? Not at all. But it does mean change. As Emilio Castro of Latin America has stated, "We have seen the end of one missionary era; we are beginning a new one in which the idea of world mission will be fundamental." Which is to say, I think, that from now on mission will be two-way rather than one-way. It will mean that rather than there being movement just from the "Christian" lands to the non-Christian ones, there will be movement from every part of the world to every other part of the world. That implies not only that we send missionaries but that we be willing to receive them. Are we ready for that? Ready or not, we are going to be hearing a lot more on the "internationalization of mission."

3. *There has been a great resurgence of other religions, especially Islam.* Mosques can be found in many cities in our own country, which exemplifies what is happening. This does not mean that the Christian faith is soon going to be overtaken. Islam, for instance, is still mainly a religion of the Middle East. Buddhism is primarily Asian, Hinduism mostly Indian and Judaism a non-missionary faith. It is really only Christianity that has proved itself to be universal. Still, it is thought provoking to look at some statistics in light of the trends.

Part of the fraternal church growth at home and overseas was portrayed in this Ibague, Colombia, service on June 2.

Members of a reader's group led in praising God for the 40th anniversary of the arrival of the first GC missionaries in Colombia. In the same piece they incorporated a special recognition for the 125th anniversary of the General Conference.

World Christian Encyclopedia figures show that in 1900, 34 percent of the world was Christian (in the broadest sense); in 1980 it was 32 percent, and it is estimated to be the same in the year 2000. By comparison, 12 percent of the world was Muslim in 1900, 16 percent in 1980 and estimated to be 19 percent in the year 2000. As you can gather, Christianity is roughly holding its own, but Islam is gaining.

Another striking statistic in the *Encyclopedia* is the number who claim to be non-religious or atheist. In 1900 the figure was less than 1 percent; in 1980 it was almost 21 percent and estimated to remain around there—21 percent of the people of the world say they are not religious in any way. What does this mean for Christians?

We need to work at ways of communicating Christ meaningfully to those of differing cultures and religions, for we live in an increasingly pluralistic world. And one of the biggest issues in the coming years is going to be the relationship between Christianity and the other great faiths of the world.

4. *There has been the evolution of missions as a science.* It used to be only one or two courses in mission were taught each year at seminary. That has changed dramatically. As with other disciplines, it is now possible to take dozens of courses in the field. Our own seminary, AMBS, has a Mission Training Center. Some schools, such as Fuller and Trinity, each have a large "school of world missions."

Books abound on subjects like church growth, mission methods, theology of mission, relating to other religions and evangelization of particular groups like Jews and Muslims. But there is so much being written (in periodicals too), you can't begin to read it all.

The most significant work produced in recent years is the one referred to earlier—the *World Christian Encyclopedia.* First published in 1982, it is a weighty volume: 12 years in the making, over 1,000 pages, on sale for $75. This encyclopedia attempts to count all people on earth, who they are, where they are, what they believe or don't believe. The result is a worldwide survey like we've never had before of the religious situation on our planet. It will take missiologists a decade to digest all the data.

The implication of this is that we can be much better informed than before. As a consequence, hopefully better strategies can be developed to meet specific mission situations. And that, with God's blessing, in turn will lead to greater growth.

5. *There has been a re-examination of the biblical basis of mission.* Many books deal with this subject alone. One point they have helped us come to see in a new way is that our mission is really God's mission. Or as mission leader Leslie Newbigin has put it, "The mission is God's, not ours." Yet, by grace, we are called to participate with God in mission.

There is a new recognition that God is a missionary God. The Father sent the Son, who sent the Spirit, who sends us (all of us, not only pastors and missionaries). Each of us is sent by God daily into our own unique world. Every Christian has a part to play in the work of the church, which by virtue of its calling cannot but be a missionary people.

So the church, all those who claim to be God's people, cannot escape the

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missionary imperative. And why should we want to? It's exciting to know we are in mission with God, and God with us. As one group has well-stated, our motto should be, "The whole gospel for the whole person, proclaimed by the whole church to the whole world."

6. *Great attention is now being focused on the unreached peoples of the world.* By "peoples" is meant distinct cultural groups, subcultures if you will (which is actually what the Bible means when it speaks of going to all "nations"). By "unreached" peoples is meant those subcultures of the world that have no church or mission work among them. A special cross-cultural outreach is needed for the church to be planted and to grow in such people groups.

The U.S. Center for World Mission says there are about 17,000 such subcultures worldwide. Of those there are about 5,000 tribal groups, 4,000 Muslim groups, 3,000 Hindu groups, 2,000 Chinese groups, 1,000 Buddhist groups and 2,000 miscellaneous. But each group is distinct socially, economically, culturally and linguistically.

Religiously, they are still virtually unreached by the gospel. The problem is not that churches have not been doing mission but that cultural factors have left certain groups untouched by Christian witness, and they will remain so without a special effort to reach them. And these unreached people groups together make up half of the world's population—2.3 billion people.

If we think in terms of reaching individuals, it is almost overwhelming—nearly 2.5 billion. But if we think in terms of people groups, it takes on a different perspective. Only 17,000 of them (a more manageable figure). That's still a lot of groups, you say. Sure it is. But there are also a lot of committed Christians in the world. If we can work at the task together, we might all be surprised at what could be achieved.

In order to make significant contact with each unreached group, it is said about four missionaries per group would be required. That's 68,000 missionaries.

A new mission slogan often heard is, "A church for every people by the year 2000." Wouldn't that be tremendous if the church could at least be planted among every people group on earth in the next 20 years or so? It is feasible.

There are organizations like the U.S. Center for World Mission which are concentrating on this task. They are not a mission agency as such, but they are researching unreached peoples, trying to mobilize American and other Christians to help reach them, training workers specifically for the task and providing technical resources. About 70 mission agencies are cooperating with them in this venture.

We are clearly in a church-to-church relationship with the Fellowship of Mennonite Churches in Taiwan (FOMCIT). Here, pastor Andrew Lu, chairman of FOMCIT, speaks at the 30th anniversary of the Lin-Sen Road Mennonite Church on March 24.

The General Conference, by the way, began working among an unreached group several years ago. That was in Burkina Faso (formerly Upper Volta), through Africa Inter-Mennonite Mission. The response has been encouraging. There is already a fledgling church of about 40 members. As soon as suitable personnel can be found, the plan is to send in five more linguistic/church planting teams to work with other language groups in the nearby area. Initial response was much greater than expected.

Some of the unreached may be living in primitive tribes, others in urban masses. But whoever they are or wherever they are, a serious attempt is being made to pinpoint and reach them. It is an undertaking we can share in too, through praying, giving and going.

In Luke 18 is the parable of the persistent woman. We are told that the upshot of the story is that we ought "always to pray and not lose heart." When it comes to missions, both of those are vital. No matter how difficult the circumstances, we must pray and not lose heart, especially at this stage when the beginning of the end may be in view. We are on the verge of what some mission statesmen believe will be the greatest mission thrust the world has ever seen—and the last before our Lord returns.

This parable in Luke is told in the context of Christ's return. You will note that at the end the question is raised, "When the Son of Man comes, will he find faith on earth?" Elsewhere we are told that the end will not come until the gospel has been preached to all nations, that is, to all "tribes and peoples and tongues." But then the end *will* come. Will the Son of Man find faith on earth? Will he find us faithful?

Last December there was a student missions convention in Urbana, Ill. Almost 19,000 gathered for that (including 400 Mennonites). But I was struck with the themes of the messages for that conference. The first address was, "We are here because of the Great Commission." Then followed a series on faithfulness: Faithful to the Unreached Peoples, Faithful to the Gospel, Faithful to the Cities of the World, Faithful to the Church, Faithful to the Will of God, Faithful in Commitment to the Lost, Faithful to Our Commitment to Jesus Christ, Faithful in Prayer, Faithful Until Christ Returns.

Faithfulness. That, it seems to me, is where it's at. When the Son of Man, when Christ returns, will he find faith . . . in us? Will *we* be found faithful? •

Church bulletins (Mark 5:24-34; Luke 8:43-48)

Perry Ferris

Jealousy, envy, discouragement, hopelessness. All because of your church bulletin. Your mother-daughter banquet, your volleyball teams, your Women in Mission, cluster groups, your new attendance records. . . . I read every word. To come home from a meeting in which between four churches we were unable to come up with $100 to help pay the rent for a meeting place and then to see your Sunday offering figure was more than I could bear today. Your joy became the source of my sorrow.

She kept saying, "If only I can touch his clothes, I shall get well." I sit and wonder if there will ever be a day when our church here in Toke, Japan, will have enough news to print a bulletin. Will we ever hear the voices of 30 committed believers join together in praise to God? Will there ever be enough teenage believers to form a basketball team? Will we ever see the day when the offering basket would pay for even one day's salary for our pastor, or the rent of a room the size of your foyer?

If only. If only we had the power to support a missionary. If only we had the power to send tons of food overseas. If only we had the power to refuse aid or give it. To share the gospel or keep it hidden.

She had endured much at the hands of many physicians and had spent all that she had and was not helped at all, but rather had grown worse. It is getting embarrassing, all this powerlessness. How long has it been since you sent missionaries to this land—25, 30 years or more? We still have no seminary, no mission board, no retirement plan for our pastors, not even a building for every congregation. And no matter what we try there seems to be no cure for our powerlessness.

After hearing about Jesus, she came up in the crowd behind him and touched his cloak. I sat in my office on the 10th floor of a skyscraper one day in Denver and watched an elderly couple try to drive the wrong way up a one-way street during rush hour traffic. Despite the blasting horns and heavy odds, they turned and twisted until they finally got their car up on the board sidewalk and proceeded to their destination. If there is an illustration to describe what it is like to be a Christian in Japan, this may be it. The traditions, the culture, the mental images all seem to conflict with the way of Jesus. The system affords no traffic controls that make access to the churches painless as it seems to do in the West.

Your bulletins speak of an overabundance of almost everything. How can we in our small church relate to you?

Yet we touch the same garment. Why are our bulletins so dissimilar? One touches Jesus and is burned at the stake while another is set free. One family is healed while another is blown to pieces by the effect of the cross.

And immediately Jesus, perceiving in himself that the power proceeding from him had gone forth, turned around in the crowd and said, "Who touched my garment? Someone did touch me, for I was aware that power had gone out from me." Unlike Jesus, we tend to not notice the power that proceeds from our churches when someone touches our garments.

When Mrs. N. comes out of her dingy, damp and dismal home to us, begging that we pray for her so that the demons would leave her body, we forget we have the power to set the prisoner free. When 16-year-old Junko, who dropped out of school because of mental illness, struggles to read her Bible verse, we forget that we have the power. When Mrs. M. comes to share her burden of her dying father and seeks our advice, we are reminded of our power to counsel and weep with those who sorrow. A man travels for two hours to hear the gospel of peace and then after hearing it asks forgiveness for his role in World War II. We are suddenly aware of a power that even governments do not possess—to forgive and turn memories of swords into plowshares.

And when the woman saw that she had not escaped notice, she came trembling and fell down before him and declared in the presence of all the people the reason why she had touched him. Spontaneous missions. I wonder how spontaneous our proclamation of the gospel is. I wonder how personal it is. Is our theology—formed in seminaries and sanctuaries—able to minister to the crowds? We plan, we calculate, fill out applications and even search for ways to get the crowd to notice us. Maybe if we dangle an English conversation class before them they will come to our church. How badly I wish the problem really was the size of our parking lots, the design of our buildings.

It is all in the touch. Touch Jesus and you will be noticed. Touch the kingdom and you will be asked why.

Your bulletin caused me to look at what I was grasping for. Whose garment do you reach for?

And he said to her, "Daughter, your faith has made you well; go in peace." Missions is not my way becoming your way. Missions is not you go your way and I'll go mine.

It is a three-way conversation among God, the church and the unbeliever. It is people on their knees before the crowd, hanging onto the hem of his garment.

Our bulletins will never look the same, nor will the crowds we wriggle through or the fingerprint left on the garment. But one thing must stay the same: Our hands must be stretched out toward God, the world and each other.

Perry Ferris is a GC missionary at 1 Chome 18-4, Oguradai, Chiba Shi, Japan 280.

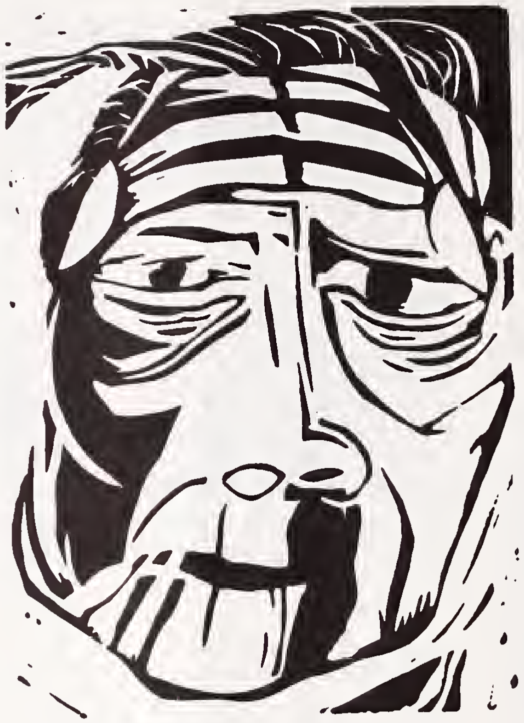
I'm learning Job's lesson

Larry Hills

I arrived in the Transkei in 1982 to begin work as a Bible teacher among the independent churches of this region. From the beginning things went well. I encountered a warm reception from the churches. The people responded enthusiastically to Bible teaching. In consultation with church leaders, a variety of projects began to assist in the development of their congregations. Each day presented fresh challenges for language learning, for developing my understanding of a different culture and for expanding the ministry to independent churches. In addition I formed close friendships with many people. By the end of my first two years here my personal and working life had blended into a satisfying whole. I entered a period characterized by greater joy than I had ever experienced. I looked forward to a bright future of living and working in the Transkei. Then the bottom fell out.

In October 1984 I learned I had cancer of the colon. Due to a rather lengthy period of misdiagnosis, words like "metastases" and "liver cancer" were mentioned. After a visit to the university library, followed by conversations with doctors who were willing to tell the truth, I learned that if the cancer had, in fact, metastasized, and if it had spread to the liver, the chances of survival were slight. Whereas I had become accustomed to thinking of the future in terms of years, I now found my vision of the future shrinking to encompass only a few months. At that point Job's questions became my own: "What had I done to deserve this and why had God abandoned me?"

The second question was the more important for me. Previously I had experienced God's presence exclusively in the positive aspects of my life and work. As a consequence, when I first learned I had cancer I felt utterly abandoned by God and surrounded by the darkness of fear and doubt. The months that followed constituted my journey out of the darkness. In the course of that journey I repeatedly asked God why he had abandoned me. He repeatedly responded to my question in two ways: the Incarnation and the Body of Christ.


Woodcut by an unknown artist depicts the suffering of Job.

During my times of deepest emotional anguish and physical pain I was seized by a vision of the One who cried out, "My God, my God, why have you forsaken me?"—while he was being tortured to death on the cross. In the Incarnation God experienced what it means to be a mortal human being and drank to the dregs what his servant Job had suffered. The power of the Incarnation broke in upon my darkness as I encountered a God who took on human flesh and exposed himself to the full range of human experience, including pain and death. I experienced God's assurance that he knew intimately what I was experiencing. Rather than abandoning me, God had drawn close to me in my pain and anguish.

God also answered me through the presence of fellow Christians, the Body of Christ. I was blessed with comforters far better than Job's. An MCC couple, prior to and following my surgery, fed me, housed me, comforted me and included me in normal family life. Mennonite missionaries traveled from Lesotho to visit me in the hospital. A Christian surgeon had the audacity and the wisdom during our first appointment to speak of the possibility of curing me, thus supplying me with the hope and determination to beat cancer. An Afrikaner friend was with me on the night before surgery and sat with me, talked with me, prayed with me and left me with the peace and confidence to face the operation the next day. Another South African friend was at my bedside when I regained consciousness, and the sight of his face will always mean life to me. A black Zionist bishop traveled many miles to a South African hospital and insisted on being allowed entry to a whites-only ward in order to visit me and pray for me. Added to all of these were the letters from family and friends around the world who poured out their love upon me and set me on the road to wholeness.

In the faces of his comforters Job saw only rejection and condemnation. In the faces of my comforters I saw the face of God and experienced his presence. Through the action of my comforters God assured me that he had not abandoned me.

In the twin realities of the Incarnation and the Body of Christ, God answered Job, answers me and answers all who suffer. Because God has suffered, he can draw near to those who are afflicted. But he does not draw close to us alone. He creates a new people, the Body of Christ, to stand with those who suffer and to bring hope and light into the darkness. God does not abandon us. He has not left us alone. Through his own experience of suffering God identifies with us and becomes present to us through the ministry of his people.

Larry Hills, Box 65, Umtata, Transkei, South Africa 5100, is a General Conference missionary working with the African Independent Churches. His surgery has been successful, and the doctors have pronounced him cured. He is currently on a three-month North America assignment.

The sin of wages

Calvin Redekop

When it comes time to negotiate wages, do we begin in a spirit of open mutuality?

It is not a sin to receive wages. We are assured by biblical texts that wages are an accepted part of human existence. Such is the case in the parable of the laborers in the vineyard (Matthew 20:1-16). Here Jesus seems to indicate that when an employer agrees with laborers for a set price, the one who works more hours than another should be satisfied with the same wage.

Wages and sin. The sin of wages may be in the invidious (envy and jealousy) aspect of the issue. What creates greater animosity, envy and unhappiness than comparing wages with another? This has many applications and contexts.

Occasionally students have asked whether they could do a project jointly. Almost invariably, after I gave the grade one or several of the students come to me and complain. They are unhappy that the others got the same grade since they thought they had done more and better work.

Wages and salaries are a point of great concern for people. Personnel managers can tell you about the strong feelings and anger of employees who feel they are unfairly treated—almost always based on comparisons with others in similar conditions. Professionals such as social workers, professors and top-level managers engage in vicious covert warfare to get a "fair" wage. It is now well accepted that top public and government officials bargain and blackmail on the basis of what others "are *said* to be getting."

One way to control the invidious comparisons has been to encourage everyone to keep mum about wages. Another reason the conspiracy of silence seems to work is that if others knew what I was making, they might begin to question my lifestyle.

Church wages. One church worker confided his bitterness for having retired in a church-related institution after faithfully working for over 20 years. His final salary was 50 percent less than the starting wage of the young college graduate with no experience who succeeded him. "You have to pay what the market demands," he was told when he asked the board chairman about this.

Missionaries openly express dismay, sadness and even resentment for having spent a lifetime on the mission field, only to discover that their retirement will be meager while fellow church members flourish. One such couple told me recently, "What is most galling is to be entertained by 'stay at homes' who have not missed a beat in becoming economically established and to be generously given a 'nearly new' suit or a used car, thinking thereby that all the anxiety of retirement has been alleviated."

Was Jesus teaching the Marxian perspective that wages really are insignificant? Just do your best and "trust me"?

Working at the challenges. There is no getting around the message of Jesus' parable. People resent unequal treatment or remuneration. They always have and always will.

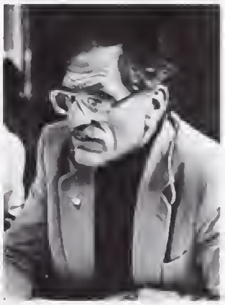
The first line of defense for Christian employers is to determine to be infinitely just in paying wages. That is almost impossible. But that does not excuse us from that worthy goal.

Another approach is to change the focus from the employer to the employee. The sin of wages may also be the subjective comparison and envy of others. Invidious comparison, a phrase popularized by Thorsten Veblen, is as old as history. Cain, when he compared the success of his own offering with that of Abel, became angry and killed his brother. Keeping up with the Joneses is not just a matter of consumption; it is also a matter of "getting as much or more than they are getting."

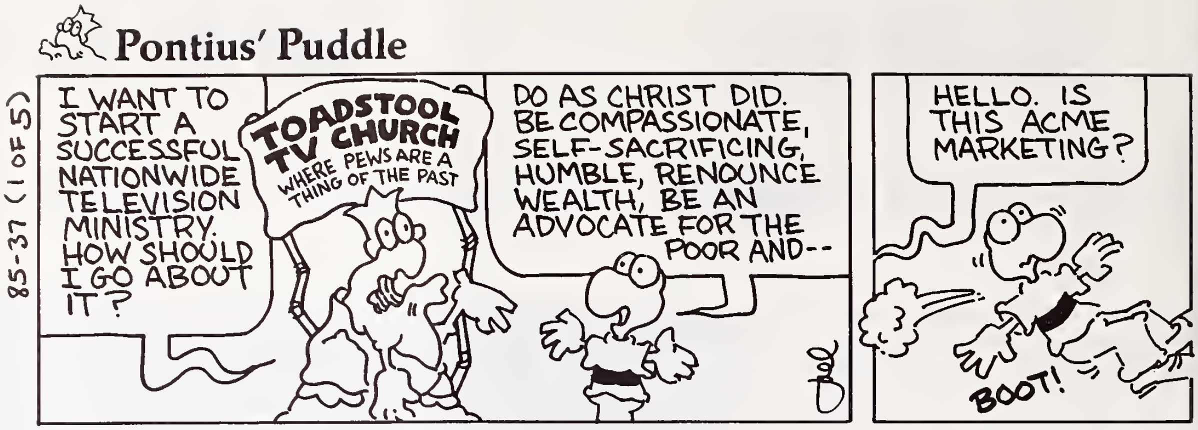
I believe godly contentment is a heavenly virtue and may be the key to coping with both challenges. The Sermon on the Mount, with its relaxed and bucolic picture of lilies and birds, somehow cannot be squared with our achievement-and-ladder syndrome.

Maybe this is the clue to the idea that the first shall be last. We may be first in wages but last in knowing what life is all about. We may achieve considerable financial security for our future, only to miss out on most of life in the peaceable kingdom here on earth. On the other hand, we may be last in material wages—getting less than others for the same work—but we may be first in understanding why we are here and what the big boss of the ecumenical corporation will say when we get our final promotion and bonus.

I am, you may think, getting perilously close to consoling us to be happy with "pie in the sky in the sweet bye and bye." But don't be fooled. If rewards beyond wages are included in our understanding of work here on earth, we are already eating some of the pie.



Calvin Redekop is professor of sociology at Conrad Grebel College, Waterloo, ON N2L 3G6.


Pontius' Puddle
85-37 (1 of 5)
I WANT TO START A SUCCESSFUL NATIONWIDE TELEVISION MINISTRY. HOW SHOULD I GO ABOUT IT?
TOADSTOOL TV CHURCH WHERE PEWS ARE A THING OF THE PAST
DO AS CHRIST DID. BE COMPASSIONATE, SELF-SACRIFICING, HUMBLE, RENOUNCE WEALTH, BE AN ADVOCATE FOR THE POOR AND--
HELLO. IS THIS ACME MARKETING?
BOOT!

NEWS

Academy to add seventh and eighth grades

Freeman Junior College will close in 1986

Newton, Kan. (GCMC)—Requesting affirmation rather than unanimity, the board of directors of Freeman Junior College and Academy received a 78.8 percent vote on Oct. 17 in favor of closing the junior college and retaining the academy. President Art DeHoogh described the series of motions, presenting various alternatives for the 85-year-old institution.

Present staff will be utilized and the emotional characteristics of young people recognized by adding seventh and eighth grades to the academy curriculum.

Relief and pain are the emotions surrounding this decision, seen as permanent for the General Conference school. (There is precedent, in Mennonite circles, for educational institutions to close for a year during difficult times.) Corporation members register a sense of unity. They debated the issues, and the hard decision was made responsibly.

"There is much to be celebrated," says James L. Dunn, General Conference secretary for church school education. "We affirm the tremendous contribution that Freeman Junior College has made to the Freeman community, to the Northern District Conference and to the broader constituency."

Founders Day—a recital of the years of the junior college—will be combined with commencement in the spring of 1986. Thanksgiving will be an integral part of the sense of loss and struggle. The vision for education—albeit refocused—is alive and well.

Freeman Junior College will celebrate 85 years next spring.

Originally South Dakota Mennonite College, Freeman Junior College was begun by Mennonites from Russia who felt the German language should be maintained and biblical instruction encouraged. Frederick C. Ortman, traveling south during the winter of 1894-95, noted that Bethel College in Kansas was training Mennonites to teach in elementary schools. Ortman took his concern back to his community, and in 1900 a board of directors was elected and a charter obtained from the State of South Dakota.

The first framed, all-purpose structure of the school, costing $7,000, was begun in 1902 and was ready for use in the fall of 1903. Freeman had been determined the center of the Mennonite population in the area, thus the location. A new administration building in 1926 cost over $60,000, followed by dormitories. A new auditorium/gymnasium, christened Pioneer Hall, was completed in 1950 for $125,000 and promptly became the scene of triennial sessions of the General Conference.

In 1922 the academy was fully accredited, and in 1927 the University of South Dakota accredited the full junior college curriculum. In 1914 German became an elective.

Enrollment for the current year is 53 in the junior college and 51 in the academy.

New Testament opening

The Associated Mennonite Biblical Seminaries seek applicants for a faculty position in New Testament beginning July 1, 1987, or July 1, 1988. Experience in pastoral or church ministries, completion of doctoral dissertation, and teaching experience preferred.

Apply with resume to:
Gayle Gerber Koontz, acting dean
3003 Benham Ave.
Elkhart, IN 46517.

Physicians needed in Taiwan

The Commission on Overseas Mission of the General Conference Mennonite Church is looking for doctors to serve at Mennonite Christian Hospital in Taiwan.

Present needs are for **internal medicine** and **general surgery.** A first term of service would be four years, including language study.

Please contact:
Personnel Office
Commission on Overseas Mission
Box 347
Newton, KS 67114
(316) 283-5100.

General Conference and Mennonite Church pastors will consider how to help their members pastor one another in the annual pastors' workshop at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31, 1986. Through speakers, workshops, training sessions, worship and the highly rated annual shoptalk, pastors will explore the theme "Pastoral Care in a Peoplehood Church." Registration fee is $45, and $25 for accompanying spouse. For more information write Richard A. Kauffman, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

"This experience is bound to make a difference in their lives," says Paula Diller Lehman of the five teenagers from Canada and the United States who participated in a two-week work camp in Colombia in August. Lehman, secretary for youth education, Commission on Education, and Patrice Claassen, Western District youth coordinator, led the group. Gerald and Mary Hope Stucky, Commission on Overseas Mission workers, helped set it up. Participants painted, planted, repaired, taught English, led Bible studies and listened to people's faith stories.

The intensive, $1 trillion, five-year U.S. arms buildup can claim only tiny improvements, and some setbacks, in national security, Representative Les Aspin (D-Wis.) reported Oct. 6. Aspin, chairman of the House Armed Services Committee, made public 25 pages of statistics and asked rhetorically, "Is Ronald Reagan doing with defense what he accused previous administrations of doing with social welfare—just throwing billions at the problem?"

Two Honduran Mennonite agriculturists abducted by military

San Marcos Ocotepeque, Honduras (MCC)—The Honduran military broke into a room where two Honduran Mennonite agriculturists were staying and forced them and 14 peasant farmers to march a mile to the military headquarters in the middle of the night for questioning.

In this early August incident, the men were roped to each other and forced to march barefoot in underwear over rough terrain. They were hit with rifle butts and threatened with death during the march, and during the interrogation some were "hit and knocked to the floor," according to the Honduran workers.

They were released after three hours of interrogation and returned to their rooms to find that the soldiers had stolen their money and flashlights.

The soldiers said that they abducted the workers and farmers because they suspected that they had ties with Salvadoran opposition forces.

Honduran Mennonites, who recently sent a message to North American Mennonites about the arrest, point to the following factors that may have led Honduran authorities to suspect the Honduran Mennonite Church of such ties: (1) The Honduran Mennonite Church works with Salvadoran refugees, who are considered subversive since they have fled from the Salvadoran army. (2) The church looks for solutions to physical and social problems, instead of concentrating only on spiritual issues. (3) The Honduran church is committed to working with everyone instead of responding only to the needs of church members.

The men picked up by the military were participating in an agricultural field trip to examine the crops of peasant farmers who practice soil conservation.

Three weeks later, when Honduran soldiers invaded the Colomoncagua refugee camp, two more Honduran Mennonite workers in the camps were held by the military and mistreated.

The Honduran Mennonite Church Social Action Commission is responsible for both the agricultural project and the refugee assistance work.

Last year a pastor explained his understanding of the spiral of violence. It begins with the poor, who do not have adequate resources to support their families. They despair of watching their children die of malnutrition and begin to ask for more work opportunities and fair wages, health services and schools.

Often their pleas are answered with violence by the powerful—squatters are forcibly removed, factories are militarized and labor unions are destroyed. The poor in turn respond with violence. And so the spiral of violence grows.

During the pastor's talk a truck driver in the group rose to his feet and said, "This is so true. This is what our people are experiencing. Let's explain these things to our government. If we don't want Honduras to follow the route of our neighbors in Central America, then we need to improve opportunities for the people rather than establish a strong military."

Honduran child in poor community where the Social Action Commission of the Honduran Mennonite Church works. The Institute for Nutrition in Central America reports that 90 percent of the children under 5 in Honduras suffer from malnutrition.

This year a group of Mennonites visited the colonel in the region to explain the Social Action Commission's program, to protest the abduction of the agricultural workers and farmers, and to see how such future problems can be avoided. The military said that interrogations are necessary during these times of difficulty for Honduras, especially in the border area.

The message from the Honduran churches is that "in view of the great needs in Honduras and because of their Christian commitment, the Honduran church will continue to work with the poor. The Honduran Mennonite Church asks Mennonites in North America to encourage the U.S. government to stop contributing to the spiral of violence."

Old Testament opening

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Elkhart, IN 46517
before Dec. 1.

Mike King finished the 5,600-mile trip he began four months earlier in Alaska when he rolled into Washington Aug. 28. At a ceremony near the Capitol, King, who made the trip in his wheelchair, urged government leaders to take the needs of the handicapped seriously: "I think the strength of any society should be shown in its ability to pick up those less fortunate." He is a member of the Maple Grove Mennonite Church near Atglen, Pa.

Anita Kromberg, Richard Steele and two other people were detained by South African police on Sept. 9. They were apprehended for their work with the South African End Conscription Campaign, an organization trying to bring an end to military service conscription in South Africa. Both Kromberg and Steele have worked closely with Mennonite Central Committee workers in Southern Africa and have spoken in Mennonite and Brethren in Christ churches in North America. Steele attended Associated Mennonite Biblical Seminaries in Elkhart, Ind., in 1982 and 1983. They were released on Sept. 20.

Jake Harms, the Commission on Overseas Mission chairman, and Glendon Klaassen, COM Latin America secretary, were in Mexico Oct. 14-18 to consult with church and clinic committees. Discussions centered on (1) local church leadership development and the calling and ordination of people from within the congregations rather than dependence on expatriates, (2) specialized assistance from COM in terms of training and counseling help in the churches, (3) the rural clinic at Nuevo Namiquipa ending its dependence on COM by Dec. 31 and possibly reopening under the sponsorship of the local community.

Western District Conference reaches beyond the ordinary

Golden, Colo.—Peter Lin, Marilyn Miller, Marvin Zehr—pastors of the three congregations joining the Western District Conference this year—themselves represent "Reaching Beyond the Ordinary," the theme of the conference. Houston Chinese Mennonite Church brings to mind the growing diversity of the constituency. Boulder (Colo.) Mennonite Church is housed in a multipurpose building adjacent to the University of Colorado and rents space to other church groups. Hope Mennonite Church in Wichita, Kan., the third Western District church in that city, is brand new and as yet without a building.

Sixty-three congregations (out of 74) sent delegates to Golden, and these witnessed the raising of a symbolic tent to celebrate the three new congregations. The "tent," made of crepe paper streamers, was stretched from district staff on the stage to the three new pastors and out into the congregation that was watching.

Conference goers gather in the Colorado sunshine.

"Enlarge the place of your tent" (Isaiah 54:2, 3) shaped the conference as its text. Words about cord lengthening and stake strengthening prompted Ervey Unruh (Montezuma, Kan.) to say, "Break forth on the right hand and the left in this great American desert."

Expectedly, subdued agony surfaced with the budget. "Personalize the giving," pleaded Darrell Ediger (Goessel, Kan.). Another, wishing to remain anonymous, mused, "We have often thought that if we just press the farmers a little harder they will produce more and our budgets will be met." "I need a game plan for raising this budget," said Tim Schrag (Beatrice, Neb.) Partnering became the best news of the day. Three pairs now exist—older congregations giving wisdom and history and dollars (and little Sunday school chairs) to younger churches. In the end, by voice vote, the delegates accepted a budget of $367,641.

Also by voice vote, the conference accepted a resolution encouraging family farms, supporting agencies that are supportive of farm families, and strengthening ministries to those in stress. The district's committee on peace and social concerns will implement the four-page document.

"New work" named in the budget is

continued on p. 541

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THE MENNONITE
ASSOCIATED MENNONITE
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AMBS BULLETIN
November 12, 1985

Power in Christian community

Three topics Christians hesitate discussing are sex, money and power.

Power is embarrassing, highly questionable, shameful if not evil. When power is spoken of, it is the power someone else wants, has, uses or tries to wield. Certainly, the thinking goes, power is not to be desired or used within Christian community.

Power is, however, present in all human relationships even though it is denigrated, denied or at best owned with embarrassed ambivalence.

Power is. It is to be embraced, explored and used accountably, justly and above all lovingly. It is neither essentially good nor evil, it is natural, nominal, neutral with the capacity to be used either constructively or destructively. Power is the ability to be, to do, to act, to effect change.

Power not only is present in all community relationships, in fact, you cannot *not* have power. The issue is not whether but how one is powerful; not if but what kind of power is exercised. There are differentials of power from those with the ability to control the decision-making process in community to those who can silently block or passively outwit the power patterns of the group.

We are all interdependent in Christian community, whether we recognize it or not, so distributing power appropriately and justly is a primary function of the faith community. All people in a group possess some currencies of power, although the distribution is always unequal.

These currencies of power come in six varieties: (1) reward power—the ability to provide positive rewards, (2) informational power—the ability to provide explanations on why change is to another's benefit, (3) expert power—the skills or knowledge which elicit confidence or invite cooperation, (4) legitimate power—the recognized right to influence based on position, prior obligation of others or the moral legitimacy occasioned by helplessness, need or suffering, (5) referent power—the similarity or likableness that inspires identification and induces cooperation from others, and (6) coercive power—the ability to provide exclusion, punishment, pain or force.

All of these currencies are present in congregations, as well as in a seminary. Pastoral leaders must learn the management of these forms of power. All six are utilized in ministry. Informational, relevant and expert power are to be exercised responsibly in teaching or preaching. Reward must be used fairly and coercion repentantly in discipling one another. In the tasks of accepting authority and dealing with relationships faithfully all six kinds of power are present.

Power, then, is essential to all communal life. Walter Wink observes, "The language of power pervades the whole New Testament, because power is one of the primary ways the world is organized and run. No human activity can be described without recourse to this language."

Rather than deny its existence or avoid examination and conversation on power, the Christian community must address it courageously. Power is one of our central concerns. Its incredible potential for abuse can be matched by its promise of setting one another free to participate fully in the life of community.

If one visualizes power on a continuum which stretches from faithful and healthful power to exploitive and destructive power the following kinds of power may be noted:

First, *nutrient* power, which supports and nurtures. This is *power for* and is seen in caring, nurturing, leading and strengthening one another.

Second, *integrative* power, which unites and collaborates. This is *power with*, which appears in aiding, cooperating in bringing about joint change in mutual ways.

Third, *manipulative* power, which controls or seduces. This is *power over*, which manages or manipulates the other to reach either communal or individual ends.

Fourth, *competitive* power, which focuses on winning in its early forms or in seeing the other lose in its most negative forms. This is *power against*, which seeks gain at the other's expense or defeat.

Fifth, *exploitive* power, which uses others as the fuel in one's own process, as the means to private ends. This is *power off-of*, which uses or abuses others without concern for their needs. It is destructive, even annihilative.

Within community, the first two forms of power build trust and mutual commitment; the third when used responsibly can create change, initiate alternative ways of resolving difficulties or motivate growth. The fourth and fifth destroy community.

Power, either personal, relational or communal, when sought for its own sake, is idolatrous. Power accepted and exercised in love for the sake of justice, goodness, truth and obedience to the way of the kingdom of God becomes the potential for service. *David Augsburger, professor of pastoral care*

Augsburger

Outside the classroom

Faculty members assume a variety of speaking engagements in congregations, conferences and retreats, the experiences offering a chance for two-way communication with the church and wider community. The October-November schedule indicates some of the variety of faculty contacts (only November dates noted):

June A. Yoder, Goshen College chapel; Elkhart Chapter of National Accountants Association; Prairie Street Church, Elkhart, Ind.; Hesston (Kan.) Church (10); Staley Lectures, Hesston College (11-12); convocation, McPherson (Kan.) College (13). **J. R. Burkholder**, guest lecturer for fall term, Northern Indiana Religion Professors' meeting, Manchester College, North Manchester, Ind.; "The Gospel for Secular People," at Eastern Mennonite Seminary consultation; St. Joseph's College, Rensselaer, Ind.; Paoli (Ind.) Fellowship (10); Shore Church, Shipshewana, Ind. (17). **Jacob Enz**, Pittsburgh Theological Seminary Colloquium. **Daniel Schipani**, main lectures at the Consultation on New Alternatives in Theological Education, sponsored by the Association of Seminaries and Theological Institutions of South America, in Buenos Aires, Argentina. **Marcus Smucker**, Indiana-Michigan pastors and spouse retreat. **Perry Yoder**, workshop on Bible study for Indiana-Michigan Discipleship Program. **Willard M. Swartley**, stewardship conference, Moundridge, Kan. (3-5). **Weyburn** and **Thelma Groff**, spiritual growth retreat, Columbiana, Ohio (8, 9); spiritual growth retreat with Valleyview Church, London, Ont., at Hidden Acres Camp. **Howard H. Charles**, "Studies in the Gospel of Luke," Crooked Creek Christian Camp, Washington, Iowa; study session on divorce and remarriage, Allegheny Conference, Bellville, Pa. (2); Uniform Series teachers, Laurelville Church Center, Pa. (8-10). **Henry Poettcker**, Western District Conference, Golden, Colo.; "Biblical Interpretations," five talks at Pacific District Minister's Retreat, Oregon (4-8). **Erland Waltner**, three addresses on Ephesians, Conference of Mennonites of Saskatchewan, Swift Current (22-24).

Publishing notes

Willard M. Swartley's book, *Mark: The Way for All Nations*, is going into its third printing at Herald Press. **Gayle Gerber Koontz**'s doctoral dissertation, "Confessional Theology in a Pluralistic Context: A Study of the Theological Ethics of H. Richard Niebuhr and John H. Yoder," is now available from University Microfilms, Ann Arbor, Mich. The article "Salvation and Covenant" by **Millard C. Lind** is to be published in Occasional Papers of the Institute of Mennonite Studies, from the Consultation on Christian-Jewish Relations sponsored by Eastern Mennonite Board of Missions, June 14-15. **Ted Koontz**'s dissertation, "The SALT II Debate: An Analysis of Senatorial Decision Making," received the Charles Sumner prize from Harvard University, an award based on the Harvard student study which contributes most to the cause of establishing "universal peace."

Transition

Paul M. Miller retired Nov. 1 from teaching at AMBS. He joined the faculty of Goshen Biblical Seminary in 1952, becoming professor of practical theology. He and Bertha, his wife, will move to Akron, Pa., for a three-year assignment with Philhaven Hospital. A supervisor in the Association of Clinical Pastoral Education, he will develop a CPE program at Philhaven and be on loan to the Lancaster Conference part time to work at on-location pastoral training. The couple was feted at a dinner Oct. 18 attended by 160 seminary and church colleagues, friends and family. GBS president Marlin E. Miller announced that the seminary has established a Paul and Bertha Miller Pastoral Scholarship Fund for the training of pastoral leaders who have been commissioned by their congregation.

A week for pastors and spouses

"Pastoral Care in a Peoplehood Church" means every-member ministry. The pastor's role is that of helping members care for one another. Addressing the annual Pastors Workshop at AMBS, Jan. 27-31, 1986, will be Samuel Southard of Fuller Theological Seminary (on the theological basis of pastors and members doing pastoral care together); Abe Schmitt, family therapist and author, "A Plan for a Caring Congregation," training sessions on "Training Lay Teams for Crisis Ministry," and John Savage, director of LEAD consultants, "Endings, Confusion, Beginnings," focusing how the church can minister to people experiencing change.

Phyllis Carter, pastor of City Church of the Brethren, Goshen, Ind., will speak on "The Pastoral Care of Pastors: Developing Spiritually and Professionally." Mel Schmidt and Ruth Naylor, co-pastors of First Church, Bluffton, Ohio, are worship leaders.

A dozen seminars will deal with topics such as reviving the deacon/deaconess office, training elders and deacons to give spiritual oversight, dealing with divorce and remarriage, ministering to the dying and the bereaved, visiting the aged, working with the disabled, meeting the special needs of young adults, human sexuality, training lay people for evangelism and dealing with moral failure.

For registration, lodging and meal information write or call Ann Detweiler, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

Some of the participants unite in song at the Missionary Study Fellowship Sept. 26-28, which included students, mission and service workers, mission executives of the Mennonite and General Conference churches and members of the Midwest Fellowship of Professors of Mission.

Moments of learning

The discerning process

In early 1982 I was talking with a close friend about my future and suddenly said, "I think I want to go to seminary." Even though I'd phrased this desire tentatively, my friend was immediately encouraging and nudged me to check out a variety of options. From the beginning I intended to spend some time at AMBS since as a Mennonite I wanted to study within a Mennonite context.

As the Canadian dollar kept dropping, however, my fear of amassing a huge debt gave me impetus to consider Canadian institutions. In retrospect though, I'm not sure that I was ready for AMBS until my senior year. The burden of debt, though a real concern, was also a metaphor for my fear that in coming to the seminary people would build up expectations of me. One year at a Bible college and another at a Lutheran seminary allowed me a gentle exploration of my identity and gifts.

Now while I still value and need AMBS's commitment to academic learning from an ongoing Anabaptist perspective, one of my major desires is to participate in the discerning process of the seminary community. I believe that through worship, Mennonite "networking," informal chats and participation in small groups, including M.Div. seminar, God will enable me to discover an appropriate use of my gifts for the furthering of the kingdom. *Phyllis Kramer, St. Jacobs, Ont., M.Div. senior*

Kramer

Ulrich

Gridley

Journey with Judaism toward Jesus

On the surface, my involvement with the fall celebration of the Feast of Tabernacles, or Sukkot, in connection with the "Hebrew Language and Culture" course taught by Millard C. Lind was a time to pause in the hustle of life to simply enjoy the change of seasons. But this "pause" connected me with an ancient harvest festival adopted by the Hebrews to experientially recollect the time of the wilderness wanderings.

As I sat in the booth, or "sukkah," which we made of branches, I recalled the temporary dwellings characteristic of Jewish history, Jesus' ministry and my own life. In the Gospel of John, Jesus journeys to Jerusalem to enjoy this festival. By celebrating the festival of Sukkot for the first time, I found a new appreciation for the life of Jesus, Judaism and my own journey through life. *John Ulrich, Archbold, Ohio, M.Div. senior*

Twixt

Hans Meier, a visitor on campus from Deerspring Bruderhof in Connecticut, was sharing some experiences he had with the Gestapo in Hitler's Germany. He told of sending letters to Hitler, criticizing him directly. The desire of the Bruderhof was to speak to the "fuehrer" forcefully but in love.

I shared my difficulty in taking similar action when our leaders do evil. He replied with a gnomic twinkle in his eyes, "Yes, if we don't, then the devil laughs and says, 'Now I've got two.' " *Robert Gridley, Colchester, Ill., Master of Arts in peace studies*

SERMON
ON THE
MOUNT

Henry Poettcker and Alice Ruth (Pannabecker) Ramseyer visit with James C. Liu following the chapel service in which the 81-year-old Mennonite from Hengyang, People's Republic of China, told most of his spellbinding life story. He had previously visited North America in 1932 as one of the first Mennonite international exchange students.

A tribute to Paul Miller

Paul and Bertha Miller are surrounded by well-wishers during a celebration Oct. 18 of Paul's 33 years of seminary teaching.

Decisions by consensus

Decision making in seminary—or a congregation or other large group—demands both group and individual disciplines.

Voting has been the traditional discipline for making decisions, but because it implies coercive power of the majority its use is problematic for those who take seriously the love ethic of Jesus and the Believers' Church model.

Consensus is another way to make decisions. More in keeping with our Anabaptist heritage, consensus is one discipline the AMBS community works at each new school year.

The Assembly community of AMBS includes all students, spouses, staff, administrators and faculty. The Assembly deliberates on matters which need to come before the whole group. Most matters receive initial processing elsewhere and come to the community in the form of recommendations. The following is our working definition of consensus and the procedure by which we work to apply it.

A working definition of consensus. Consensus is a general agreement of different parts of a whole in effecting a given purpose. We don't need to be of one mind about the reasons for doing or conform on theoretical issues; we just need to agree to take an action.

Consensus is not necessarily unanimity. It is possible to agree to disagree and still decide on a given action.

Everyone's judgment counts, though the spirit of the judgment will help determine the weight afforded it. Part of the discipline of the individual and the responsibility of the group is to evaluate judgments. That everyone's judgment counts is very much in the spirit of our Anabaptist heritage.

Disagreement may be a part of consensus decision. As Mennonites, we are often reluctant to bring up a disagreement. Yet, when disagreements are expressed, they often contribute a great deal to finding the area of agreement. Perhaps they help define the parameters so that we know where the center for consensus might be. One can also, as an individual, relinquish one's right to obstruct decision making. An individual can say, "I disagree with the proposed action but will not stand in the way of what meets with so much approval by others."

The working disciplines of consensus. Instead of Roberts Rules of Order, we have only six rules in consensus decision making:

1. Advance preparation. Each person needs to inform himself or herself beforehand in order to be able to exchange considerations in the group. Decision making by consensus demands more than off-the-cuff comments.

2. Initiators of the concern will present it. Probably those who initially had a concern will be the most involved, best prepared and have the most to say. They should speak first.

3. Attitude of listening. Since everyone's judgment counts, everyone must take responsibility for attending to what is said, to understanding a brother or sister's comments, to helping evaluate what decision should come from the concern raised. This attitude of listening involves waiting after someone has spoken to allow the Spirit to speak and to allow for deliberation and incorporation of new elements in the discernment process.

4. Chain-linked conversation or recognition of forming a new chain. It is helpful when those of concurrent opinions speak one right after the other. That is a chain-linked conversation. It is efficient because restatement of a position is not required; one just makes additions. Such a procedure also makes it easier to see how much support there is for a given direction. If one starts an opposing idea, it helps to state that one is forming a new turn in the conversation.

It also helps if those who are listening give some non-verbal sign of assent or disagreement. We've tried head-nodding and head-shaking; but smiles and frowns also work. The skilled moderator of responsive people will also be able to "read" the folding of arms, the jiggling of feet, the leaning forward and the leaning back for additional indications of attitude.

5. Levels of agreement or disagreement. There are four listed here in order of ascending intensity and increasing power to block consensus: personal preference, mutual objection, heavy heart, contrary to the gospel. Obviously speaking for yourself alone will carry less weight than if you have others for whom you speak. Passionate involvement also demands more group attention than dispassionate comment.

6. Because we are a community of faith, we willingly take time out for reflection and prayer if a logjam occurs. When there seems to be more heat than light, it is good to invoke the presence of the God of wisdom and wait for reflection from the God of light. Waiting on God works wonders.

Kerr

Nancy Kerr,
Elkhart, Ind.,
M.Div. senior

Attend interterm

Sign up yourself or help someone in your congregation take a seminary course in the Jan. 6-24, 1986, interterm at AMBS. Available for academic credit or for audit. Courses offered:

"The Gospel of John," Gertrude Roten
"Renewal Movements Since the Reformation," C. J. Dyck
"War and Peace in the Bible," Millard C. Lind and Willard M. Swartley
"Social Context of Ministry," Donald B. Kraybill
"Personality and Religious Experience," Delores Friesen.

For application, costs, course descriptions, write or call Jim Metzler, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

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The Holy Spirit has taken hold of Mennonite youth of Colombia in the last two years, according to Mary Becker Valencia, who works for the Commission on Overseas Mission. A beginning was when leaders from the two largest Bogotá churches decided to form a joint young people's society. They came to meet every Saturday with an average attendance of 40-50. A musical group was formed. Now the musicians give concerts in Presbyterian, Methodist and Pentecostal churches. They do not accept invitations on Sunday mornings except in their own churches.

Mennonite youth in Colombia

The U.S. Senate recently scrapped an experimental project to compensate victims of hazardous-waste disposal. The $30 million project, part of the Superfund toxic waste cleanup legislation, would have authorized medical help to those injured by chemical exposure. The Reagan administration and industry groups lobbied heavily against the plan.

Western District *continued*

a plan to start a new Mennonite congregation in Denver. Denver Area Mennonite Mission Commission (four congregations plus Mennonite Urban Ministries) will guide the process with major support from the district and from Rocky Mountain Mennonite Conference. (The latter was invited to delegate sessions of the Western District, making this a historic first. It brings to mind the second and fourth goals adopted by the Western District a year ago—to continue planting new congregations and to move closer to other Mennonite denominations.)

Support of the sanctuary movement was the other resolution of the conference. Delegates agreed that "participation in the protection and nurture of human life" is "a high call." This move is seen as encouragement to the several congregations that have declared themselves sanctuaries for Central American refugees. Others cautioned that the conference doesn't know "what it's getting into."

An eight-year-old "Pastor/Congregation/Conference Ethics Statement" was adopted (also by voice vote) with the disclaimer that it was not an attempt to be authoritative but a guideline. Clara Hedrick (Cheraw, Colo., Mennonite Church) was helpful in conversation surrounding this topic: "Evaluation of the pastor should be a regular, continuing process, completely separate from tenure."

Youth of the two conferences scattered to four work projects for half a day—cleaning, painting, assisting with a carnival at a retirement home, playing with children at the low-income housing.

Don Schmidt continues as president and Willis Harder as vice president. Karen Penner was elected secretary.

Women in Mission heard two pastors, Renee Sauder and Janice Yordy Sutter, tell their faith stories in dialogue. "The tent is enlarged when gifts are used," they said, "in commitment to Christ and to helping one another."

Mennonite Men heard Ross Bender, a local Mennonite Church pastor, tell about the expanding significance of the Mennonite World Conference (of which he is president). Representing Tenth Man, Irvin Voth presented a check for $4,000 to Fort Collins (Colo.) Mennonite Church and $16,000 to Boulder Mennonite Church.

Pioneering in open discussion about sexuality and "lengthening the cords even more," the Western District is sponsoring a forum on homosexuality in December. "We'll find it a painful issue to confront," said Maynard Shelly, member of the ad hoc committee, "but we need to do it with compassion if the church is to be the church."

Ethnic minorities were underrepresented at the 94th sessions. And times of "open mike" seemed too few. At one such, however, Elvina Martens (Hammon, Okla.) broke through both these concerns and made an impassioned plea to protest "the poison [alcohol, flowing also from the Coors plant almost adjacent to the conference setting] which is killing our Cheyenne people."

In another stunning juxtaposition, Jefferson County Jail, across the street from where the conference convened, housed (until Nov. 12) two Colorado Mennonites for entering and protesting in a Martin Marietta weapons plant. People were invited to vigil beside the jail with prayers and hymns, and about 50 did. *Muriel Thiessen Stackley*

Pastor needed

Pastor needed for **Superb Mennonite Church**. Membership 55.

For more information send inquiries to:
Rudy Wiebe
Box 623
Kerrobert, SK S0L 1R0.

Bookkeeper/guesthouse couple

The Commission on Overseas Mission needs a couple to work as mission bookkeepers and guesthouse hosts in Taipei, Taiwan. The position is for three years, beginning in the spring of 1986.

For more information contact:
Personnel Office—COM
General Conference Mennonite Church
Box 347
Newton, KS 67114
(316) 283-5100.

Registrar opening

The Associated Mennonite Biblical Seminaries seek applicants for a three-fourths-time position as registrar beginning July 1, 1986. Auxiliary portfolios may be possible, depending on the qualifications and interests of the applicant.

Apply with resume to:
Gayle Gerber Koontz, acting dean
3003 Benham Ave.
Elkhart, IN 46517
before Nov. 30.

Dean of academic affairs

Bluffton College invites application of qualified people for the position of dean of academic affairs.

Qualifications: current doctorate, college teaching and administrative experience, and basic agreement with the mission and values of Bluffton as a Mennonite church-related liberal arts college.

Beginning date: Aug. 1, 1986.

Send application, resume, credentials to:
Elmer Neufeld, president
Bluffton College
Bluffton, OH 45817.

More than 250 assembled Aug. 2-4 in Calgary for the annual Reach Out to Jesus Conference. Praise and worship, testimonies, preaching, teaching sessions, children's meetings, youth meetings and fellowship over meals were all part of the weekend conference. Speakers centered their topics around the theme of unity and emphasized the need to walk in the power of the Holy Spirit.

Spirituality as related to peace will be the emphasis at Break '85, a gathering of primarily students and young adults Dec. 27-30 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. LeRoy Friesen, who teaches at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will integrate outer peace (peace in the world) with inner peace (peace of heart). Registration before Nov. 15 is $13; after Nov. 15 it is $28. For more information write James L. Dunn, Box 347, Newton, KS 67114.

Menno Travel Service in Newton, Kan., is offering "Journey Through Bible Lands" Feb. 24-March 13, 1986, and "Jordan and Israel Tour" Sept. 10-19, 1986. Call (316) 283-3950 for more information. Mennonites are staffing two tours offered by Educational Opportunities, Inc., Box 6067, Lakeland, FL 33807. Jacob T. Friesen, North Newton, Kan., will lead a 10-day Holy Land tour for $1,298 departing Feb. 10, 1986. Ernst Harder, Dallas, will lead a similar one. Faculty Duane Friesen and Patricia Shelly of Bethel College, North Newton, KS 67117, are leading a Middle East travel/study seminar in June 1986.

Mennonite Indian leaders convene in Oklahoma

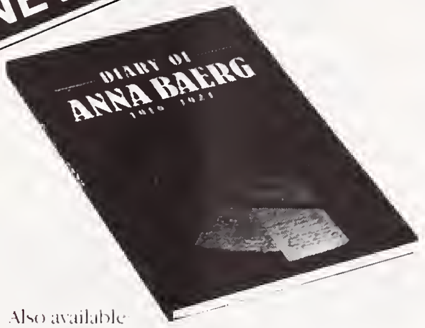
Clinton, Okla. (MBM and GCMC)—Navajo fry bread for communion, "For God So Loved Us" sung in seven languages, and stories of victory over alcoholism: these were parts of a historic, inter-Mennonite gathering here Oct. 9-13.

Oklahoma Mennonite Indian Leaders Council of the General Conference hosted the annual MILC conference plus representatives from the Mennonite Church, the Conference of Mennonites in Canada, and Northern Lights (another Mennonite mission agency).

About 60 people from at least eight tribes in 10 states and provinces registered. Choctaw, Hopi, Cree, Cheyenne, Arapaho, Navajo, Blackfeet, Saulteaux and others from area churches attended.

Fellowship at meals

At the MILC session, primary business revolved around cutting the budget to meet the $140,000 recommended by the Commission on Home Ministries. This covers the work in 10 churches, three staff persons and the Hopi Mission School (which has 69 students). Local churches and areas also provide funding. Emma Hart was elected Oklahoma representative on the MILC executive committee. White River Cheyenne Mennonite Church invited the Mennonite Indian Leaders Council to Lame Deer, Mont., for their next meeting. *Helen C. Coon*



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Wanted in Winnipeg

The Winnipeg Mennonite Voluntary Service unit has two immediate openings.

Advocate—Assist, refer and represent low-income persons in an anti-poverty office.

Preschool Coordinator—Work with children and their parents in a multiethnic neighborhood drop-in center.

PEOPLE willing to serve this world in response to Christ's call are needed for these and many other North American assignments.

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722 Main St., Box 347, Newton, KS 67114
(316) 283-5100

Have Your Young People Seen—

HAZEL'S PEOPLE ?

We were shocked recently when most of the juniors and seniors at a Mennonite high school said they had never seen HAZEL'S PEOPLE. Is it time for you to rent the film again for your church or school?

The film remains a classic. What is the meaning of change? Will springtime ever return? Can a stranger find a "home" among the Mennonites? Does hope fail when others fail?

See it again! Let your young people see it too. We're offering a special Half Price Offer to encourage you to enjoy HAZEL'S PEOPLE!

"A warm tender film with a big heart. I enjoyed it thoroughly!"

—Rex Reed

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Address ________________________

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Mail to "See It Again" Offer, HAZEL'S PEOPLE, The People's Place, Intercourse, PA 17534.

Coleco Industries of West Hartford, Conn., will market a Rambo doll based on Sylvester Stallone's famous human destruction machine. Coleco spokeswoman Barbara Wruck assured prospective buyers that the doll will come with "weaponry and vehicles, all the things that create a proper play environment."

The second Faith and Farming Conference will be held Dec. 4-6 at the Laurelville Mennonite Church Center near Mt. Pleasant, Pa. "This year," said Mark Epp, one of the moderators, "we will meet to share some of the small steps individuals, groups and churches have made in response to the [farm] crisis." To preregister contact Levi Miller, Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056.

Partnership in Training, an ecumenical consultation, will be held Nov. 22-23 in Winnipeg. The event marks the first major effort of Canadian Christian denominations to work together in developing a vision for the theological training of Native Christian leaders. Organizers hope to create a climate in which a partnership between denominational theological schools and Native Christians can be explored in an atmosphere of good will and mutual accountability. For more information contact Tom Collings, St. John's College, University of Manitoba, Winnipeg, MB R3T 2N2, (204) 474-8543 or 474-8518.

deaths

David D. Klassen, Carman, Man, died Sept. 4 at age 83. Ordained in 1930, he pastored two churches and served as visiting speaker in many parts of Canada and in Mexico. He conducted a Low German radio program and served on the boards of Mennonite Collegiate Institute in Gretna, Man., and Canadian Mennonite Bible College in Winnipeg. He was also active on Conference of Mennonites in Canada boards and committees. He is survived by his wife, Susan, six daughters, nine sons, three brothers and four sisters.

workers

Pamela Bartel, North Battleford (Sask.) Church, began a one-year Mennonite Voluntary Service term as a child-care worker in Beatrice (Neb.) Day Care Center. Her parents are Henry and Melita Bartel.

Lisa and *Steven Haberman*, Cross Lutheran, Milwaukee, Wis., began two-year MVS terms as coordinators of the Dallas (Texas) Coalition Against the Death Penalty. Both received degrees in English from the University of Wisconsin in Milwaukee. Her parents are William and Theresa Handlos and his are Louis and Delores Haberman, all of Milwaukee.

Jené Harms, Grace Hill Church, Whitewater, Kan., began a two-year MVS term as a social worker at Edgewood Children's Center in St. Louis.

Bartel

L. Haberman

S. Haberman

Harms

Camp administrator needed

Camp Deerpark, Westbrookville, N.Y., is looking for a camp administrator to begin in early 1986. Responsibilities will include:

1. overseeing camp operations
2. financial planning
3. publicity and fund raising
4. long-range camp development
5. personnel management.

Submit resumes to:
Leonor C. Kennell
Box 513
Westbrookville, NY 12785.

Camp Deerpark is located near the Catskill Mountains and serves the New York City Mennonite churches and other urban congregations.

Executive director needed

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is nine people. Overseas experience with MCC is preferred but not essential. MCC Saskatchewan is the affiliation of some 115 congregations from seven conferences.

Salary negotiable. Applications will be received until Dec. 31. Starting date is April 1, 1986.

Application forms and job description details available on request.

Address inquiries to:
Henry Block
Chairman, personnel committee
3214 Milton St.
Saskatoon, SK S7L 3X4.

Practical theology positions

The Canadian Mennonite Bible College invites applications for two positions in practical theology. Practical theology is understood at CMBC as that part of the program which gives particular attention to (1) the personal and spiritual growth of students, (2) the preparation of students for discipleship in the larger society and world, and (3) the training of students for ministry in the congregation. It is expected that one of the two people appointed will be engaged in pastoral/leadership training. The other person will teach in one (or both) of the other areas of practical theology. Facility in an experiential approach to learning is expected. A minimum of an M.Div. (or comparable) is expected.

Submit application and resume to:
Academic Dean
Canadian Mennonite Bible College
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4
by Nov. 15.

James Douglass, author and peace activist, will be the keynote speaker at the fifth annual conference of Churches United for Peacemaking. "Spiritual Resources for Peacemaking" is the theme for the conference, to be held Friday evening through Saturday afternoon, Nov. 15-16, at First Presbyterian Church, 525 North Broadway, in Wichita, Kan. Ronald Guengerich, director of the Center for Bible Study at Hesston (Kan.) College, and Rep. Dan Glickman (D-Kan.) will also speak. The conference will include 21 workshops, a peace party for high school youth, a program for children 4-14, films and a nursery.

"It is good to be both a chaplain and a nurse," says Gladys Siebert, Commission on Overseas Mission worker in Taiwan. "The combination helps me relate to people as whole persons." Siebert is one of six staff members (the most ever) in the chaplain department of the 164-bed Mennonite Christian Hospital in Hualien, on the east coast of Taiwan. During the first half of 1985, the chaplaincy staff took the course "Evangelism Explosion III." The ample staff allowed for a variety of approaches, resulting in 213 people indicating a desire to know more about Jesus Christ.

RECORD

She received a degree in social work from Bethel College, North Newton, Kan. Her parents are Galen and Roberta Harms of Whitewater.

Eleanor Loewen, Conference of Mennonites in Canada's educational consultant, has resigned, effective after the 1986 CMC sessions.

Kathy Peters, Bergthal Church, Didsbury, Alberta, is the new Foundation Series resource person for Alberta.

Arlen Preheim, Salem Church, Freeman, S.D., began a two-year MVS term at Welcome Inn, Hamilton, Ont. We inadvertently gave him the name of Brian in the Sept. 24 issue.

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Total enclosed: _____

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Mail this coupon with your check (payable to HAZEL'S PEOPLE) to The People's Place, Main Street, Intercourse, PA 17534.

Liberation theology inferior

All the controversy generated around Brian Epp's article (July 9 issue) can, to my mind, be satisfactorily cleared up by Hans Denck. Denck acknowledges that only what love teaches is right and good. And whoever has recognized this truth and then teaches something else, no matter how good it may be, the teaching would still be of no use, but totally bad—namely liberation theology.

He goes on to say that the teachings and acts of Moses, David and all the patriarchs, no matter how good they were, may be regarded as evil where Jesus has demonstrated love in a better way. So when Moses, like modern liberation theology, used violence and killed the Egyptian, it was in part good because he was zealous in favor of justice against injustice. But if Moses had recognized or had had perfect love, he would have allowed himself to be put to death for the Israelite, his brother, before he would have killed the Egyptian, his brother's enemy.

The purpose of the teaching and the law of Moses was to overcome evil with evil, to protect the pious with violence and to destroy the evildoers with violence. But if it had been possible that someone besides Jesus had been able to demonstrate perfect teaching and love, and the people had been capable of understanding it, the former love and teaching would have had to yield to it (*Schriften*, II, pp. 78f).

Now when you have the best with Jesus and the Anabaptists, don't argue against it or forsake it again for the inferior, which in comparison may even be regarded as evil. Where liberation theology sides with the oppressed, it is certainly better than a "traditional" theology which sides with the oppressor. But to overcome evil with evil is destructive and foments more violence. To overcome evil with good is creative and healing. *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Sept. 19

Affirm CO position

The Mennonite is good reading except for the color pages making that part more difficult for fading eyesight.

Now to a concern. The first group of conscientious objectors landed at Clear Lake, Man., for alternative service in June 1945. This group of men, some 40-70 along with spouses, still meet frequently for spiritual enrichment, rededication and togetherness. (A quarterly newsletter, edited by George Kroeker, is mailed to members for $3 or more annual contribution toward the cause.)

In October 1982 a CO reunion on a broader scale was held in Winkler, Man. Many moving testimonies were shared of service in different areas—hospitals, prisons, camps, mines, etc.

In this day of relatively good, peaceful(?) times, we sometimes hear remarks such as, "Today I would make a different decision." I cannot help but refer to and recommend all COs and ex-COs to read and reread Ivan Kauffman's article "He Was at the Hiroshima Bombing" (Aug. 27 issue, page 425). George Zabelka's stand regarding such violence as the bombing of Hiroshima in August 1945 should give reason to rethink your position. *John C. Klassen, Box 665, Morden, MB R0G 1J0*

Sept. 20

Unusually rich

From the Sept. 10 issue I cut out four articles for filing: "We Believe in God," "Timid Faithfulness," "Evangelical Is Not Enough" and the editorial.

It was an unusually rich issue. *John Bender, chaplain, Conrad Grebel College, Waterloo, ON N2L 3G6*

Oct. 1

Not clear on fundamentalism

In "I Am a Fundamentalist" (Aug. 27 issue) Peter J. Ediger asked important questions and offered some valid answers. But I think he also gave some inadequate answers. Ediger's attempt to redefine typologies such as liberal and fundamentalist in terms not acknowledged by others is neither good journalism nor dialogue.

The aspect of "fundamental theology" first identified by Ediger is virtually too fundamental to be considered a major theme of Scripture. That people are free to choose is, like the existence of God, seemingly taken for granted. This was not the most fundamental experience for the Hebrews. The foundational experience for them was God's freeing them from slavery, freeing them to worship and serve him and be his covenant people. Likewise, when God came in Jesus the essence of the good news he proclaimed was not, "You are free! Don't you know it?" but, "Believe in me and you will be free!" The foundation of that freedom is the gracious, loving action of God which through Christ's atoning sacrifice has freed and is freeing from guilt and sin those who in faith believe that God has so acted.

That God is love is more of a truism than "*the* fundamental of faith" (emphasis added) as he claims. That we are free to choose is not true freedom but the prerequisite to the freedom that comes by faith in Jesus. This freedom comes not by faith that "God is love" nor from faith that "those who know love know God" (Scripture doesn't quite say this) nor from belief in "the power of life over death as grasped and lived out by Gandhi" (Gandhi was not at all a follower of Jesus in *the* fundamental sense, nor was he a consistent pacifist).

It is not clear what Ediger means when he says, "It is indeed only the blood of Christ which saves." Because in the surrounding commentary no reference is made to reconciliation to God or freedom from guilt and sin.

It is not clear what kind of "Fundamentalism" frees Ediger to embrace Sawada or why he should be called brother. Certainly, following Jesus in our lives is essential to salvation, but one (like Gandhi) who does not believe in Christ cannot follow Jesus more fundamentally than most Christians unless "liberalism" has become "fundamentalism" or deeds have replaced faith. *Richard W. Wilson, 7360 Manchester, Maplewood, MO 63143*

Oct. 1

Watch those biases

The anti-growth, anti-technology bias in Art Meyer's "Choose Nature's Laws Over Popular Beliefs" (Sept. 24 issue) cannot go unchallenged. He either states or infers that (1) Nature is not to be dominated and controlled to meet human needs, (2) Science is the cause of pollution problems, (3) Materialism is the source of much waste and mountains of garbage.

Supposedly, if we change our values a new economic order will emerge to solve all these problems.

Nothing of the sort needs to be considered since his premises misread the facts.

1. Nature changes constantly. If this change is not managed for the benefit

of humankind, for whom then? (2) Science is a methodology which (by definition) cannot be a problem source. The people who make bad decisions (by whatever method) are the culprits. Values, not science, are the problem. (3) The true materialist abhors garbage. It wastes expensive raw materials, costs money to dispose of and you can't make any more off of it by selling it to someone else. "More with less" is not only the title of a cookbook but the motto of every well-run company in the world.

Operating profitable operations in the economic sphere is not antithetical to values of Christian stewardship. I wish that representatives of church agencies (Art used to work for MCC) would quit inferring that it is. *John G. Tiessen, 494 N. Gentry Ave., Oakdale, MN 55119*

Oct. 7

Should market tea and coffee

The Sept. 24 issue (p. 465) said that SELFHELP Crafts refuses to sell coffee and tea. It seems that we again are prepared to dispense Band-Aids instead of dealing with the structures of oppression that create hunger and unemployment. We are prepared to take the victims of this oppression of agribusiness and provide jobs through SELFHELP Crafts (which is important to do) but are unwilling to tackle the oppression itself. The selling of Alternative Marketing Organization coffee and tea is an idea whose time has come. It addresses the structures of oppression. *Robert Bartel, Box 191, Rosthern, SK S0K 3R0*

Oct. 7

Satire on fundamentalism?

Thank you for that nice light piece of witty satire by Peter J. Ediger (Aug. 27 issue) "I Am a Fundamentalist." How refreshing to see an article with such a droll sense of humor aiming its clever arrows not at the believers of the fundamentals but (chuckle) at the heart of the doctrines themselves.

May I point out the genius of the piece lest serious readers miss the thrill of the clever thrust to make inerrancy mean errancy, the ingenious flight of fancy to tie the deity of Jesus Christ to civil disobedience, the master stroke of connecting the exclusive atonement (by Jesus as the only way to God) to a Buddhist monk as a "brother" and to Gandhi, the Hindu pantheist, "who followed Jesus more fundamentally than most Christians."

Happily he needn't worry any longer about being mistakenly stereotyped as a fundamentalist. *Mal J. Braun, Site 1, Route 6 - Gordon Road, Kelowna, BC V1Y 8R3*

Oct. 9

More on Nicaraguan coffee

In the Sept. 24 issue Paul Leatherman (SELFHELP Crafts director) stated he saw a greater interest in making social or political statements about Nicaragua on the part of the Alternative Marketing Organizations (through tea and coffee sales) and little evidence of direct benefits from these sales to individual farmers or plantation workers.

I took over management of Nicaraguan Coffee sales through "Plowshares," a SELFHELP Crafts store in Chicago, last April. Up to this time the sales have been quite good, with much opportunity to educate the store workers and the public. This has also been a time for educating myself on the realities of the lives of the Nicaraguan people.

Coffee is now a major cash crop for Nicaragua. The Sandinista government is attempting to find all possible avenues to sell this product, the United States having been a major coffee buyer until the time of the trade embargo. Coffee provides jobs for thousands of Nicaraguan plantation workers and farmers.

Social and political statements concerning Nicaragua are probably as important as the actual sales. People need to be aware of the impact of the U.S. trade embargo against Nicaragua. *Brenda Johnson, 216 W. Diversey, Chicago, IL 60614*

Oct. 9

Thanks and questions

Thanks for the excellent Oct. 8 issue. It was of special significance to me as I am engaged in the study of theology in general and the study of confessions of faith in particular.

In my opinion, since *The Mennonite* has been published as a semimonthly it has improved in quality. It is in this context that I wish to raise some questions in the hope of contributing to its further improvement.

A few aspects of the layout of the magazine have always been confusing: (1) Why are some authors introduced and their background information given at the conclusion of their articles and others inside the back cover? I prefer the placement of this information at the end of each article. (2) Why is the table of contents inside the back cover? Usually by the time I get to the end of each issue I don't need a table of contents. (A footnote: only after having read *The Mennonite* for almost 10 years did I notice the summary of each issue's contents at the top of the table of contents.)

Realizing *The Mennonite* is now a semimonthly, is there any way to include news and letters that are not consistently a month or more predated from the date of publication? Perhaps to avoid duplication and the time lapse of articles with other Mennonite press, it would be possible to have the General Conference News Service withhold some non-pressing or non-crucial stories for release in *The Mennonite.*

I have wondered whether the masthead (*The Mennonite*) is set in upper- or lower-case letters? With the type font you use I can't distinguish between the two in the flag or the department heads. Maybe this is a new Wiebe or Hiebert typeface?! *Peter C. Passage, 421 Garfield Ave., Elkhart, IN 46516*

Oct. 16

Editor's note: Thanks for the questions. All of these and more are on our agenda. We would welcome other readers' comments on the above. Perhaps that would help us to make some new decisions on these issues.

Salem Mennonite friends

Thank you for your encouragement and support. Your expression of Christian love is a source of strength for our congregation. We are discovering that the Lord is truly able to use for his good purposes the tragedy we have experienced. The Christian unity and oneness you have expressed is but one of the good gifts God has given to us as a result of the fire.

We are planning to rebuild our church and are just now beginning the process. Please continue to pray for us as we seek the Lord's guidance in both the planning and building of our new church building. *Michael Bogard, Salem Mennonite Church, Route 2, Box 161, Freeman, SD 57029*

Oct. 16

Teusaquillo Mennonite Church of Bogotá

Cynthia Habegger Loganbill

On June 17, 1973, a new house fellowship began in the Bogotá apartment of Gerald and Mary Hope Stucky. This small fellowship, comprised of alumni of the Cachipay school and former members of the Central Mennonite Church of Bogotá, was soon known as the Chapinero community. The participants, though interested in a gathering of believers, desired an informal time of sharing and prayer within an unstructured meeting. Four years later, on Pentecost Sunday, the group decided to officially organize.

In 1980 a group of people from the Palermo Presbyterian Church of Bogotá entered the fellowship, bringing with them Angel Cañón, who became the first pastor of the group. As the meetings continued the group grew, and the Stucky apartment could no longer hold the community.

In December 1981 the community moved to the unfinished Mennonite Center. After worshiping amidst the unpainted walls, dust and debris of construction, the Mennonite Center was completed and dedicated on Sept. 12, 1982. The second floor of this three-story building became the permanent home of the fellowship, now known as the Teusaquillo Mennonite Church.

A distinct quality of the Teusaquillo group is its view of membership. Membership is not taken for granted. Every Pentecost Sunday there is an affirmation and rededication to the church in the form of a sign-up sheet. This list of names forms the new membership for the following year. Baptized members sign in blue. Those who would like to be baptized or desire an association with the church sign in green. During the ceremony time is given so that anyone may express what the church means to them and why they have remained or have become a part of the fellowship. It is a moving and meaningful experience in the life of the community. At this past Pentecost Sunday there were 90 members plus 40 other active participants.

The Teusaquillo Church meets on the second floor of the Mennonite Center.

The church is slowly moving toward more structure and organization. The church structure (board of deacons, committees, etc.) is developed as the needs arise within the community. There remains a strong desire to maintain informality during the worship service.

The Sunday morning worship service is the center of all activities. No bulletin holds the congregation to a set order. There is freedom and spontaneity. The service is dynamic, with wide participation by the group. A large percentage of time is spent in "making joyful noises to the Lord" in the form of traditional hymns and favorite Spanish choruses. Another substantial period is spent in congregational sharing, testimonies and prayer requests. A more formal time follows that includes the sermon, announcements and offering. The service lasts from 1½-2 hours, a bit longer than most services in the United States and Canada. When the closing prayer has been given, the community remains for a time of fellowship and coffee. This is important in the life of the Teusaquillo Church, since most members see each other only once a week. The last person may leave about 1:30 or 2 p.m.

The church assembled in Bogotá

The Teusaquillo Mennonite Church continues to grow. As more committees are formed, more people are given the opportunity to get involved in the work of the church. There is an emphasis on lay leadership, each person finding his or her gifts and talents and plugging in where needed. Some open their homes for Bible study, others are visiting and evangelizing their neighbors. There is an eagerness and willingness to do what one can in the best way possible. Thus the Spirit of the Lord is moving among this body of God's people in Colombia.

Cynthia Habegger Loganbill, Colegio Nueva Granada, Apt. Aero 51339, Bogotá, Colombia, is a GC mission partner.

Urgent: help wanted

Tim Sprunger

The letter said, "You must become a Christian!" Grandpa Lo took his daughter's advice written from Canada and sought out the Lok Fu Mennonite Church on the ground floor of his government apartment block, looking for answers. At Lok Fu he not only became a Christian but was baptized and is the first elderly person to become a part of the church. His wife is now attending as well. The urgency of mission in Hong Kong is reflected by changed lives. What if there had been no Lok Fu Mennonite Church in Grandpa Lo's apartment block?

Heddy, a 21-year-old who had become a Christian in her teens at Lok Fu, had a difficult decision to make. She was finally in Canada under the MCC trainee program when she received word that her father was dying of cancer. She decided to return to Hong Kong to be with him to show God's love rather than to stay in Canada. Her decision as the only Christian in her family had a profound effect. Her father became a Christian before his death, and he expressed his wish that the whole family do likewise. The urgency of mission in Hong Kong is demonstrated in the faithful witness of a family member and the effect upon the entire family.

The MCC soup kitchen of the 1950s in Lok Fu was converted into a study center for the students whose families were packed into the 9-by-12-foot government flats surrounding it. Anna came as a student and later as a worker and librarian. After a number of years of working in the study center, Anna decided to become a Christian. Five years ago Anna went to seminary in Taiwan, aided by GC Women in Mission to help cover the expenses. Today Anna works in Lok Fu, her home church, and is helping to work in the newly begun East Kowloon Mennonite Church. Urgency of mission in Hong Kong means being there over a period of time while one such as Anna grows into the powerful local witness she is today.

The need for a compelling witness in Hong Kong is growing. Hong Kong's 5.3 million people, crowded into the 400-square-mile territory, are facing a crisis. Major change is inevitable. Hong Kong's future is uncertain as China prepares to regain control in 1997. Already the pressure of the future intensifies the present. This creates a sense of profound need.

Among the 80 percent of Hong Kong's population who are poor industrial workers, only 1 percent claim Christianity. Unreached people are a priority of a faithful church. How many Annas and Heddys are still seeking?

Our response as we follow Jesus is to pray for workers to enter the harvest. Hong Kong is a field that has the potential for a huge yield. We have the privilege of giving of our resources and ourselves in order that the needs of these people can be met. Mission in Hong Kong is a case of "*Urgent: Help Wanted!*"

Tim Sprunger, 1/F, 76 Waterloo Road, Kowloon, Hong Kong, is a General Conference missionary.

People fellowship outside the Lok Fu Church after the morning worship.

The Lok Fu church building becomes a much-used reading room and study center during the week.

Special music at a youth meeting

books

Mennonite mirror

The Muppie Manual *by Emerson L. Lesher, Ph.D. (Good Books, 1985, 94 pages)*

Reviewed by Joel Kauffmann, B.A., 1014 S. Seventh St., Goshen, IN 46526

Lesher, Ph.D., has written a funny, clever book that describes the attitudes of many Mennonites who are young, affluent, professional and urban—or wish they were.

Decent humor is rare. I recommend you buy it and have some fun with it. It's the first Mennonite-written-and-published book that I can recall having people come up to me and ask, "Have you read . . .?"

The quality of the humor *is* uneven throughout—but humor almost always is. Humor, whether in a book or film, should be enjoyed for its high points, not its consistency. My only real complaint with the book's content was the qualifying test for Muppieism, which seemed haphazardly constructed.

The book could be criticized for its strong (Old) Mennonite and Lancaster point of view, but, first of all, the author admits this bias, and, secondly, the very nature of Muppieism is egocentric. A real Muppie, and certainly a Lancaster-based one, wouldn't waste energy being inclusive.

A more productive—and interesting—question is to ask what this book is saying. More specifically: Does this book's satire nudge us to re-examine our lives in light of the Anabaptist vision (a Muppieish phrase), or does it simply celebrate our sophistication?

Yuppie humor, including *The Yuppie Handbook*, from which this manual borrows liberally, springs not from self-criticism but from smug and thinly disguised self-congratulations. This manual seems to mimic the tone as well as the style of that humor.

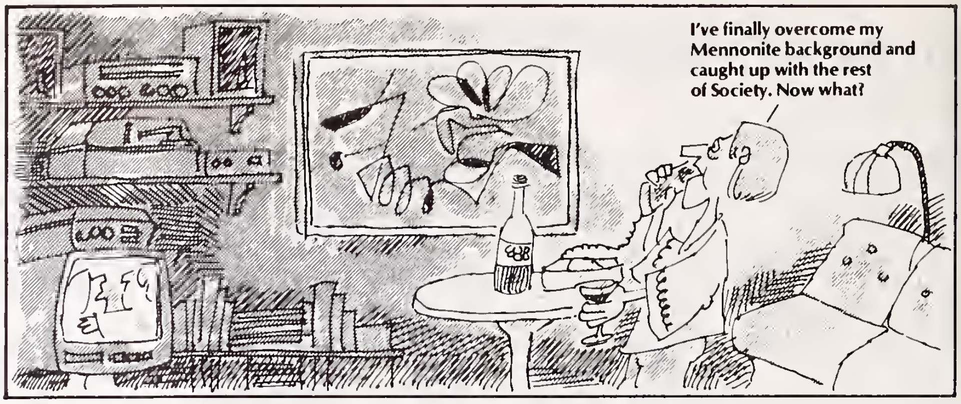
Under this new dictum, an MCC stint is no longer service to the world but an experience that provides artifacts for the condominium and anecdotes for conversation over more-with-less cuisine.

We may laugh at the section on Muppie garb, but our response will likely be a quick check of the closet to make sure we're wearing the appropriate natural fibers.

In the book's weakest—and least funny—section, the author manages to drag the early Anabaptists—those proponents for non-conformity with the world—into this Muppie quest for conformity.

From this book and the responses I've heard to it—everyone I've talked to confesses with barely concealed glee that they are, in fact, a Muppie—a new generation of Mennonites seems determined to and capable of brushing off the last hayseeds that have clung to our rough coats since we became the social and spiritual outcasts of the Reformation.

In our haste to make up for 450 years of lost time, I hope one thing Mennonites aren't exchanging is our world compassion and vision for narcissistic gazing in a hand-held mirror. If that happens, Lesher's next parody can be *The Ugly Mennonite*.


I've finally overcome my Mennonite background and caught up with the rest of Society. Now what?

Life in America

Two Years in the Melting Pot *by Liu Zongren (China Books, 1984, 208 pages)*

Reviewed by Herta M. Funk, Foreign Affairs Office, Suzhou University, Suzhou, Jiangsu Province, People's Republic of China

Western reporters like Fox Butterfield, Ross Terrill and David Bonavia have come to China, stayed a few years and written their books.

It's about time the tables were turned. In *Two Years in the Melting Pot* Liu Zongren, a staff reporter for the Beijing-based periodical *China Reconstructs*, tells what the United States ("Meiguo"—literally, "Beautiful Country") looks like to a Chinese scholar on a two-year stint of journalism study in the Chicago area. He talks of American abundance (here the freezer is full), wastefulness (Why does a room need six lamps?), spaciousness (so many rooms in a house and so few people on the streets) and easy demonstrativeness (a hug in greeting came as a surprise). All these contrast starkly with Chinese spartan existence, frugality, crowdedness and reserve.

He meets many people, including farmers, university professors and students, friends of China, Chinese Americans, reporters, even criminals. Yet much of the time he is on an emotional roller coaster as he tries to deal with culture shock and homesickness—he left his wife and son in Beijing. A Chinese teacher with a similar experience ventured that Liu Zongren overplayed his homesickness, but as an American teacher in China dealing with culture shock and homesickness I wholeheartedly empathized with his feelings.

Liu Zongren includes an interesting chapter titled "David and the Pagan" on his contact with the Christian church. At a Crusade for Christ meeting near the fountain at Daley Center a young minister, David, inquired of him, "Are you a Christian?" After repeated contacts with David and a visit to his church he casts this verdict on the kind of Christianity he saw: "Their devoted, somewhat naive expressions led me to believe they could never represent a future world in which people would be brothers and sisters as Jesus taught" (p. 144).

The question facing the reader at the end of the book is this: What could be done to make the Liu Zongrens from China, of whom there are over 15,000 in the United States, feel at home and, perhaps, expose them to a Christianity that has some credibility with them?

The book is required reading for anyone interested in building bridges of friendship with people from the most populous nation of the world.

MEDITATION

The missionary's confidence

Intense is as good a word as any to describe the discussion that day. The topic? The Christian message, i.e. What *is* the Good News for a suffering world?

That it seemed right in a missions seminar to talk about people and their suffering went without saying. Discussing injustice, hunger and disease brings about an uncanny silence in any group. One missionary shared with us the sufferings of the people he served. He spoke of systemic injustice and the burden of responsibility we all share for that. He finally asked, "Is there any hopeful message we can confidently share with these people?"

My mind was racing and I was thinking that this is going to sound like "pie in the sky," but I ventured, "We can tell people that God loves them and he sent Jesus to live and die for them. His Holy Spirit will fill them, comfort them and strengthen them. They can know God and be with him forever."

The previous speaker expressed his doubt that any of this was in fact Good News. His words stirred the questions within me. Was my response too pie-in-the-sky? I began to find the answer in Genesis 12. It was God's plan from the beginning to bless his people and make them a blessing to the nations. We see this clearly in Genesis 12:1-3. The two main principles are receiving and giving blessings, the latter concept being emphasized here in the Bible. This concept is repeated five times in Genesis (12:3, 18:18, 22:17-18, 26:3-4, 28:13-14). This plan, beginning with Abraham and his descendants, is still in effect.

Galatians 3:29 says that if we are in Christ we are Abraham's descendants and heirs to the promise, to be blessed so we can be a blessing to others (including and especially non-believers). The question then is not, "to be or not to be" but how to be a blessing. We are to bless with spiritual truths as well as deeds.

We are often told that we cannot bless with spiritual comfort those who are suffering physically. It is a sham, not shalom. But can we ever promise them that there won't be suffering in this world? And should we therefore never utter spiritual blessings of hope?

It is true we don't try to effect social change as much as we should, but the converse is also true. We often don't give blessings or hope in times when they are the only blessings we can share with complete assurance from God's Word. We can always confidently say, "God loves you and knows you and wants you for his own because one day Jesus is coming again."

Paul says the gospel is a hope laid up for us in heaven (Colossians 1:4, 5). Titus 1:2 speaks of hope as eternal life, and Titus 2:13 speaks of hope as the return of Christ.

Claire de Brun

What is the Good News we bring to people like this?

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This special issue on overseas mission reminds us of the goal for Christians, that the *world* may know Jesus. We Christians in the West too easily become absorbed with our own struggles. These are real and they take energy. But the power of the Holy Spirit is promised to us as we "go."

The 1980s present us with many new and special challenges to share the Good News of Jesus. Our prayer is that you will find articles here to inspire you in mission.

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editorial

Channels for the Master

Many Christians love to sing the gospel song, "Channels only . . . for the Master." That image is biblical. "So we are ambassadors for Christ, God making his appeal through us . . ." (2 Corinthians 5:20). It is a beautiful thought that God acts in the world through us—his living body.

This ambassadorship—our being "channels"—is rooted in Jesus Christ, in all that Jesus lived for and died for. The entry to this body is a narrow way. We must confess our sins, repent and believe in the atoning mercy and enabling, renewing grace of God's Holy Spirit.

Once a part of Christ's body, we have a large mandate. Somehow we are to personalize and energize the work/witness of Jesus (Matthew 28:16-20, Mark 16:15-18, Acts 1:8). And he left us an example that occupied all the writers of the New Testament.

In light of our call and the fields "white for harvest" (John 4:35), it is appallingly sinful to see the antagonism existing and being promoted among Christians by fellow Christians. That antagonism seems to be growing and taking up more spiritual energies. Instead of focusing on our own ambassadorship for Jesus, we permit ourselves to become loaded down with important, yes, but secondary matters.

The crippling quarrels that keep us from being faithful mission churches center around three major themes: (1) individual and social sin, (2) personal evangelism and social action and (3) personal piety and social compassion.

1. Sin is not a popular word among us, as psychiatrist Karl Menninger illustrates well in *Whatever Became of Sin?* (1973). But it is a biblical concept and a reality in human life. The long history of the "seven deadly sins" shows how perniciously persistent sin is.

At the same time, ever since Reinhold Niebuhr's *Moral Man and Immoral Society* (1932), Western Christians are painfully aware that devout disciples can contribute to evil (sin) because we are part of evil (sinful) systems or institutions. And while it is impossible to think we Christians can ever live totally pure (because, though saved, we are still human), this does make us also socially guilty and accountable. We also have obligations to repent of the sinful systems we are part of.

Both dimensions are imperative for salvation.

2. Evangelical Christians in the 18th and 19th centuries were leaders in the abolition of slavery, prison reform, education of the masses and improvement of working conditions. Just think about and read of John Wesley, George Whitefield and Charles Finney.

But somehow among evangelical Christians there has recently been a retreat from social concern and an almost exclusive emphasis on soul winning. It is probably, in part, a reaction against a seemingly total trust in social evolution demonstrated early in this century. This became known as the social gospel.

Again these are two sides of one coin. Ethically-oriented Christians must face the need for basic open commitments to Jesus. Renewal cannot come without the New Birth. Evangelistically-oriented Christians must face the fact that faith without works is a lie.

3. Devotional life is something most of us wish we were better at doing. Whether family altar, Bible study or personal prayer life, we know they are vital. But mostly we falter and stumble along.

It is probably one reason Mennonites are a "doing" people. Since we find ourselves less than we want to be devotionally, we work hard at showing our compassion—MCC, MVS, MDS, etc. We even do well at supporting missionaries and evangelists who will "be" faithful disciples on our behalf.

Social compassion is clearly a part of Jesus' life. Look at Mark 6:34-44. After preaching the gospel, his disciples want to disperse the hungry crowd. Jesus says we now also owe them physical sustenance.

Social compassion without personal piety leads us to lose ourselves "in and of the world." Prayer and meditation with integrity drives us to clothe the naked, confront the powers, heal the sick and care for all people in all their needs.

"Channels only" tends to sound in favor of individualistic salvation. God has no grandchildren.

Channels "for the master" drive us to a salvation that wants to include the whole world. The Master died because of love for the world. *Bernie Wiebe*

THE MENNONITE

centennial 100

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

100:22 NOVEMBER 26 1985

MENNONITE CENTRAL COMMITTEE
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Beyond the

To many of us Thanksgiving is a time of deep humility and inner struggle. Faced with the reality of human smallness and frailty, my burden of humility is great. This feeling of seeming insignificance forces me to confront my complete dependence on God. I must acknowledge my need to thank him for everything, and this means a struggle. I do thank God for my health, family and material wealth—all "blessings." But how can I give thanks for the pain in my life and the times of unanswered prayer? Then I feel more like screaming at God than thanking him.

To overcome this struggle we need to get beyond our concept of thanks as a response mechanism. Our thanksgiving to God happens in dynamic relationship with him. In this ongoing and creative relationship we don't simply give thanks determined by "cause and effect."

Israel praised God in thanksgiving for his miraculous help and faithful guidance in history. Central to its faith, the memory sustained Israel through the desolation of exile. But we can't perceive her thanks as only a conditioned response to divine help; Israel lived and moved in an intimate relationship with Yahweh. The reality of God's love, grace and mercy demands that we also seek a greater dimension to our thanks-giving.

At Thanksgiving, a time bursting with abundance, I feel almost compelled to thank God for the goodness and bounty of harvest. This thanks is fitting and necessary. But God's creative presence in Scripture gives a broader vision to my relationship with him. Thanks becomes more than a response; it is a participation with God. As a people of God we are in active communication with him. We aren't simply receivers of divine blessing humbled into thankfulness, but people attuned and responsive to God's presence on earth.

A striking form, particularly in the Psalms, is thanks to God for who or what he *is*, not only for what he's done. Praises in thanksgiving speak of qualities of God in expressive terms. The Psalmist says, "The Lord is my strength and my shield . . . and I will give thanks to him in song" (Psalm 28:7). In Psalm 118:2, we find, "I will give you thanks . . . you have become my salvation." Emphasis on the nature of God suggests a motivation beyond reciprocal thanks for divine blessing. Thanks is inspired by knowledge of who God is. Such knowledge is an integral part of the dynamic relationship.

Christ demonstrated thanks as a means of imparting the true nature of God to others. With an intimate relationship and knowledge of his Father, Jesus gave thanks continually. Following the death of Lazarus, he prayed, "Father, I thank you that you have heard me. I know that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me" (John 11:41-42).

In Romans 1 Paul speaks of the godless and wicked people who "suppress the truth by their wickedness" (1:18). Here again knowledge of God is closely bound with thanks (or lack of thanks) to him. Paul states, "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened" (1:2). God imparts his very nature to us as humans. Our response to the offered relationship must be one of thanks.

It is easy to give thanks for good things. But some things make me feel more like screaming at God than thanking him.

But God's mystery remains. The quest of Job continues, even as God's nature is revealed. "Can you fathom the mysteries of God? Can you probe the limits of the Almighty?" (Job 11:7). The reality of God's ultimacy brings another dimension to our thanksgiving. In awe we bring our thanks as an offering, in recognition of our relationship to God as our Creator. The Psalmist repeatedly speaks of sacrificing a "thank offering"; thanks

struggle to give thanks

Debbie Fast

itself is laid on the altar. "I will sacrifice a thank offering to you and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all his people" (Psalm 116:17-18). In giving directions for the fellowship offering, the writer of Leviticus states, "If he offers it as an expression of thankfulness, then along with this sacrifice of thanksgiving he is to offer cakes of bread . . ." (Leviticus 7:12). As he purified the temple, King Hezekiah also gave direction for a thank offering: "Then Hezekiah said, 'You have now dedicated yourselves to the Lord. Come and bring sacrifices and thank offerings to the temple of the Lord' " (2 Chronicles 29:31). The thank offering is a vital part of the worship experience in these passages. Dedication to the Lord is the pivotal point, but thanks is a necessary consequence and active expression of that relationship.

In this sense, thanks itself becomes an act of worship. The writer of Hebrews perceived it this way and exhorts, "Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful and so worship God acceptably with reverence and awe" (Hebrews 12:28).

But again, even as an act of worship, thanksgiving is not a one-way transaction. Worship as an exercise, encompassing the thanks of believers, is done in the context of a relationship. Paul has this vision of the Lord's Supper: "Is not the cup of Thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?" (1 Corinthians 10:16). The cup representing Christ's blood, the "cup of Thanksgiving," is not simply received as part of a prescribed ritual. The writer emphasizes active involvement; we participate in the reality of Christ as we give thanks.

We must still struggle with our times of unthankfulness, however. In 1 Thessalonians 5:16-18 we are commanded, "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus." Can I possibly thank God in *all* circumstances? This seems like asking too much.

If my thanks is simply a response to the "good" gifts of God, it's inconceivable to offer joyful thanks in pain or anger. But in the context of a relationship I am assured in the knowledge of God's goodness. The revealed nature of God is a promise that all from him is part of that goodness. In this assurance I am able to truly "be joyful always" and "give thanks in all circumstances." I'm not reacting to something but responding from within.

The writer of Philippians exhorts new Christians to rejoice in all things, confident in the knowledge of their salvation: "Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God" (Philippians 4:4-6). Perhaps this best expresses the wholistic nature of our thanks-giving relationship to God. He is in every part of our lives, hearing our call and our thanks. The peace and assurance borne of this is surely our greatest cause for thanksgiving. •

J: S: Bach and the Mennonite soul

(dedicated to Bach's 300th birthday)

Joan Pries

I lay in the hospital bed waiting. The miscarriage had begun a few days earlier and now it was a matter of waiting it out. Previous experience had taught me that my intense feelings of pain, anger, frustration and grief were to be expected with miscarriage.

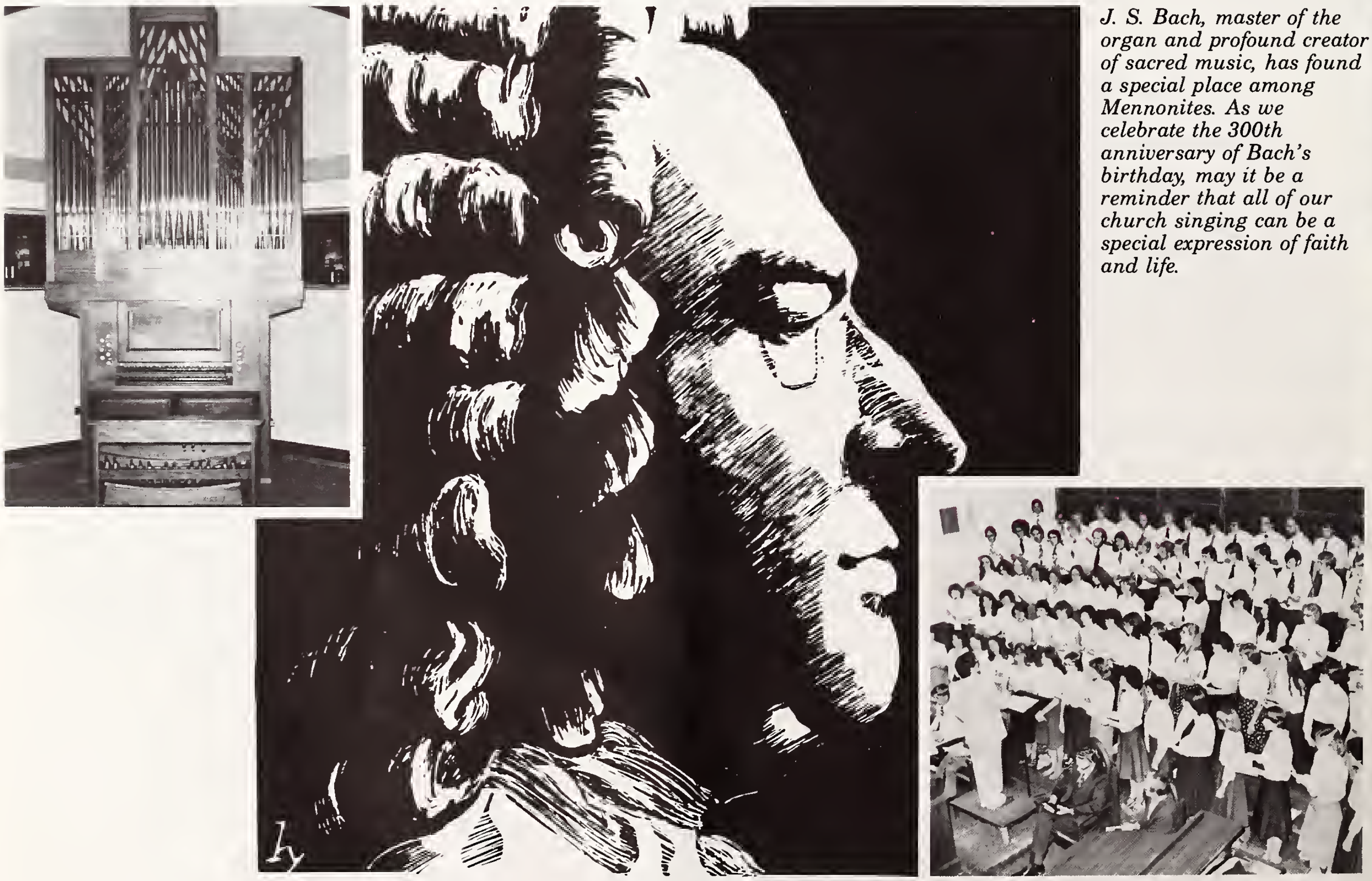
In the midst of my emotional turmoil I decided to listen to the tape of our church choral concert performed two days ago. During that Sunday evening program I had directed our senior choir in the performance of J. S. Bach's Cantata No. 4 "Christ lag in Todesbanden" (Christ Lay in Death's Dark Prison) while in the early stages of my miscarriage.

At first, in an attempt to distract my mind, I listened to other segments of the evening. When I finally listened to the cantata, I did so with the critical ear of a conductor reliving a performance. I was critical of our mistakes, took note of voice imbalances and in a few instances belatedly wished for more practice time.

I rewound the tape to listen to the cantata a second time, hoping to catch a few more technical points for future reference, when the strains of the first chorus struck a responsive chord deep within me. The sopranos were singing "Christ" on a sustained note as the other voices began their various lines to the words "Christ lag in Todesbanden." The purity, the passion, the somberness of what Bach had written opened a flood of tears. "Christ lay in death's dark prison." Is that not how I felt? I too felt trapped by the bonds of death, as if I lay in death's dark prison in that hospital bed experiencing the death of another pregnancy, the death of another life.

As the cantata continued there was a release of pain, a lifting of my burden, and by the end of the chorus I felt I could rejoice with each of Bach's "Alleluias." Yes, I could say Alleluia even in my pain.

Johann Sebastian Bach was not un-



J. S. Bach, master of the organ and profound creator of sacred music, has found a special place among Mennonites. As we celebrate the 300th anniversary of Bach's birthday, may it be a reminder that all of our church singing can be a special expression of faith and life.

acquainted with pain, death or grief. In the summer of 1720, while working as a musician for the ducal court of Cöthen, he had gone on a long trip with Prince Leopold. When he came home he discovered that his beloved and faithful wife, Maria Barbara, had died. Nor was that Bach's only encounter with death. Already early in life he suffered grief. Both of his parents died before he was 10, leaving young Johann to be raised by his older brother, Johann Christoph. Just before he married Maria Barbara, one of his uncles died and Bach wrote the cantata for the funeral.

Bach was a passionate and deeply emotional man. This comes through strongly in his music. Bach was also a family man, and it would be fair to say that Maria Barbara's death changed his feeling about life at the ducal court of Cöthen. It also made him realize how far he had drifted from the service of the church during his two ducal appointments (Weimar in Saxony—1708-17 and Cöthen—1717-23), though it was during these appointments that he wrote his most famous organ music. He longed to get back into a church music position and began searching for a suitable opening. In the meantime he married Anna Magdalena Wilcken (1721), a 20-year-old soprano, to help him with his four children.

In 1723, at the age of 38 and at the height of his powers, Bach was able to secure the now famous position as cantor of the Lutheran St. Thomas Church in Leipzig and music director of the St. Thomas school. For the remaining quarter century of his life these powers were dedicated to giving musical form to the public worship of this congregation. His main vehicle was the cantata (he wrote over 200), a form in which instruments and voices combine to illustrate a devotional text. Most cantata texts related to some passage of the Gospel appropriate to a given Sunday in the church calendar. In the 1720s, his first few years at St. Thomas, he composed a new cantata for almost every Sunday. In the year 1725 there were 32 Sundays, birthdays and holidays for which we know Bach wrote brand new cantatas. By the time he had built up a backlog of one or two cantatas for each Sunday in the church calendar, he could occasionally repeat these earlier ones and have more time to write new ones.

Bach also wrote magnificent and powerful oratorios. His greatest remains the Passion according to St. Matthew, written for Good Friday, April 15, 1729. The church service allowed room for one cantata before the pastor's sermon and one after, or a larger work in two parts with the sermon set between. Bach wrote a two-part passion. Part 1 alone lasted an hour and a half, making the entire service one of immense length, but Bach organized his part with great built-in variety and complexity.

Bach died on July 28, 1750, at the age of 65. His legacy to Christian church worship, in addition to his great oratorios, remains in his many cantatas, the inspiring heritage of which is still being discovered. And as people discover his cantatas, they discover J. S. Bach. There is a whole world of personal, emotional, musical and devotional experiences in Bach's cantatas. They constitute a personal document of transcendent spirituality and project his vision of life and death.

It was in this way I experienced Bach that day on the hospital bed. Bach, out of the depth of his personal emotion and experience gave meaning and musical expression to the experience of Jesus, allowing me to feel identified by both.

I had often wondered why Mennonites had picked up Bach so strongly and formed what can only be described as an intimate bond with the great composer. It's becoming clearer.

Mennonites are a people with a story and experiences. These experiences have formed our emotions and shaped our identity. Many of the experiences of the Mennonite people cut and reshaped the heart of the Mennonite soul. Bach's deeply personal, musical testimony has been able to penetrate to the depths of this Mennonite soul.

Mennonites learned early on the value of music in giving expression to their experience, to give testimony to their faith and as a therapeutic emotional valve. Though the early Swiss Anabaptists first rejected music under the influence of Zwingli, it was only a few short years before the Anabaptists came to be known for their hymns and testimonies in song. The *Ausbund*, with its many songs by persecuted Anabaptists, is proof of the richness of early Anabaptist hymnody.

When the best of music comes together
with rich words from the Bible,
it makes for incomparable worship.

Over the years the Mennonites developed their musical interests by borrowing from other traditions. Especially among the Russian Mennonites, the Lutheran chorales came to be loved and appreciated. From there it was only one step further to get to Bach, who used many of the popular Lutheran chorales as musical themes.

The Bach-Mennonite connection is a natural. Mennonites have focused their music making on worship and choral singing. Bach, as one of the greatest composers of all time, wrote the majority of his music for church worship, focusing especially on the choral aspect of church music. One must add that Bach's organ music (he wrote much and is considered the master of the organ) has not been picked up by the Mennonites to the same extent until recently, possibly because few Mennonite churches had organs until recently. Choirs have been a traditional Mennonite strength for many years.

Bach's choral music, based heavily on the biblical text, is often like a sermon in terms of content and message. Thus you have the best of music coming together with rich words of Scripture, making for an incomparable worship experience. Bach himself considered music to be "a harmonious euphony to the glory of God."

Many of Bach's works are performed every year by many different groups, both professional and amateur. But, as Robert Shaw discovered at the church music workshop in Winnipeg last January, there is something special about the relationship between Bach and Mennonites. Not only is there a technical musical excellence, but it moves beyond into an interpretation to be found in the life of the composer and the singer. As Shaw pointed out, there is a passionate conviction and depth of emotional feeling that comes from the richness of Mennonite worship and life experiences which is brought to the musical interpretation.

It is difficult to fully explain, but I think J. S. Bach has been able to reach into the depths of the Mennonite soul and discover a musical, spiritual kinship. •

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China doctor gives lecture and testimony

Bernie Wiebe

Yuming Chang

Yuming “Henry” Chang, professor of internal medicine and physician-in-chief (section of clinical hepatology and oncology), Henan University School of Medicine, from Zhengzhou, Henan province in China, has been a visiting professor with the section of medical oncology at Yale University since Jan. 21. Joseph R. Bertino, M.D., American Cancer Society professor of medicine and pharmacology, asked him to stay at Yale to the end of 1986. His wife and one son, age 14, expected to join him this fall.

During the Aug. 1-4 Mennonite doctors and nurses’ annual convention at Laurelville Mennonite Church Center, Chang gave an address on “Hepatoma in China.” About 100,000-150,000 deaths occur annually in China due to hepato-cellular carcinoma. Because of its high incidence in some districts, over 3 million people were screened to examine their conditions and analyze causes of the disease.

In the process, “sinomedicinology” (a term introduced by Chang to replace “traditional Chinese medicine”) found some ways to detect early stages of the hepatoma and how to most effectively deal with it.

Yuming Chang says, “To do such medical work with a clear mind was something, but to minister to the ordinary people in need under such circumstances with a warm heart was everything.”

Already in his opinions about medicine (“Those who have been given much must give much. For only those who love their neighbors can also love themselves with a whole love”), Chang gives away his Christian philosophy.

In an interview he confesses that at age 23 he had a “Damascus road” experience, and so, even in extreme difficulties he dared not to be disobedient to that vision from above. During the early days of the Sino-Japanese war, Chang was struck by the peculiar appearance of the cross on a Catholic church building which he saw on his way home from school. In the midst of the killing, this started him on a quest for the meaning of the Cross.

Henry Chang has been a faithful follower of Christ since that day. About 1949 a census showed 1 million believers in China. Many were imprisoned; Chang was incarcerated for 13 years. All along, the believers kept on “glorifying Christ.” Another census a few years ago showed 20-40-fold more believers in China.

Chang says that many times in the past 30 years he has been asked whether he still believed in Jesus. His answer was yes. Then he was asked why.

He grins now as he responds, “I said if Christianity was an American invention, it would today be no more than a movie. If it was a British idea, it would be a novel. And if it had been created by the Chinese, it would today be no more than another ancient philosophy.”

China has about as much tradition as anybody, says Chang, but even 5,000 years of history cannot save our souls. Yes, there is much good in tradition, and some of the ancient Chinese philosophers spoke much wisdom. But salvation is only in Christ.

To be a Christian in China is different, argues Henry (a name affectionately given to him by Miss Ivy E. Grasley and Mr. Leslie T. Lyall, missionaries of the China Inland Mission, with whom he is still in close fellowship in the Lord); here each believer is a minister. “We pray before opening our mouths and before moving our feet. We Chinese Christians do our best in being blameless and guiltless citizens to our government. Our main and only message is Jesus Christ . . . the way, the truth and the life. All our gifts come through him and belong to God.”

Yuhua Zhang and Yuming Chang were married in 1954 by Wang Ming-Tao at the Peking Christian Tabernacle. More than 400 Christians were at the wedding service, including some professors, such as Lanzhou Feng, and evangelical ministers, such as Hsu Hung-Tao, Wang Zhen and Wu Mu-chia. Almost the whole body of the Peking Christian Student Fellowship was there and serving the multitude. Wang Ming-Tao is sometimes called the “Billy Graham of China.” Together they have served Christ in the house churches of China and continue to do so today. The Changs have three children, 14, 25 and 29. They all were born and raised in extreme difficulties.

In a closing observation Chang said, “Too many people don’t know how to love themselves because they indulge themselves. We must love God first of all because he who is in us is greater than he who is in the world” (1 John 4:4). •

Photo taken Jan. 3 at Shanghai. Left to right: Wang Hong-Yi (the father of Beatrice Wang, who was with Billy Graham for several months), Chang Yu Ming (Henry), son Enyu (“word of grace”), Wang Ming-Tao, Mrs. Wang Ming-Tao, Zhang yu Hua (Mrs. Chang), son Joseph (front).

I was made a servant (Ephesians 3)

Gertrude Roten

The divine plan for the unification of all things in Christ and the church

Introduction	Praise of the Divinity for projecting the plan	Prayer for the reader's understanding of the plan	The plan at work for the unification of Jews and gentiles	Paul: God's instrument in revelation of the plan	Prayer for the reader's understanding of and full participation in the plan
1:1 2	3 14	15 23	2:1 22	3:1 13	14 21

Chapter 3 opens with Paul sharing his deepest insight and conviction, "I, Paul, a prisoner for the sake of you gentiles." In v. 13 he writes, "Do not lose heart (an encouragement spoken to a woman in travail) over what I am suffering for you, it is for your glorification." Verses 2-12 do not capitalize on Jewish opposition, nor ask for pity or praise, though gentile liberty has cost Paul his freedom. He identifies his personal history with an event from which the gentiles benefited.

He shares how he has become God's instrument in the revelation of the plan (vv. 2-6). He is a steward, a dispenser, executor. God's grace made him thus—it is a gift. It happened when God made known his heart to him: There was the Damascus road, the barren desert places of Arabia.

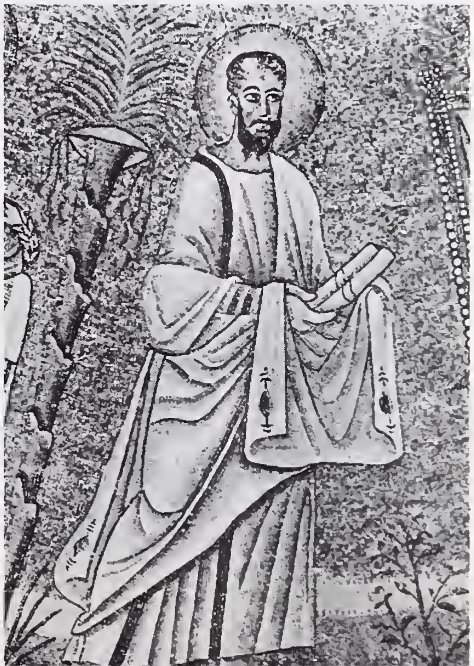
Even while Paul was in his mother's womb, God called, God chose (Galatians 1:15, 16). It is now known to holy apostles and prophets that both Jews and gentiles are heirs, members of the same body, fellow beneficiaries in all that is promised (1:14, 2:6). Beautiful parallelism occurs in v. 5: "In other generations," now; "not made known," "revealed"; "to the sons of men," "to his holy prophets and apostles." Not before Ephesians 3:10 are angels and demons said to be the indirect recipients of this revelation.

In v. 7 Paul writes, "For this gospel I was made a servant." Paul had walked through the stockpiles and vaults of God's grace. Salvation was also for the gentile. Paul had no choice; he must preach.

Paul coins a new Greek word in his self-description to express the thought, "lesser than the least." "If mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all other peoples. . ." (1 Timothy 1:16). It was Paul consenting to Stephen's death who witnessed his dying hour and prayer, "Lord, do not hold this sin against them."

The plan of the mystery hidden for the ages is to be made known, not only to men and women, but to governments and authorities in the heavens. The church is entrusted with this wisdom in its example (in its submission). Chapters 4-6 describe the conduct by which the church "without word" but by good conduct shall excel among people and powers. The church is not to add wisdom to the world but to proclaim it. The church dare not be taken lightly by individuals and families, by generations or governments. The church is not called to demonize or to idolize but to communicate with people who represent the intangible structures.

This illustration of the apostle Paul is a detail from a mosaic in the Battistero degli Ariani at Ravenna, Italy.



This manifold wisdom was in God's eternal plan and now becomes a reality. This is the design God carried out in Christ. Paul closes this section, vv. 12-13, with sober acceptance of his imprisonment. This may have proven to have been a challenge to the Ephesians as fears and suspicions were fostered in the Christian gatherings there.

He now resumes his prayer "on bended knee before the Father," the Father (fatherhood) of every family, angelic or human (v. 14). It is a prayer for perfection. Paul is in chains. He is aware that the church he is writing to—the gentiles, the uncircumcised—must take hold and live out this secret. He prays for the reader's understanding of full participation in the plan. He prays for strength for them. He prays that the Father, rich as he is in glory, may grant that through his Spirit they may be fortified with power toward the inner Man—Christ. "Stand firm," Marcus Barth translates, "at the root and foundation of love." He prays also that they may know with all the saints the dimensions of Christ's love.

Lastly he prays that they may become so perfect as to attain to the full perfection of God, literally, "to be filled with the fullness of God." "With all the saints," means no gentiles can have communion with Christ or with God unless they also have communion with Israel.

The men and women of 1:12, 13, the ones already filled with hope, and those who have heard the word of truth are indispensable for each new Christian. It must be "together with all the saints"; it is not alone for the gentile.

The prayer in 1:15ff, resumed in 3:1 and prayed in 3:14ff, ends with a doxology (vv. 20, 21), a praise of God as befits the congregation, in which Paul confesses that God in his infinite power and love will grant all that is necessary. "To him be glory in the church . . . forever." Amen. *Sixth in a series*

Gertrude Roten is associate professor of Greek and New Testament at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

Jesus
(Foundations for our faith—4)

J. Denny Weaver

When we talk about Jesus, we are talking about that which distinguishes Christianity from every other religion. Jesus came from Nazareth in Palestine and lived on earth about two millennia ago. Most people, whether Christian or not, agree on those facts. Christianity is the religion which claims that particular individual, Jesus, as its ultimate reference point.

While all Christians claim to confess Jesus as Lord, disagreement surfaces when the church debates what words and concepts to use in describing the Jesus who is Christianity's norm. One can identify three historical epochs when Christology, the study of the person and work of Christ, was a topic of special controversy in the life of the church. *The first centuries* of Christian history were the first such epoch, culminating with the statements by the ecumenical councils of the fourth and fifth centuries. The major issues concerned the relationship of Jesus to God the Father and the fact of Jesus' humanity. *The second epoch* was the Reformation. At this point, the Christological debate focused on the question of how to describe Jesus in such a way that he could be present simultaneously in heaven and in the bread and wine of communion. *The third epoch* began in the last century and continues in the present. Discussions in this epoch again deal with the nature of Jesus and how to characterize him in light of the changes in worldview brought about by the emergence of modern science and the rise of historical scholarship.

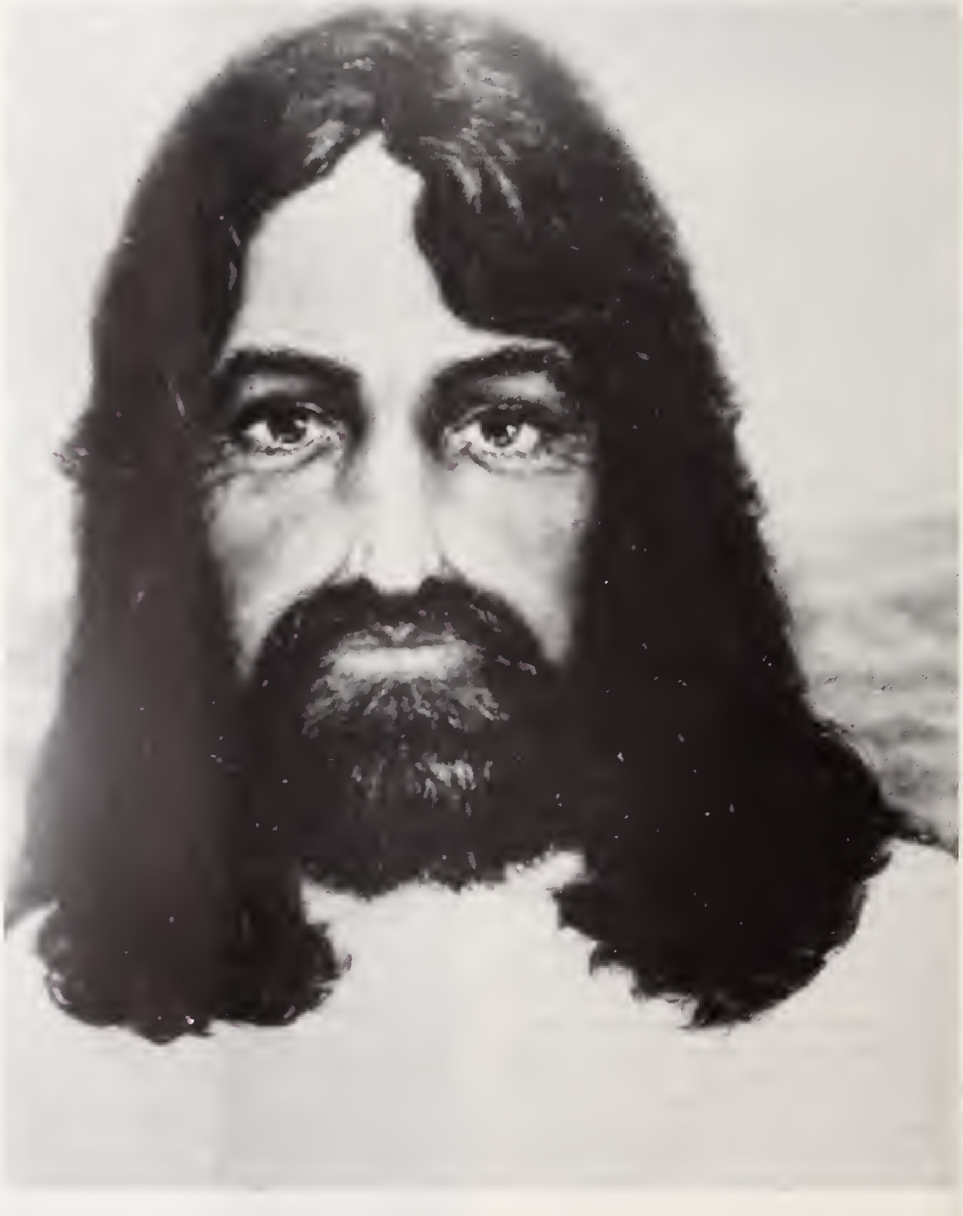
While the 16th-century Anabaptists had a variety of understandings of Christology, they agreed on at least two significant points. With all Christian traditions, Anabaptists confessed Jesus as the focal point of the Christian faith.

Another agreement, however, distinguished Anabaptists from other Christian traditions. Anabaptists accepted the deeds and teachings of the earthly Jesus as the norm of Christian behavior. They identified Christians as those who lived like Jesus lived. In contrast, most of Christendom rejected the ethical significance of Jesus.

Use of the sword supplies an easy-to-follow example. While not all first-generation Anabaptists were pacifists, rejection of the sword and non-resistance to evil in imitation of Jesus soon came to be virtually a definitional characteristic of Anabaptism. While most theologians have recognized the non-violent character of Jesus' life, since the late second century much of Christian ethics has set itself the task of explaining how and why Jesus' non-violent example need *not* apply to the Christian's life. In contrast, Anabaptists were among the minority who claimed that Jesus' life was the norm for Christian behavior.

This Anabaptist view takes the import of the early ecumenical councils most seriously. When debate about the nature of Jesus threatened to divide the Roman Empire in the early fourth century, Emperor Constantine called the council of Nicea to settle the question and thus to preserve his empire. In A.D. 325 the council ended up saying that Jesus was "one substance with the Father." The Council of Chal-

English artist Curtis Hooper spent seven years researching the Shroud of Turin and other evidence about the face of Jesus. The illustration below is the result of his study. He believes it is the most accurate rendering ever of what Jesus looked like.



'Jesus is the individual in world history in whom God's will and the shape of the kingdom of God is most fully revealed.'

cedon in 451 called Jesus "truly man" *and* "truly God." This language has persisted until the present for affirming that in Jesus we see manifested the will and presence of God.

Jesus is the individual in world history in whom God's will and the shape of the kingdom of God is most fully revealed. The narratives in the Gospels tell us who Jesus was and identify what was unique about him. It is by observing the earthly Jesus that we see what the kingdom of God looked like in a particular historical situation and thus have a baseline for talking about the shape of the kingdom of God in other particular situations.

A part of the uniqueness of Jesus was his way of being political. He opted for none of the available options of his day. He rejected specifically at least the ways of the Essenes, the Sadducees, the Pharisees and the Zealots.

The Essenes practiced geographic withdrawal, establishing an ascetic community in the wilderness at Qumran. In contrast, Jesus mixed freely, to the extent that he received sharp criticism from the Pharisees for his associations.

The Sadducees were the party of collaboration with the Roman occupiers. In the language of the 20th century, they were the practical realists of the day. Although they did not necessarily like the Romans, they believed that they could make the situation better for the Jews by cooperation with the Roman occupiers. They thought that the compromise of some Jewish religious principles was worthwhile if it resulted in an easier lot for those under Roman occupation. Ultimately the Sadducees were caught up as part of the Roman establishment. Jesus clearly was not a Sadducee.

The Pharisees accepted the existing political situation but thought that careful observance of the ritual law would keep them pure in the midst of it. Jesus accused the Pharisees of substituting ritual cleanliness for the true life of a child of God.

At the opposite end of the political spectrum from the Sadducees stood the Zealots. They planned for a violent revolution to overthrow the Roman occupiers. Jesus' non-violent submission to the authorities was a specific rejection of the Zealot option. If one takes seriously the life of Jesus as a revelation of the kingdom of God on earth, then the rejection of these particular options is a part of that revelation.

Jesus' rejection of the available political options did not mean that he rejected political associations and taught only an inner and spiritualized kingdom. He projected another way of being political, that is, an alternative way of structuring life so that it represented the kingdom of God. He called disciples to follow him, which resulted in the establishment of a new structure, a new society whose lifestyle would demonstrate the way things are in the kingdom of God. The presence of both collaborators and Zealots among the disciples made visible both the rejection of those options and the human reconciliation which takes place in the kingdom of God. In fact, the disciples—followers—existed for the purpose of making visible the new order of the kingdom of God as it broke into world history.

Jesus' message was that the kingdom of God was at hand (Mark 1:15). When Jesus sent out representatives of the new community, they proclaimed the same message (Luke 9:1-6; 10:1-12). Jesus' person and life made the kingdom visible. In the Sermon on the Mount, Jesus described the way life was to be lived by those who would participate in the kingdom of God and make it visible on earth. Jesus' non-violent death demonstrated his ultimate submission and trust in the power of God to overcome. To use the sword or to follow the Zealot party was to take the way which opposed the kingdom of God. His concern for all who lacked power or position in the patriarchal Jewish society—women, orphans, widows, foreigners, the poor—showed that the kingdom of God makes a particular point of caring for the powerless rather than protecting the position of the privileged. Although his disciples did not realize it fully at the time, the healing ministry of Jesus identified him in a special way as the bearer of the kingdom of God. The resurrection of Jesus, victory over the ultimate enemy of death, was the ultimate demonstration of the power and presence of the kingdom of God in Jesus.

One became a part of this new community that made visible the kingdom of God by following Jesus, that is, by joining him and living as he lived. To be Christian is to be transformed by and to participate in the power of Jesus as one follows his example in making present the kingdom of God. Jesus did not lay out a set of propositions—a creed—to be accepted or rejected. He described and made possible a new life and a new lifestyle, which he invited people to take up with him.

This understanding of the Christian faith begins with the Bible, with Jesus and the early church. In the nearly two millennia since the time of Jesus, it has had a number of historical manifestations. The one from which Mennonites take their particular identity in history is 16th-century Anabaptism. These sometimes diverse individuals belonged to a movement which accepted the life of the earthly Jesus as the norm for discussing the shape of the Christian life, and gave expression to that life through a new society—a church—which posed itself as an alternative to the dominant society and the established church. That is still the task of Mennonites in the late 20th century.

CHICAGO

It doesn't work for everyone

MVS works in Chicago. 35 members are helping in 7 communities. They are involved in education, community development, peace and justice, child care, mental health and other fields.

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PEOPLE willing to serve this world in response to Christ's call are needed for these and many other North American assignments.

VOLUNTEERS live together, receive room and board, health insurance and a small personal monthly allowance.

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MENNONITE VOLUNTARY SERVICE

722 Main St., Box 347, Newton, KS 67114
(316) 283-5100

"To re-form ourselves as a community," said Associated Mennonite Biblical Seminaries acting dean Gayle Gerber Koontz at the first-day chapel, will involve "faithkeeping, which makes trust possible and is the lifeblood of community." Gerber Koontz introduced the new students by having them stand in relation to where they most recently have made their home, including Asia, Africa, Europe, Central and South America, Canada and the United States.

Video productions on the sexual abuse of children and on homeless men received first- and second-place awards in the first Mennonite Video Arts Awards competition. Greg Smucker produced "Bridgework Theater: Preventing Child Sexual Abuse" for an elective television production course at Goshen (Ind.) College. Dirk Eitzen, a graduate communications student at Temple University, received the second-place award for a video entitled "Homeless but Not Helpless: the Committee for Dignity and Fairness for the Homeless." A matching institutional award of $500 also went to Goshen College.

NEWS

Enrollment drops slightly

Seminary boards approve new degree

Elkhart, Ind. (AMBS)—The board of trustees of Mennonite Biblical Seminary and the board of overseers of Goshen Biblical Seminary reviewed annual reports and conducted other related business of their partnership in Associated Mennonite Biblical Seminaries here Oct. 17-19.

The boards approved adding a two-year Master of Arts in Theological Studies degree, designed for people who are not preparing for pastoral ministry but who want to supplement their professional training or strengthen their participation in the life, mission and service of the church.

Students in the new degree program may concentrate in either biblical studies, theology and ethics, or church history. Fifty-four credit hours make up the program, divided among required and elective courses from within and outside the area of concentration.

In an update of his annual report, registrar Weyburn Groff noted a decrease of nine students over last year in the 216 who are enrolled in the fall semester. However, with part- and full-time averaged to full-time equivalent (155.2), the drop amounts to 26.8 students, he said.

The number of married students has dropped from 162 last year to 145 this year, while the number of single students rose from 63 to 71. The average age of 34 has remained almost constant. Twenty-six students from 17 denominations other than the sponsoring Mennonite and General Conference Mennonite churches are enrolled. Eight Mennonites from overseas and 30 from Canada are enrolled.

Members of the boards of Associated Mennonite Biblical Seminaries, Elkhart, Ind., visit with preschoolers and their teachers in remodeled quarters for the seminary co-op nursery.

The boards met jointly and separately on Friday and Saturday morning, concluding with a joint reporting session. They participated in a celebration for Paul and Bertha Miller on the occasion of Paul's retirement from teaching at AMBS, effective Nov. 30, and his assumption of a three-year assignment with Philhaven Hospital, Mount Gretna, Pa., to set up a Clinical Pastoral Education program and to work part time in on-location pastoral education with the Lancaster Conference.

In other actions the boards approved:

- a grievance policy;
- a statement of institutional priorities which lists long-range planning;
- policies on sick and hospital leave and a maternity/paternity leave which gives up to five working days of leave to the father and 20 to the mother, plus additional time for the mother when medically necessary;
- for Canadian students accepting $1,000 in Canadian funds toward seminary expenses, the action adding to a longer-standing policy of accepting tuition at par;
- a budget of $1,814,454 that includes a 3 percent midyear increase in faculty and staff salaries, effective Nov. 1. *John Bender*

Food service supervisor

Rocky Mountain Mennonite Camp, Divide, Colo., invites application for the position of food service supervisor, position starting **June 1, 1986.** Responsibilities include:

1. Menu planning
2. Food ordering
3. Food preparation
4. Kitchen staff supervision.

Application forms and job-description details available upon request. Contact:

Allan Bartel
Rocky Mountain Mennonite Camp
Box 6
Divide, CO 80814
(303) 687-9506.

Pastor needed

Pastor needed for **Superb Mennonite Church.** Membership 55.

For more information send inquiries to:

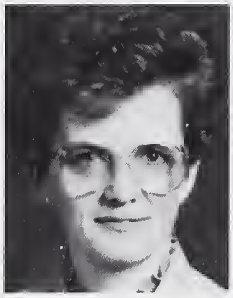
Rudy Wiebe
Box 623
Kerrobert, SK S0L 1R0.

"One of the most original men I know used to be left as a very small child to care for his immobilized but alert grandfather, and they spent long hours talking together," Margaret Mead once recalled. "Today, at 65, he is one of the most inspired futurists I know. He learned how to think about the future from his grandfather, who, sitting helpless in a wheelchair, had time for endless speculative entrancing conversations. And today young people swarm around him wherever he goes. So the felicity of a contact that occurred 63 years ago is carried on and recreated today." (Quoted in "Pages," Inter-Mennonite Council on Aging)

Seminars for groups wishing to learn skills in conflict resolution are now available in Spanish. The seminars, sponsored by Mennonite Conciliation Service, will be led by John Paul Lederach, doctoral student in sociology at the University of Colordao. Lederach, who lived and worked in Spain for several years, draws on a rich variety of Spanish sayings and stories to present conflict management principles in a context familiar to Hispanics. For more information contact MCS, Box M, Akron, PA 17501, (717) 859-1151.

A study of six Latin American countries showed that small farms produce three to four times more per acre than large farms, according to the Institute for Food and Development Policy. Studies also show that moderate-sized family farms are most efficient, yet they are the ones now being pushed out of business. More than half of all U.S. production now comes from farms bigger than can be justified on grounds of efficiency, according to IFDP.

Loewen resigns as CMC education consultant



Winnipeg (CMC)—Eleanor Loewen, education consultant for the Congregational Resources Board of the Conference of Mennonites in Canada, has announced her resignation from that position, which is effective in August 1986.

Loewen, who joined the staff of CMC in August 1981, has studied at Mennonite Educational Institute, Clearbrook, B.C., Canadian Mennonite Bible College, Winnipeg, the University of British Columbia, Goshen (Ind.) College, Mennonite Biblical Seminary, Elkhart, Ind., and Indiana University. She received her doctorate in higher education administration from Indiana University in 1981. She has taught public school, worked in the area of student personnel and spent two years as guidance counselor and teacher at the American School of Kinshasa in Zaire. From 1976-1979 she served as director of student services with the General Conference Commission on Education.

As education consultant, Loewen organizes and conducts workshops in Christian education with congregations or groups, provides overall direction for the Resource Centre operated by CMC and serves as a CMC liaison to other conference education boards, committees and educational institutions. Loewen says she is announcing her resignation now to provide the Congregational Resources Board with an opportunity to review its staff needs, programs and goals in Christian education without having a person directly involved.

Loewen's plans for the future are as yet uncertain.

Siemens named MVS associate director in Canada

Newton, Kan. (GCMC)—"I believe," says Charlotte Siemens, "that service is an integral part of the gospel and that Jesus' whole life and ministry was one of concern and caring. Jesus is our model."

The new associate director of Mennonite Voluntary Service will work out of Winnipeg, "getting to know the churches" and administrating the Canadian voluntary service units. Siemens says she sees great potential and will encourage people of all ages and family status to consider terms of service with the church.

Siemens, a member of Peace Mennonite Church in Vancouver, is a graduate of Canadian Mennonite Bible College, Winnipeg, and the University of Manitoba (majoring in religion and minoring in English), having taken her high school work at Mennonite Educational Institute, Clearbrook, B.C. She has been president of the British Columbia Mennonite Youth Organization, has worked as counselor at Camp Squeah and most recently was activities director at the Pinegrove Intermediate Care Home.

Siemens joins associate directors Lynn Keenan, Denver, and Charles Neufeld, Markham, Ill. Peter Ediger, Arvada, Colo., directs the program and David Orr, Newton, Kan., is personnel director. About 30 percent of the people in Mennonite Voluntary Service are Canadians and, says David Orr, that number appears to be increasing.

Physicians needed in Taiwan

The Commission on Overseas Mission of the General Conference Mennonite Church is looking for doctors to serve at Mennonite Christian Hospital in Taiwan.

Present needs are for **internal medicine** and **general surgery**. A first term of service would be four years, including language study.

Please contact:
Personnel Office
Commission on Overseas Mission
Box 347
Newton, KS 67114
(316) 283-5100.

Executive director needed

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is nine people. Overseas experience with MCC is preferred but not essential. MCC Saskatchewan is the affiliation of some 115 congregations from seven conferences.

Salary negotiable. Applications will be received until Dec. 31. Starting date is April 1, 1986.

Application forms and job description details available on request.

Address inquiries to:
Henry Block
Chairman, personnel committee
3214 Milton St.
Saskatoon, SK S7L 3X4.

At the invitation of the Cuban Baptist Church, Anita Yoder of Souderton, Pa., and Ernest Ens of Winnipeg visited Cuba for four weeks this summer. They worked in a Cuban Baptist Worker-Student Coordinating Council work camp, visited with Brethren in Christ and Mennonites and talked with Cuban young people. They went as part of a North American delegation coordinated by the American Friends Service Committee.

Helen Willms, Commission on Overseas Mission worker in Taiwan, reports that a support group for alcoholics has emerged among the Bunnum tribe in the mountain village of Maywan. "For five years," she reports, "they have been meeting weekly at the church. They now number over 40 members and have gone to other villages to give their testimonies of deliverance through Christ. People in all of Hwalien County have become aware of many changes taking place in Maywan, and the church there has grown."

Aid to Christian Teaching is the name of a new model for an extended weekend workshop being introduced by the Commission on Education. The first use of the new model is scheduled in concert with Mennonite Board of Congregational Ministries, the Eastern District Conference and the Franconia (Pa.) Conference nurture committee for next September in Whiting, N.J. A live-in teacher training experience, ACT will run from Thursday night through Sunday afternoon. Specialists will resource teachers of each age group as well as Sunday school superintendents, education committee members and pastors.

Dallas Peace Center launches newspaper

Dallas—After months of planning and effort, the Dallas Peace Center, a Dallas Mennonite Fellowship-supported organization dedicated to peace education, research and action from a Christian perspective, published the first issue of its new newspaper, the *Dallas Peace Times*, on Oct. 18.

DPC was created by the Dallas Mennonite Fellowship in 1981 and is currently administered by a board comprised of people from Mennonite and other Christian denominations. Its first director was John R. Burkholder, professor of ethics and peace studies at Goshen (Ind.) College. Its present director is John Stoesz, a graduate of Bethel College, North Newton, Kan. Stoesz is completing his doctoral studies in the ethics of Christian peacemaking at Southern Methodist University in Dallas.

Editor of the *Dallas Peace Times* is John Longhurst, a graduate of Mennonite Brethren Bible College in Winnipeg and most recently a writer with Mennonite Central Committee Canada Information Services. Longhurst serves as a Mennonite Voluntary Service volunteer.

The newspaper was conceived in April by members of the Dallas peace community who wanted to give peace issues a higher profile in the city. A collection was taken at a spring lecture by Helen Caldicott to raise start-up funds for the newspaper. Longhurst joined DPC in September.

Over 1,000 people have signed up to receive the paper.

The newspaper is a significant project for the small peace community in Dallas, where peace and disarmament issues are generally unpopular. About 25 peace and justice groups support DPC, including Physicians for Social Responsibility, Amnesty International, Dallas United Nations Association, American Jewish Congress, the Friends and the Inter-Religious Task Force on Central America. The Dallas Peace Center serves as a resource and coordinating office for the various groups.

The paper features a blend of local, national and international coverage of peace and disarmament issues and includes a calendar of statewide and local events.

The Dallas Peace Center is one of several projects supported by the Dallas Mennonite Fellowship, a small Mennonite Church/General Conference congregation. In addition to DPC, the congregation helped to create Mennonite International Refugee Assistance, an organization which aids Central American refugees and helps them get to Canada, and an award-winning juvenile mediation service.

The *Dallas Peace Times* can be received by writing directly to the Dallas Peace Center, 1907 S. Harwood, Dallas, TX 75215. Cost is $10 (U.S.) for 10 issues.

Know someone who deserves a journalism scholarship?

The Evangelical Press Association, a non-profit corporation composed of some 275 Christian periodicals, is vitally interested in the future of religious journalism.

The Association annually provides at least two $500 scholarships to deserving college students committed to a career in Christian communications. Applicants must have completed their second year of college.

Further details and application forms are available. (Forms must be completed and returned by April 1.)

Write now to:
Executive Secretary
Evangelical Press Association
P.O. Box 4550
Overland Park, Kansas 66204

epa

"The prison population [in the United States] is increasing 15 times faster than the general population," writes Chuck Colson in *Jubilee*, a newsletter of Prison Fellowship. "Today 464,000 men and women are serving time, two-thirds in states under court orders to relieve overcrowding. $7.4 billion is being spent for new construction, but as new prisons open they are jammed beyond capacity almost overnight. Tragically, there is no relief in sight. The inmate population is expected to rise by 35 percent in the next five years. Average price tags of $80,000 per maximum security cell (not to mention $17,000 per year to maintain a prisoner, which does not include construction financing, lost taxes and welfare payments to inmates' families) could bankrupt many states." Fortunately, Colson goes on, "other states are considering alternatives for non-violent offenders—who make up 50 percent of the prison population. Florida, for example, where Prison Fellowship worked with lawmakers who faced facts, adopted model legislation two years ago utilizing restitution, expanded probation and early release programs. The prison population has stabilized, wholesale construction has been averted, overcrowding eased—and the crime rate declined 6.9 percent."

THE MENNONITE
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WiNdOW TO MiSSiON

DECEMBER - JANUARY 1985-86

s millions of dollars of aid pours nto drought-stricken Ethiopia from hristian relief agencies, the govern- nent continues to arrest and imprison hristians and close churches in the ountry, according to Open Doors News ervice. Open Doors says that more han 1,000 Christians are in jail and nany others missing. Among these are ome 70 members of Meserete Kristos, he Mennonite church there.

ilding in Tokyo

monthly contribution from both the Mennonite Board of Missions and the Commission on Overseas Mission that will help pay the cost of rent in this the newest of the Mennonite fellowships in Tokyo.

Three years ago the Yoshihira Inamine family (residents) began pioneer evangelism in this area using a converted noodle shop as the center for Sunday school, worship services and prayer meetings. Missionaries Carl

American churches would have seen this project to completion.

The miracle happened when the group found a large prefab home for sale at a reasonable price. Then through the generosity of a Japanese family, the Hoshinos, who donated land, and a Christian architect, Mr. Tanaka, who directed the rebuilding of the prefab, this church became a reality.

As one missionary stated, "This

elebration is a good example of how he kingdom of God works. When we ave a dream to spread the gospel and hen we have cooperation from neigh- orhood people, the kingdom of God is urely near." *Carl D. Liechty*

ookkeeper/guesthouse couple

he Commission on Overseas Mission needs a couple to work as mission bookkeepers and guesthouse hosts in Taipei, Taiwan. The position is for three years, beginning in the spring of 1986.

For more information contact:
Personnel Office—COM
General Conference Mennonite Church
Box 347
Newton, KS 67114
(316) 283-5100.

The 26th Annual Christmas Peace Pilgrimage from Nazareth to Bethlehem in eastern Pennsylvania will be held Dec. 14. The 10-mile walk begins at 1 p.m. in Nazareth and ends at 8 p.m. with a candlelight ceremony in Bethlehem. Samuel Caldwell, general secretary of the Philadelphia Yearly Meeting of the Religious Society of Friends, will speak at the closing ceremony. For information call Joe Osborn at (215) 866-3127.

What does a small-town Mennonite congregation do when its population of children diminishes? Deer Creek (Okla.) Mennonite Church launched "an adventure." After careful planning it joined the United Methodist and Christian (Disciples of Christ) churches in a Christian education venture that brought together 29 students. On Sept. 8, classes for children 1-18 began at two locations: five classes for children through grade six and one junior-senior high class (which meets in the tower room of the Mennonite church).

An unofficial record of 70 nurses registered for the Mennonite Nurses Association annual meeting Aug. 1-4 at Laurelville Mennonite Church Center near Mount Pleasant, Pa. MNA exists to express and focus the witness dimension of Mennonite nurses in special training and service experiences. Annual projects give the association and the local chapters opportunities to share in worldwide caring ministries. New projects approved for the next fiscal year include support to a Tanzania nursing school and poverty project, a feasibility study for a nursing school in Nazareth, Israel, and the Taiwan nursing program.

MINISTERS

Bruce Barrie became associate pastor of Cedar Valley Church, Mission, B.C., on Aug. 1.

Edwin Brandt, pastor of Vernon (B.C.) Church, will retire from that position Dec. 31.

Rudy Froese, formerly pastor of Martensville Mission Church, became pastor of Rosthern (Sask.) Church Oct. 1.

Milton Harder became pastor of Geneva (Neb.) Church in mid-summer.

Peter Huebert resigned as pastor of Hannover (West Germany) Mennonite congregation.

Menno Janzen was ordained to the ministry of Winkler (Man.) Bergthaler Church on Sept. 8 and is pastoring that congregation.

John P. Klassen was ordained to the ministry of Winkler (Man.) Bergthaler Church on Sept. 8. He has served that congregation as an associate pastor for the past two years.

David Neufeld has terminated as pastor of North Battleford (Sask.) Church effective this past summer.

Peter Neudorf became pastor at United Mennonite Church, Black Creek, B.C., on Sept. 1. He was formerly a lay minister at Trinity Church in Calgary, Alta.

Galen Penner will become pastor of Lehigh (Kan.) Church on Jan. 1, 1986.

Gloria and *Vern Redekop* resigned as co-pastors of Thompson (Man.) United Mennonite Church this past summer.

Dave Rogalsky was ordained on Sept. 8 by Grace Church, Winkler, Man., where he serves as assistant pastor.

Paul Robertson has resigned as pastor of Bethel Bergthaler Church, Winkler, Man.

Dave Wilson has resigned as associate pastor of West Abbotsford (B.C.) Church.

WORKERS

Karen Glick-Colquitt was appointed to the newly created position of associate director of development/public affairs for institutional advancement and communications effective Oct. 21 at Bluffton (Ohio) College. She received a bachelor's degree in public relations and a master's degree in college student personnel from Bowling Green (Ohio) State University.

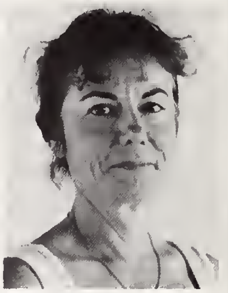
Cheryl Goertz, Hively Avenue Church, Elkhart, Ind., became manager of group services at Mennonite Mutual Aid, Goshen, Ind., on Sept. 16. She received a degree in medical record administration from Indiana School of Medicine at Indianapolis, and a master's degree in management from Central Michigan University, Mt. Pleasant, Mich.

Stan Good was appointed head resident of the Hirschy Annex residence hall and assistant basketball coach at Bluffton (Ohio) College. He received an Associate of Arts degree from Hesston (Kan.) College.

Janet Lopp, First Church of God, New Albany, Ind., began a two-year MVS term on the staff of Story County Sexual Assault Care Center and Battered Women's Project in Ames, Iowa. She received a bachelor's degree in computer science from Anderson (Ind.) College. Her parents are Ted and Jeanne Lopp of Rapid City, S.D.

Irene Martin, Friends Meeting, Palo Alto, Calif., began a one-year MVS term as director of Broadway Assistance Center in Denver. She received a bachelor's degree in human services management from California State University in San Jose, Calif. Her father is Albert Moklofsky of San Mateo, Calif.

Lopp



Martin

Miller

Penner

Craig Miller, First Church, Iowa City, Iowa, began a one-year MVS term as financial and administrative assistant for radio station KUVO in Denver. He received a degree in social work from Goshen (Ind.) College. His parents are Duane and Florence Miller.

Tammy Penner, First Church, Hillsboro, Kan., began a one-year MVS term as a child-care worker at Friendship Day Care Center in Hutchinson, Kan. Her parents are Willis and Ruth Ann Penner of Hillsboro.

Jan Wiebe, Walnut Hill Chapel, Goshen, Ind., began a two-year MVS

President Reagan's tax reform plan fails four key tests of economic justice, a coalition of 25 religious denominations and agencies has said. Interfaith Action for Economic Justice said Reagan's plan would (1) fail to bring about total tax relief for poor families and individuals; (2) fail to recommit the United States to the founding ideal of the federal income tax system, progressivity; (3) fail to treat all income equally; (4) fail to raise additional revenue to help close budget deficits. Copies of Interfaith Action's nine-page evaluation of the proposal are available from 110 Maryland Ave., N.E., Washington, DC 20002-5694.

RECORD

Wiebe

Wieler

term as director of "Create and Celebrate," part of the Lakeview unit in Chicago. She received a bachelor's degree in art from Goshen (Ind.) College. Her parents are Abram and Marcelle Wiebe.

Ellen Wieler, Tiefengrund Church, Laird, Sask., began a one-year MVS term as a child-care worker at the Friendship Day Care Center, Hutchinson, Kan. Her parents are Arthur and Elfriede Wieler.

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Commission On Education

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What does Faith and Life Press publish?

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The Foundation Series
In the Beginning
Adult Bible Study Guide
The Church as the Body of Christ

Faith and Life Press publishes church membership and Bible study material, as well as general trade books which are available in bookstores across North America.

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Celebrating Differences
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Faith and Life Press also serves as the printer for almost all of the reporting and information pieces required by the various commissions and agencies of the General Conference Mennonite Church.

Your prayer and financial support for the Commission on Education are appreciated and necessary to continue these and other ministries for the church.

Meet Dietrich Rempel, manager of Faith and Life Press. Dietrich has been Faith and Life Press manager for over twenty years. If you have any questions or comments about Faith and Life Press, please contact Dietrich or his staff at the address below.

General
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722 Main Street Box 347
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316-283-5100

"We're pointed in a good direction."

It was a painful time for Cliff Martin. He went in and out of the hospital five times, and finally lost his left kidney. Yet because of it Cliff and Carol, his wife, reached a new understanding of mutual aid...and their part in it.

Cliff and Carol had known they wanted to serve the church sometime. Then, when Cliff became ill, three Lancaster County, Pa. churches, friends and family, and a grant from Mennonite Mutual Aid helped pay their large medical bills. Grateful for the help they'd gotten, Martins felt more strongly the call to serve.

"We were making a good life for ourselves," Cliff says, "but what were we doing for God? Then all these people gave to us...and we knew it was time for us to give, too."

With the blessing of their parents and Cliff's brother—his farming partner—Cliff and Carol served a one-year Voluntary Service term in Homestead, Fla. **Their experiences taught them mutual aid is both giving and receiving**—they were helped, and they helped others. Says Cliff, "This pointed our lives in a good direction...giving ourselves and our resources."

You're part of this mutual aid in action, too...through the local church, and through your participation in Mennonite Mutual Aid.

Mennonite
Mutual Aid
Goshen, IN 46526

"The church has the power to transform the world. The church's power is its people, poor farmers together reading the Bible, praying, discerning the Scriptures and then acting according to the Scriptures."

Francisco Claver, Philippine church leader and friend of MCC

Learning from those with whom we work.

Mennonite Central Committee
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
201-1483 Pembina Hwy.
Winnipeg, MB R3T 2C8

The power of Satan, the victory of Christ

Hilda Neufeld Schmidt

Sitting in the living room and hearing a car door slam, both of us would look up and even go to the window, hoping it would be him. As we turned onto 14th Street on our way home, we would automatically look ahead, hoping to see the familiar, yellow Datsun in our driveway. But the car was never there, as it used to be, and he never came home again. We didn't know until that August Sunday afternoon when the policeman came into our living room to tell us, in a barely controlled voice, that "two bodies have been found, and one of them is your son James."

James was born into a loving family, the fifth child, but even before the birth it was evident that the burden of an additional child was beyond the emotional stamina of the mother, already worn thin by the pressures of caring for four. In consideration of this fact, another family in the church asked if they might take the expected child into their home to raise along with their three. This offer was kindly accepted, and together the two families awaited the birth. We were that second family.

James grew as a member of two families, for the bonds of love were formed with each member. His outlook on life came to be one of, "I like everyone." It was strange to him to meet with hostility. He made friends and enjoyed his school years. He enjoyed being a part of Sunday school and daily vacation Bible school. When asked to be a recreational director for the latter, he gladly gave his services. He loved children and had a way of helping them get along with one another. He was in his element with people, whether playing with his nieces and nephews or visiting with his 90-year-old grandmother.

James was baptized on confession of faith, continuing to study and learn. We enjoyed him, his sense of humor, his honesty and willingness to work hard at the lumber yard, where he found a job after graduating from high school. He continued to live with us, his foster parents, until we decided to spend a term with Mennonite Central Committee. Plans were made for him to live in our downstairs apartment, while a woman would live on the main floor. This seemed like a good arrangement for all concerned.

Sometime after this James and a close friend, both concerned about injustices of the government, heard a speaker from Wisconsin. This speaker, traveling through Nebraska and Kansas, placed responsibility for the farmers' dilemma on the federal government, and instead of helping farm families solve their dilemma they created anger and hate. He supported these emotions with biblical studies, sermons and tapes. James and his friend found themselves drawn into his rhetoric and philosophy. This encounter marked James' initial involvement with what we came to refer to as "the group."

James suffered terribly at the hands of the group before they murdered him.

Group members and leaders spoke frequently of the "last days," which they perceived as the present, and predicted dates for a "great battle" that would be fought on American soil. Accordingly special emphasis was placed on the need to preserve and store great quantities of food and other supplies as a hedge against impending doom. We began to notice the use of the term "survivalists."

We came home from our term overseas and for some time James lived with us. Our discussions on biblical passages and beliefs were frequent and at times seemed helpful. His friends from the group visited him, and their presence was felt even after they left. I felt the oppressive power of evil in our son's apartment and could not stay downstairs for any length of time. Finally, following a visit of some group members, I went downstairs and prayed that the Holy Spirit cleanse our home. My prayer of anguish was heard and answered that same day. The spirit of evil was removed.

Shortly after, James moved to his friend's farm (just outside of Beatrice) to help him with the farm work. This proved to be only a temporary situation, and within a month or two he moved on to the group's farm in southeast Nebraska. We had one visit from him after that and one telephone conversation.

What were those two concerned and loving families doing in these stressful times? Both sets of parents, sisters and brothers, grandparents, aunts, uncles and friends were praying for James. Morning, daytime, evening and as awakened in the night, our prayers were for James' faith, that he would keep it, for his action, that he would not partake of the violence advocated by the group, and for his safety. In retrospect, James appears to have been the object of a nearly 24-hour-a-day prayer vigil.

God heard. The Holy Spirit took over. God answered in his way but not as we had envisioned.

James saw the hate and violence committed in this group and, in their words, he became a "disbeliever." But I believe James became a true believer. When he saw that he must choose either God or Satan and his helpers, James' faith, his love for God, his love for his family and friends, plus prayers of all of his families and friends, held him in the grips of the most powerful arms that we have in our entire universe, the arms of Jesus Christ.

And then James, our son, suffered terribly at the hands of the group before they murdered him. We have been told that his last words were, "I'm sorry I made Yahweh angry." God gave him the stamina of faith, the will to remain faithful, the power of a great witness. Praise God!

* * * * *

James Thimm, age 25, was murdered on or about April 30. Law authorities found his body and that of a 5-year-old boy also murdered, in unmarked graves on Aug. 18. A praise service was held Aug. 22 in the Beatrice Mennonite Church. On Sept. 7, after the release by authorities, his body was given a respectable burial in the Mennonite cemetery west of Beatrice, Neb.

Mourning his departure, praising God's victory, are Frank Thimm, Jr., Betty Thimm and the Thimm families, Carl and Hilda Schmidt and the Schmidt families.

Hilda Neufeld Schmidt lives at 1212 N. 14th, Beatrice, NE 68310.

LETTERS

Old-time religion

I found "How Does New Life Come to Our Churches?" (Sept. 24 issue) very interesting.

To me there is too much spoon feeding already in our churches. What we need is the old-time religion. That takes care of all our needs.

And I think that's what the young people are looking for. That's what satisfies the soul. *Florence Epp, Box 14, Langham, SK S0K 2L0*

Oct. 10

Remembers Weinbrenner

I thoroughly enjoyed your centennial issue of *The Mennonite*. During 1941 I was appointed a member of the Board of Publication, which at that time had full responsibility for the publishing of this paper, including the appointment of the editor.

During the 1941 conference sessions at Souderton, Pa., the board appointed Reynold Weinbrenner as the editor of *The Mennonite*. It is encouraging to note his reference to his years as editor "as among the best of my life."

During those same conference sessions the board also struggled with the larger issue of increasing the circulation of this conference paper. This led to the development of the Every Home Subscription Plan, which is still in effect today. *H. J. Andres, Box 466, North Newton, KS 67117*

Oct. 21

Groundbreaking in Oklahoma

Carl D. Liechty's article "Is Groundbreaking Christian?" (Oct. 8 issue) was timely for us at Eden Church, Inola, Okla., as we experienced groundbreaking on Oct. 13 for a new sanctuary.

Although the situation is different, since the article's groundbreaking took place in Japan, in essence it is the same, namely that traditions such as erecting altars or laying cornerstones are only outward symbols of religion. God knows our inner heart attitude about it.

But in this still free, great land of America we broke ground. We were hindered by no one, only threatening weather. It rained steadily all Saturday night, Sunday morning and into the afternoon. At 4 p.m., our designated starting time, the heavens cleared up. God smiled on us and assured us of his presence. We read Scripture, prayed, shared, sang praises to the Lord and dug earth with our shovels. At 5 p.m. we moved into the church sanctuary for an hour-long gospel songfest. We barely made it through the door before the rains descended again.

But whatever the outward symbols, our commandment is stated in John 15:17 "that ye love one another" above all else. That takes precedent and it did. *Selma Ladwig, Route 1, Box 261, Inola, OK 74036*

Oct. 21

Learn to include

I was fascinated with the article on Carol Suter, General Conference development director ("Following God's Spirit," June 25 issue), but one sentence near the end made me feel really sad. It is the statement, ". . . the Mennonite churches' emphasis on ethnicity has often made me feel excluded."

When are we Mennonites going to wake up to the fact that *everyone* has a background which may be just as important to them as ours is to us? By now Mennonite cookbooks should include recipes from Japan, Korea, Vietnam, India, Indonesia, etc. I live and work in Korea and have traveled in many countries. Wherever I go I find people I can communicate with. Why is that? It's because our humanity brings us together as brothers and sisters. That is more important than our Graber, Schrag, Deckert and Tieszen names or the foods we eat.

I hope someday to hear from Mennonites from "new" ethnic backgrounds say, as one of my Korean friends once said to me, "I forgot that you're not Korean." I hope they'll say, "I felt one with them." I'm glad that people like Carol Suter stick it out, and I hope we learn to be *in*clusive. *Helen R. Tieszen, Sogyo Apt. A-405, 344-1 Sogyo-dong, Mapo-gu, Seoul, Korea*

Oct. 21

Another opinion, please

In one or more of the past summer's issues of *The Mennonite* I have read respectful allusion to a particular missionary to the Hopi Indians.

I regret to say that in *Sun Chief: the Autobiography of a Hopi Indian* there is repeated reference to a missionary, H. R. Voth, a person whose behavior exhibited insensitivity, exploitation, manipulation and cruelty toward the Hopi and who desecrated what they held sacred. Needless to say, I cringed at such an exposé of a purported Christian and Mennonite. The book was published by Yale University Press, is carefully documented and was favorably reviewed by reputable media. Is there a reliably concerned scholar who can set the record straight? I enclose a copy of two pages from the work exemplifying deplorable behavior toward the Indians.

I also add a comment to an article that praised some Mennonites who already some decades ago demonstrated a social conscience and contributed to their communities' welfare through worthy political activism. I hasten to add the name of my father, Herman B. Fast, who at the time of his death, at the age of 51, had served his rural community, near Butterfield and Mountain Lake, Minn., in many capacities: a leader in cooperatives and soil conservation and especially a potent force in rural electrification (he was the first president of the then-largest regional REA in the nation) and he was elected and re-elected to the Minnesota House of Representatives, all by 1938! *Marie Ruth Wall, 4 Great Oak Road, St. James, NY 11780*

Oct. 22

Stan Bohn, executive secretary of the Commission on Home Ministries, replies: "Sun Chief" is by Don C. Talayesva. In this autobiography, published in 1942, he wrote that the obtaining of Hopi materials by H. R. Voth for a museum in Chicago had caused the gods to withhold rain. However, years later Sun Chief became a Christian, joined the Oraibi Mennonite Church and felt differently about the stories he helped circulate about H. R. Voth's "wickedness." For another view of H. R. Voth's contribution, see some scholarly opinion represented by Fred Eggan in Hopi Material Culture, *Barton Wright, editor, 1979. Wright speaks to the unfairness of the blame heaped on H. R. Voth and praises his respect for and the non-condemnatory way of reporting on Hopi culture.*

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names in special situations.* Editor

Make room at the inn

Milo Shannon-Thornberry

Would that even today you knew the things that make for peace.

Luke 19:42

In a Sunday school class last November this is how one 5-year-old remembered the song "Jesus Loves the Little Children":

"Santa loves the little children,
All the children of the world.
Red and yellow, black and white,
They are precious in his sight,
Santa loves the little children of the world."

That "Freudian slip" instantly summons the profound ambivalence people of faith experience each year at Christmas. It is tempting to regard these frustrations and embarrassments as basically harmless or to see them as legitimate concerns which nevertheless pale beside more obvious and pressing problems such as hunger, threats of war, all kinds of injustice, drugs, the disintegration of the family, interpersonal and spiritual alienation. But isn't it ironic that precisely at the time when we want to celebrate the birth of the One whose coming gives us hope, our consumer society launches its sharpest attack on our values and our very souls? For people of faith, the cost of Christmas is high:

- In the months before Christmas we are subjected from every quarter to **advertising's constant din of promises and threats** that undermine our faith and depersonalize our selves, all in the name of celebrating Christmas. Our deepest feelings and emotions are manipulated and exploited in order to get us to buy. Advertising's behavior modification specialists have demonstrated that wafting the strains of "Joy to the World" throughout the shopping mall in December will bring joy to the pocketbooks of the shopowners and that "Silent Night, Holy Night" does even better. The result is that we succumb to the pressure, then feel guilty and used because we thought we knew better. Others experience deep depression because Christmas does not deliver the happiness the popular hype promises, nor does the excessive consumption really satisfy. *We pay a high price.*
- **More of the discretionary income** on which our churches' ministries depend is dissipated through Christmas spending than for anything else. The $30 billion spent by U.S. and Canadian people on Christmas gifts for each other last year is not the worst of it. The worst is that Christmas provides a religion-sanctioned occasion when we can practice needless consumption. It encourages us to continue the same kind of consumption throughout the year. *We pay a high price for Christmas.*
- **We lose a critical opportunity for renewal.** Celebrations are ritualized interruptions in daily life that remind us of who we are, where we came from and where we are going. When they are not co-opted and commercialized, they can become powerful means to nurture the human spirit. Celebrating the birth of Jesus could mean renewal of hope and direction for our lives. Yet we are often so hurried, harried and frustrated during Advent that we can only wish Christmas to soon be over. *We pay a high price for Christmas.*
- **Poor people in our society** experience Christmas as a cruel hoax. The pervasive, cultural ideology in society at Christmas is not "Christology" and the celebration of the coming of Christ as "good news to the poor" but what we might call "Santology" (Santa Claus theology. The creed of Santology is the well-known song, "Santa Claus Is Coming to Town." Hum the tune and think about the words: What are you affirming when you sing this song?

According to this creed, Christmas is the time when "good" children (and adults) are rewarded with good things while the "bad" (that is, the poor) get coals and switches. The truth is, of course, that gifts are not passed out based on who has been "good or bad" or "naughty or nice" but on what people can afford to get credit to buy. But that's not what our culture teaches children.

The impact of the "season of joy" on the poor is well expressed in the lines of a Merle Haggard song from a few years ago, "If We Make It Through December." The song tells of the plight of a family approaching Christmas when the parents are unemployed:

"I don't mean to hate December,
It's supposed to be the happy time of year.
But my little girl don't understand
Why Daddy don't have no Christmas gifts."

"No, Virginia, Santa doesn't come to the ghetto" was the way a guest editorialist put it two years ago in the *Atlanta Constitution. We pay a high price for Christmas.*

The commercialization of Christmas has grown by enormous proportions during the last 30 years. It is so pervasive in our culture that we are not about to change it anytime soon. Why so many of us and our congregations accept it without challenge is less clear. The reason, I suspect, is not knowing what to do or how to do it. The result has often been to do nothing.

A challenge to commercialization. In 1980, *Alternatives* decided to work with denominations with the specific objective of empowering congregations to challenge the commercialization and desacralization of Christmas by providing Christmas packets, filmstrips and other creative, useful resources for use in the congregation and in constituent households. In the first year four denominations and 2,900 congregations participated. By 1983 over 7,000 congregations in 12 denominations had participated at some level. Though this is a drop in the bucket in terms of potential congregations (about 250,000), the enthusiasm of those who have responded suggests that we are providing resources which address the questions and frustrations of people in our congregations.

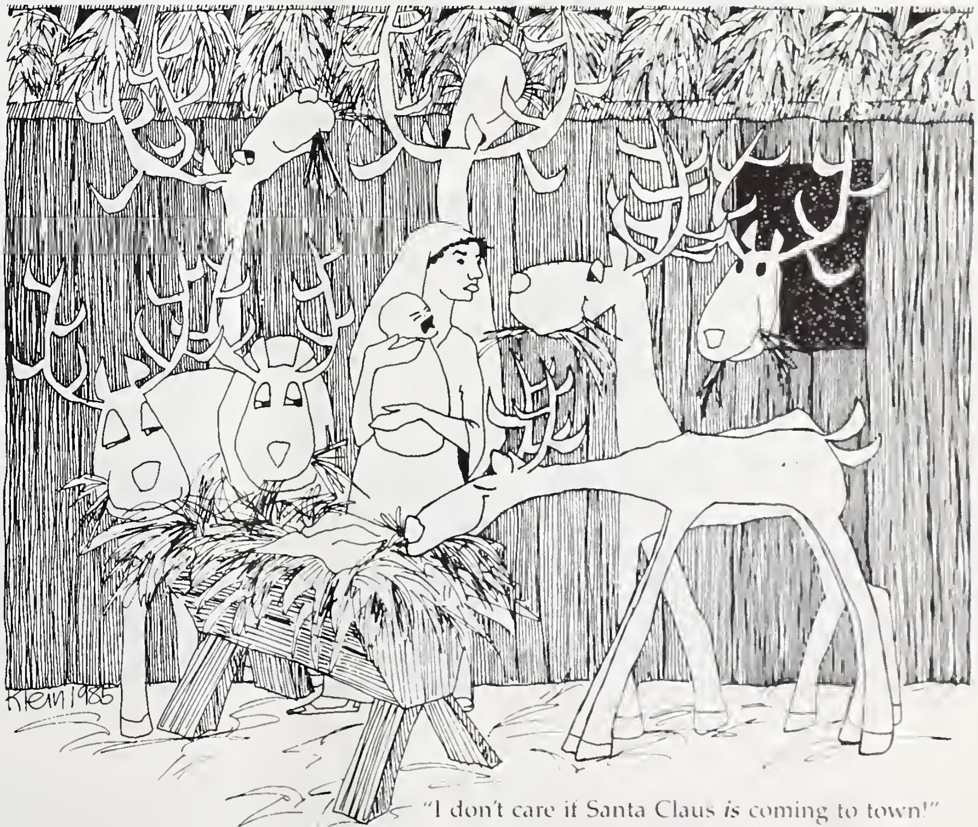
How can we make the meaning of Emmanuel—"God with us"—real during this Christmas season? How can it be a time of joyful celebration that does not undermine our faith?

- **Let Advent be Advent.** Reclaim the weeks before Christmas as a time to prepare for the celebration of Christ's birth through prayer, study and reflection. Traditionally, Advent was a time for disciplined self-examination. Now the first Sunday of Advent sometimes inaugurates four weeks of celebrating.
- **Resist the forces of commercialism** which tell us that the only way to show love is to buy. Those forces are so great, especially in the months before Christmas, that we need what John Francis Kavanaugh has called "a spirituality of cultural resistance." Worship, church school and all other congregational activities are the places where this new spirituality can be nurtured in the months before Christmas.
- **Reconsider perpetuating the Santa Claus myth** with your children. This is a hard issue and one which is disagreed upon by folks who want to do something about Christmas. Consider getting together with other people in your congregation who are interested in "Christmas and Santa Claus" for some conversation about the issue. There are two "oughts" about this get-together: first, it ought to be convened as far before Advent as possible; and second, it ought to be an open, supportive time for sharing. You may also want to get together again in early January to share your experience.
- **Restore meaningful gift-giving practices** that are personal, thoughtful and considerate of the earth's resources and people. Find ways to give yourself through what you can make, what you can teach someone to do and gifts of your time, especially to younger children and older parents. For those who consider themselves busy professionals, time may be the most treasured gift to be given.
- **Rechannel a significant amount**—say 25 percent—of the money you spent last Christmas to the hunger program or other social ministries of the church as a birthday gift for those about whom Jesus said, "Inasmuch as you did it to the least of these, you did it to me" (Matthew 25:40). Do a cost analysis of your family's spending last Christmas. Then covenant with family members to rechannel a significant part of it this year.
- **Make your celebration inclusive,** not exclusive. When you gather your circle of family and friends at Christmas, include some from outside that circle. That inclusion is not only important for those who might otherwise be alone, but their presence will be a reminder to you of the purpose of this celebration.
- **Resist pressure to conform.** Christmas can be the occasion to begin understanding and living out the social implications of the Incarnation: "Though he was rich, for our sakes he became poor" (2 Corinthians 8:9-15). We should hear the words of Paul as he wrote to the church at Rome, a church familiar with the pressures of being caught between the demands of popular culture and Christian faith. The culturally approved norms of morality were very different from those held by Christians. The circuses with the gladiators represented a different valuing of human life than that of the Christians. Offering sacrifices to the emperor was totally against the faith of the Christians. To the Christians at Rome—and to us also—Paul wrote, "Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good and is pleasing to God and is perfect."

After the first Christmas, the shepherds returned to their flocks praising God. The wise men went home another way so as not to betray the Christ. Mary and Joseph fled a despot, becoming refugees in a foreign land to protect the baby Messiah. Christmas is a time to rejoice in the promise of Christ's birth and to join in an effort to fulfill it.

For specific ideas, contact *Alternatives*, Box 429, Ellenwood, GA 30049, (404) 961-0102.

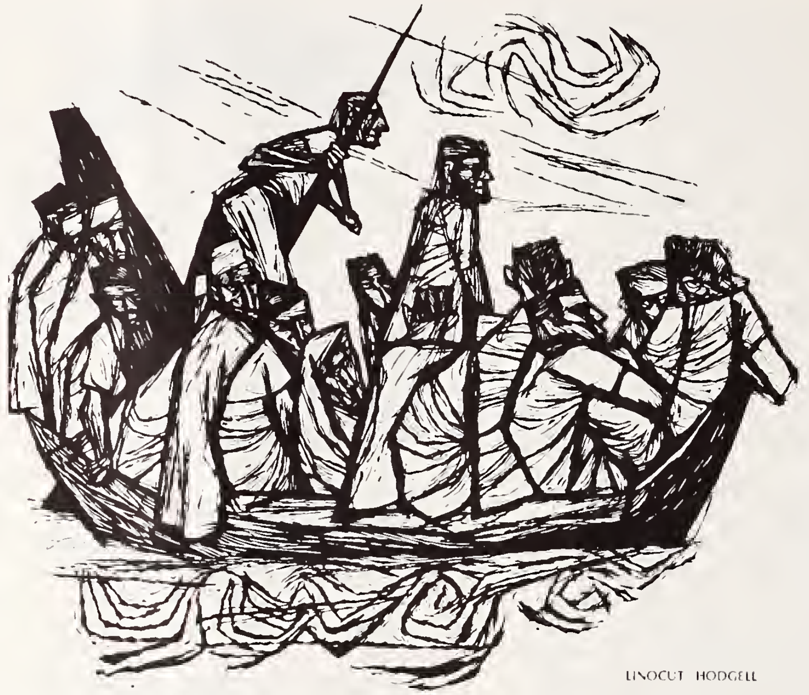
Milo Shannon-Thornberry is the director of the Alternatives *resource center. His article is reprinted here with permission.*



"I don't care if Santa Claus *is* coming to town!"

The Holy Spirit in the world

Anne Warkentine Dyck



The journey with the Holy Spirit will likely not always be one with full clarity. This untitled woodblock print by the artist Robert Hodgell symbolizes some of the risk involved in such a journey.

It was more than a little unnerving when I was asked to share my testimony—at the Conference of Mennonites in Canada sessions in July—on my experiences with the Holy Spirit. I thought only those with "charismatic" experiences should be asked to do this. I am not such a person.

I have several Pentecostal friends with whom I have shared and discussed many things and with whom I have worshiped frequently. I have also done considerable soul searching, reading and trying to understand as I observed the emergence of the charismatic element in the Javanese Mennonite church during the chaotic and often dangerous mid-'60s.

In discussion with a Southern Baptist missionary friend during those days, she pointed out her belief and observation that God does give special gifts to certain people in times of particular need. She had observed this as a young missionary in China earlier.

It seemed to be so in the life of the Javanese Mennonite leader, the first to have the experience in our midst. Some time after things started to settle down a bit politically, he shared with us that he couldn't imagine how he would have lived through those days before and after an attempted Communist coup with such constant and strenuous demands on his time and danger to his life had he not been able to snatch a few minutes here and there and be strengthened through praying "in the Spirit." Those of us who knew him and were aware of what was happening all around—the constant stream of people at his door—had to agree that it must be a Super Natural, a Greater Power, that kept him going. Many, many received help and comfort through him during those days. We were deeply impressed.

Sadly, some years later we also witnessed some of the excesses and misuse of this power. In one instance this same leader was called several times to pray for a critically ill and apparently delirious young woman. When she did not respond and her condition deteriorated, her young husband suggested they bring her to our hospital only 3 kilometers away. The pastor told him his wife was demon possessed and could not be treated medically. The demons needed to be cast out. When she finally came to us, her brain infection was far advanced, and she died within 24 hours.

So I changed, during that time, from being deeply impressed by what I truly believed (and believe today) was the Holy Spirit working miraculously in certain circumstances to being angered, pained and disappointed at other times when I believed equally as deeply that some things could not be in the will of the Holy Spirit, even though his name had been called upon.

In the midst of this I felt the subtle and not-so-subtle suggestions by visiting charismatics and locals that somehow one was a second-class Christian if one hadn't been "filled with the Spirit." All this led to hours of discussion and searching with co-workers, to private reading and searching both in Scripture and other materials. I needed to have a new assurance of the power and presence of the Spirit in my life.

I recall being helped by an article in *His* magazine, an Inter-Varsity publication that a friend subscribed to for me. Among other things, the author pointed out that if we would but recognize the many miracles and works of God's grace around us daily and praise him for them, we would then be better able to accept and believe that the Spirit is working in so many ways and in so many places through many of us as we seek to follow the Jesus way. But, the author pointed out, we often miss God's works of grace because we are looking for the sensational—the miraculous as *we* define it. And I began to more consciously try to be aware of God's miracles around me, of evidence of his Spirit in and through me and in and through others.

Perhaps today the deeper searching is over, in one sense, because I am at peace with the sure knowledge that God's Spirit is in me. I praise and thank him for the many times he has allowed me to experience that Spirit. At the same time, though, the search needs to continue as I want to be open to learning and growing and receiving what the Lord may yet want to work in my life through his abiding Spirit.

Anne Warkentin Dyck, 1121 Golden Place, Swift Current, SK S9H 2A6, shared this testimony on July 8 at the annual Conference of Mennonites in Canada sessions at Regina.

MEDITATION

A Russian tear and an American tear (A story to be read for the family)

Not so long ago a small boy from the Russian village of Pushkin was playing near a wheat field with his friend. He got so tickled at the silly story told by his friend that he rolled on the ground with laughter. By and by, he sat up and, wiping tears of laughter from his eyes, he called his friend a name that boys often teasingly call each other in Russia.

One of his tears had already begun its journey down the boy's freckled cheek and so escaped being squashed by the wiping, turning fist. The round, full tear reached the boy's chin, balanced there a minute, and then jumped to the grass below. It caught the grassblade at just the right angle for sliding and arrived on the moist earth still plumply whole. A busy earthworm obligingly offered to let the tear use the tunnel he was in the process of digging. Tunneling through the moist earth in this way, the teardrop arrived at a rockledge just this side of an underground stream. The dive into the little river was pleasant enough, as was the trip down the river for this tiny boat of a tear, round on the bottom and almost round on top, its delicate prow parting the grayish waters.

The river carried the tear far under the earth—under the oceans of the earth. The river carried it under America.

Under the heartland of America, the river turned upward. It ran through stones, then sand, and then turned quite suddenly into a creek winding its way past a grassy bank in the middle of Kansas.

During the time of the journey of the Pushkin tear, a small girl with lean, bare legs was wading in the creek behind her home in Kansas. It was a sunlit day, sparkling clean, and the girl bent down to peer at the minnows skittering here and there in and out of shadows made by the clump of branches caught there on their journey downstream.

The girl sighed to think of the freedom those little fish felt, darting wherever they pleased. For just an instant she felt the sadness of bondage, a sadness of unmet desires. So sad was she that one tear of despair squeezed out from under her eyelid and glistened there on her tanned cheek.

At that moment, the Pushkin tear—just having been swirled and twirled by a tiny whirlpool—hit the sharp side of a rock and, to save itself from splitting apart, jumped up over the rock and struck the girl's other cheek. Now there were two tears shining like jewels, one on each side of the freckled nose. Oddly enough, though one was a tear of sadness out of the eye of a little girl from Kansas, it looked exactly like the Pushkin tear of happiness that had rolled down the Russian boy's cheek not so long ago.

The girl was unaware of either tear; she was intent only on the darting fish. As she leaned forward to touch the minnow near her leg, she sighed again. And both tears fell into the Kansas stream, beginning a new journey together.

Helen L. Walker

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Thanksgiving, music and Jesus are blended together in this issue. It felt right as we were putting it together.

And among the idealism of biblical thanksgiving, sacred praise in music and another look at the Jesus who comes to us in this Advent season, the routine of an auction sale keeps our feet on the ground.

Hopefully it all comes together for you like it did for us. Make room for his coming.

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editorial

Gratitude in action

Auction sales are a way of life for some people. Auctioneers readily admit that there is a unique set of "auction sale groupies" in most communities.

How then does MCC justify its heavy use of auction sales to raise funds? And why does it work so well? (Manitoba sales alone have raised well over $100,000 in 1985.)

One Saturday, Sept. 21, I attended the annual Manitoba MCC auction sale at Morris, Man. It was my first attendance at such a sale. And I was looking for a few answers.

The sun was shining, but the first fall wind was cold and strong.

Once the "Big M" stampede grounds were in sight, I noticed a shiny splash that seemed to cover much of the parking lot. It was the sun reflecting from the cars. There were many. Attendance was estimated up to 6,000 people. That probably meant at least 3,000 automobiles.

Along the entrance way people dotted the grounds. Here and there someone carried off a purchase. Others moved articles toward the center. People bought crafts and other products in two buildings. Placards announced "MCC info" and food. There was a flow of human traffic toward a staccato sound coming from loudspeakers. And then I was there.

Huddled around the sale platform were a couple of hundred "groupies." Well, they weren't all groupies. But they did seem a blended group. With the chilly wind, most people were bundled and gathered up snugly to keep warm.

As the auctioneers sang out their routines, the rhythm was broken only by "yes," "gotcha," "hut" and the flash of buyer cards with identity numbers whenever the verdict "sold" was proclaimed.

Products ranged from automobiles to pigeons to "grab boxes of this-n-thats" for the shop. Some stuff was new, much was used. Sometimes nobody knew whether a thing worked or what it was for. But it all sold eventually.

Prices were fair to good on most pieces. Occasionally much higher than the value.

The pitch was high all day. When some moved out of the inner mass, others moved in.

An atmosphere of festival was in the air. People looked happy. Buyers examined purchases with excited anticipation. There were regular breaks to the food lines and to a few other places. The mood was celebrative.

I wondered how it could work. If auction sales had waited on me, they'd be extinct.

It had to be more than the groupies. There were people from many walks of life.

The accountants rang up over $80,000 in sales. Manitoba MCC executive director Jakob Letkemann said all of this was going toward services in Bangladesh, Burkina Faso, El Salvador and Guatemala.

There were no deductions for overhead. About 2,000-3,000 volunteers covered all the tasks. And two special volunteers, Sid Reimer and Winston Penner, had earlier run in the Manitoba Marathon on behalf of MCC. Money pledged to their run was more than enough to cover costs for the sale.

I began to see the emerging justification for the sale. Hundreds of donors, thousands of volunteer workers and the buyers joined together for this venture. They were finding pleasure and meaning in such a "together" project. It showed on their faces and could be heard in the voices.

Community cannot help but lead to caring. Gratitude and joy must find expression.

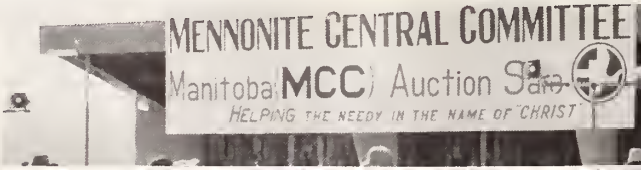
There it stood, in bold letters, on the sign in front of the action: "Helping the needy in the name of Christ." It brought a bit of a choke to my throat. A feeling of some pride welled up. These are our people—God's people—together in service. Not because they have to. It flows out of their experience "in the name of Christ."

Yes, in that case I do see the MCC auction sales as beautiful. They are another quilt in the mosaic of human expression in response to God's action.

No, I did not go so far as to get a buyer number. That will take some time for me.

But I felt a need to tell you about the sale. It felt like thanksgiving in action. I expect to go again.

Bernie Wiebe


MENNONITE CENTRAL COMMITTEE
Manitoba MCC Auction Sale
HELPING THE NEEDY IN THE NAME OF CHRIST

THE MENNONITE centennial 100

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

100:23 DECEMBER 10, 1985

ASSOCIATED
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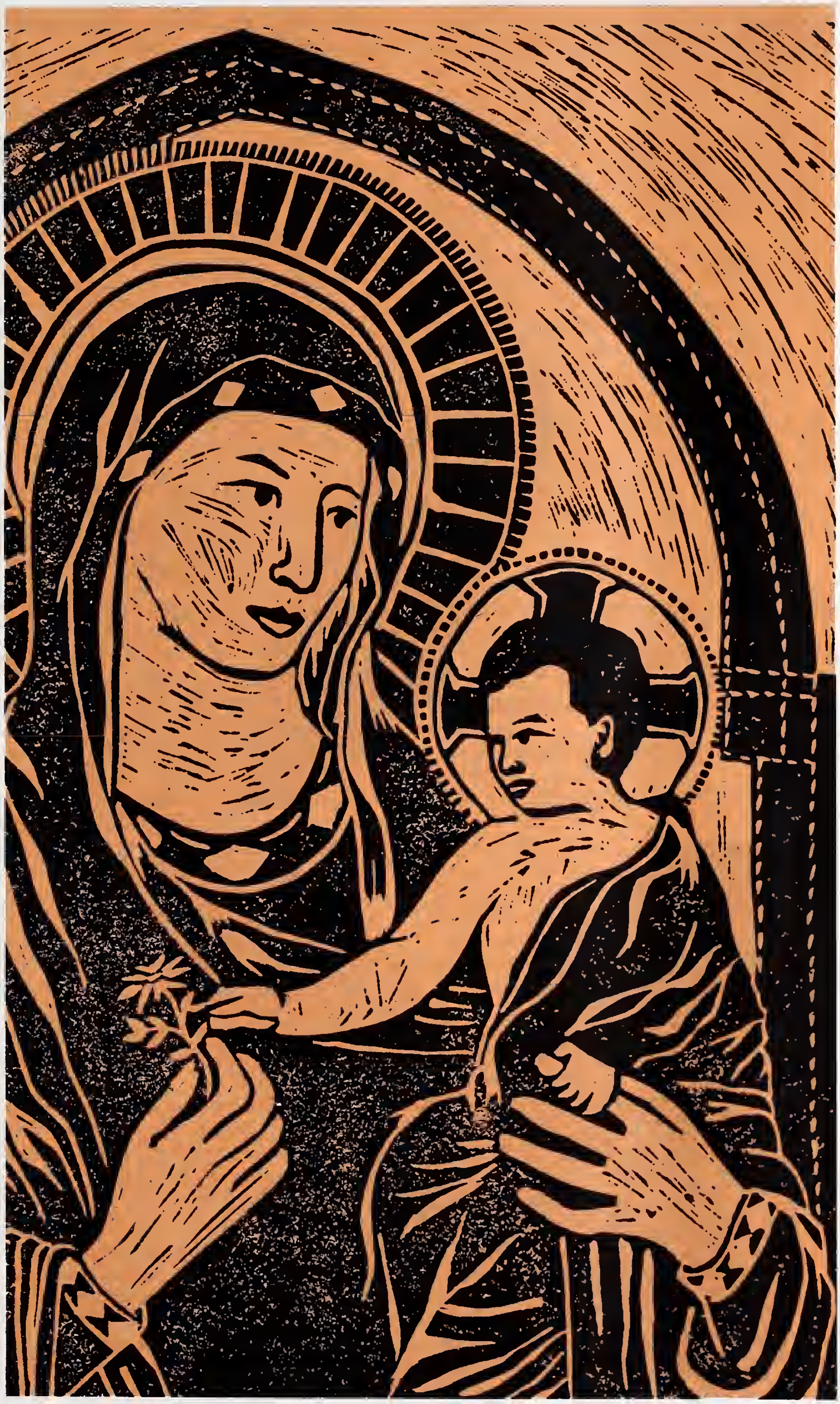


The blessing of Mary

Renee Sauder

"My soul magnifies the Lord,
and my spirit rejoices
in God my Savior,
for he has regarded
the low estate
of his handmaiden. . . .
He has helped
his servant Israel,
in remembrance
of his mercy,
as he spoke to our father,
to Abraham
and to his posterity
forever" (Luke 1:46-55).

I do not recall when I first became aware of the depth of meaning in what is commonly referred to as Mary's Magnificat.

Legend of the Lady. A couple of years ago, some friends and I were driving to "Little Mexico" in our beat-up and rusting station wagon. Little Mexico is a delightful cobblestone street in the heart of downtown Los Angeles, lined with Mexican restaurants and colorful storefronts displaying Mexican art, pottery and other wares of that culture. It was Dec. 12, feast day of "Our Lady of Guadalupe," and we were anxious to take in some of the festivities of this Mexican celebration.

Looking out the car window as we drove through a predominately Hispanic area, my eyes were instantly overwhelmed by a mural newly painted on a white stucco wall, obviously done by people from that sector of the city. We parked the car, got out, and I walked over to look more carefully at those figures staring powerfully down at me from the mural. I recognized two. On the left was Jesus Christ—his head gashed by the crown of thorns—drops of blood coagulated thickly on his brow. Next to Christ stood Our Lady of Guadalupe, the earth mother and protectress of Mexico's poor. Around her head the stars shone. Under her feet the moon reclined. Round about both these figures were peasant men, women and children, with longing in their faces, who knelt and gathered in humble adoration.

The virgin Mary is said to have appeared to a poor peasant named Juan Diego in Mexico in 1531 as he was walking through the mountains near Mexico City. As he walked he heard singing, like that of many birds singing together. On top of the peak he saw a woman and was struck with wonder at the radiance of her great beauty. Her garments shone like the sun. The cactus and other things that grew there seemed like celestial plants. Their leaves and thorns shone like gold in her presence.

The vision asked him to tell the bishop to build a church in her honor. The peasant went to the bishop, but he would not listen. In a later vision, on Dec. 12, the woman promised Juan Diego a sign. He was to climb the mountain to a certain place and gather the roses that he found there and bring them back to her. It was December, when nothing but the naked thorn covered the mountainside. But the peasant trusted her and found the spot in bloom. When he brought the roses back to her, she gathered them into her hands and then put them into his cloak.

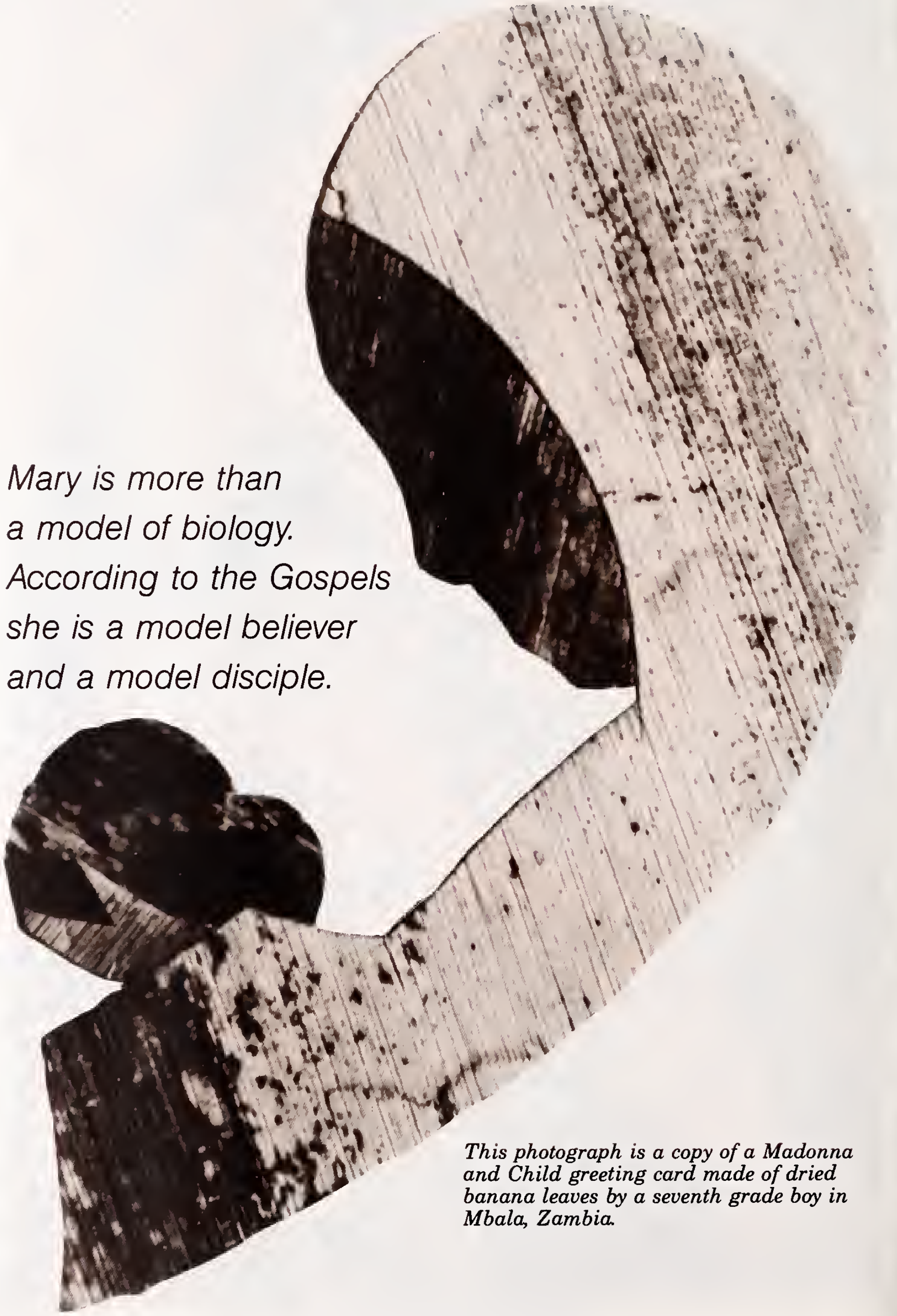
Juan Diego returned to the bishop and in his presence opened his cloak and let fall the shower of roses. On his cloak the image of the woman appeared miraculously imprinted on the homely cloth. At this the bishop believed and a shrine was built in her honor. The woman is called Our Lady of Guadalupe and her shrine is the best loved of Catholic Mexico.

Through the street mural, the people of that Hispanic sector eloquently told me almost all I needed to know about their hopes and memories before I even took part in their festival. The mural was their testimony—a testimony about their pride, about the resiliency and integrity of an angry, oppressed people. It was a kind of autobiography, a story Hispanics live as well as paint.

I discovered a people's religion on that street corner—a corporate testimony of their identity—a people's way of crying, remembering and aspiring. Our Lady of Guadalupe stood as a symbol of an oppressed people's inner dignity and persistent hope.

Within the legend of Our Lady of

Mary is more than a model of biology. According to the Gospels she is a model believer and a model disciple.



This photograph is a copy of a Madonna and Child greeting card made of dried banana leaves by a seventh grade boy in Mbala, Zambia.

Guadalupe, an important pattern can be discerned. The private, ecstatic experience of that poor peasant, Juan Diego—his moment of rapture when he was encircled by music sweeter than bird song, by December roses in full bloom, by a vision of more than mortal beauty—is translated over the years into a communal experience whereby a whole people is blessed. The possession of a sacred event filled those peasant people with power.

The symbol in Mary. Is there something in this story that sheds light and perspective on the story of Mary in the Gospel of Luke? Did Mary too stand as a symbol of power, of hope, of dignity, of liberation among the first-century community of Christian Jews and gentiles? Is there something in her sacred story, in her private religious experience, that empowered the Lucan community and that can empower us today?

Just when people were expecting the Old Testament to have no life anymore—when the prophetic voice was quiet—at that moment we discover in the pregnancy of Elizabeth that there was life even in darkness. Most thought the Old Testament had become barren, but there was life hidden by God and that life was slowly maturing and was in the sixth month. That life within Elizabeth—John the Baptist—was to be the climax of the Old Testament and the one who came to announce the New. The same angel who had come to Zechariah to announce that his wife Elizabeth was to bear a son now came to Mary. The air became electric with what was going to happen. God was doing new things. God came to a lowly place—Nazareth—and to a lowly woman. In this lowliness you don't expect to find God's presence and God's favor with somebody anymore than we expected that the Old Testament was able to have new life.

The image of the barren wife is a favorite one in the traditions of Israel. We need only recall the stories of the wives of the patriarchs, of Sarah and Hannah. Birth was a wonder full of mystery and was considered the gift and act of God's gracious goodness.

In the story of Hannah, whose song of praise to God in 1 Samuel 2 parallels Mary's Magnificat, Hannah is sad because Yahweh has closed her womb. Not even the assurances of her husband can erase the barrenness of her womb and the sadness of her heart. At the temple, she prays directly to God, asking that her affliction be removed. In time she conceives and bears a son, Samuel. Hannah's salvation was obvious to anyone who knew her; a childless, barren, bitter and sad woman, gave birth to a son. By the remembrance of Yahweh, the womb of Hannah opened.

In Isaiah 54 we again have this image of a barren woman. This time it is Israel who lies barren—solitary, desolate and unloved—separated in Babylonian exile.

In the midst of Israel's barrenness, God comes in compassion. So numerous will be the children that the tent of mother Zion must be enlarged. ". . . for a brief moment I forsook you, but with great *compassion*, I will gather you. In overflowing wrath, for a moment I hid my face from you, but with everlasting love I will have *compassion* on you . . . my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the Lord, who has *compassion* on you." I emphasize the word compassion in order to make an important point—a personal discovery that is one of the benefits of ongoing Bible study.

The Hebrew word for compassion is *rahamim*. The singular or root form of this word is *rehem*, which means womb or uterus.

There is a rich metaphor here that journeys from the concrete, from a physical organ of the female body, to a state of being—a state of being compassionate. The womb, the place of birth, is the vehicle for God's intent of showing compassion on his people. To create is to love.

The womb protects and nourishes but does not possess or control. It yields its treasure in order that wholeness and well-being may happen. The womb becomes a profound symbol of God's love. The womb metaphor leaves no room for doubt. Yahweh is the compassionate God who will deliver his people. Through women like Sarah, Hannah, Elizabeth and Mary, their wombs become vehicles of God's compassion—to bring a message and inaugurate a new age of hope, peace and salvation to a suffering people.

The Israelite nation in Isaiah 54 is summoned to sing, to break forth into singing and cry aloud. The cry is placed alongside the call to salvation. The cry awakens joy, for it brings an end to Israel's suffering. This cry turns into a song that summons all of creation to sing because of God's saving acts toward Israel.

In parallel manner, Elizabeth's cry to Mary when Mary visits her brings forth a song on the part of Mary. Elizabeth's cry greets Mary with a triple blessing:

Blessed are you among women
Blessed is the fruit of your womb
Blessed is she who believed.

The second and third blessings are side by side: the fruit of the womb and believing. The power of the divine enters female experience not only through procreation but also through belief. Mary became a model of faith rather than a model of biology. For Luke, Mary is a model believer.

Luke illustrates this when a woman in the crowd shouts, "Blessed is the womb that bore you and the breasts that you sucked." Jesus replies to that woman, "Blessed rather are those who hear the word of God and keep it" (Luke 11:27-28).

Mary's song is the celebration that God has come to help Israel. That assertive faith is Mary's gift. It is her discipleship. It is her prophecy.

In the conclusion of the Magnificat, Mary recognizes that the salvation that is to come through the birth, life and career of Jesus is related to the covenant made by God with Abraham of old.

Without the faith and willing consent of Abraham of the Old Testament and Mary of the New Testament, God would have needed other plans or other people.

Like Abraham, Mary found favor with God. Like Abraham, Mary is a source of blessing for and is blessed by all nations. Like Abraham, Mary is praised for her faith in the promise that by a miracle she would have a child. Just as Abraham, one man, had received the promises at the beginning on behalf of the entire nation, so one woman, Mary, received the fulfillment of those promises on behalf of the new community at the beginning of the new covenant.

Mary is the sign of the continuity and reality of God's saving activity. To understand this is to hear in the salutation the echo of the blessing of Sarah; to find in Mary's song the strains of Hannah's; to say with Luke, "Hail, O favored one, the Lord is with you . . . blessed are you among women, and blessed is the fruit of your womb." •

Advent is not only a time of remembering the first birth. It is not only a time of preparing ourselves for the great event of the second coming. Advent is also a time of preparing ourselves for God's intermediate and immediate actions in our lives. Preparing ourselves for the actions of God in this time of waiting, in this time between the prophecy and its fulfillment.

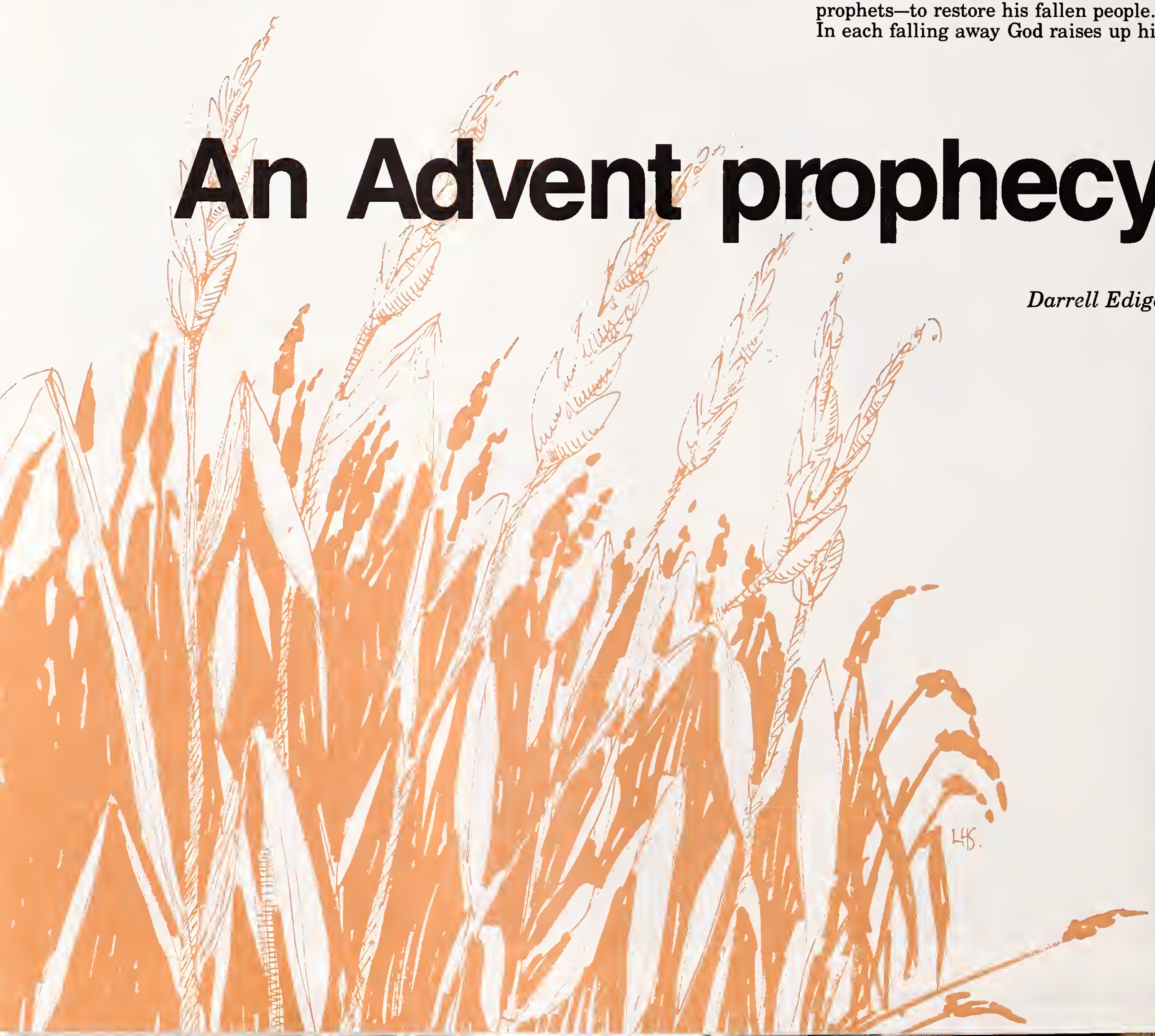
Not only do we live in the expectant hope of the second coming. We live expectantly waiting for God to act now in new and different ways. As Christians our period of waiting for the second coming is also a period of refinement and purification. God never allows his people to grow stagnant in their waiting. God is constantly acting in our history, and we must constantly respond to his new actions as we wait for his final act.

In biblical history and even modern-day history the people of God go through cycles of faithfulness and unfaithfulness, of falling away and returning to God while they are waiting for the fulfillment of God's promises. Several times the people of God fell away and then returned before they entered the promised land. Several times the people of Israel became unfaithful and then were restored to faithfulness before the birth of Christ. And now in our waiting for the return of Christ, the church has also gone through cycles of faithfulness and unfaithfulness. We only need to look back to the 16th century, when the church was at the height of unfaithfulness, to see how God restored his church to faithfulness through the great Reformation.

In Ephesians we see that God has chosen to work his plan of salvation for the world through the church of Jesus Christ. And as history has shown, when the church ceases to be the church, then God restores it. Because of his love for the church, God will not idly sit by and watch his people destroy themselves through unfaithfulness. And throughout history God has raised up his servants—his prophets—to restore his fallen people. In each falling away God raises up his

An Advent prophecy

Darrell Ediger



prophets to announce his next move and to prepare his people for his actions of restoration and redemption.

In the last decade I have seen God raising up his servants in all parts of the country to prepare the church for such actions of restoration and redemption.

Recently God spoke to me in an unusual way. While I was studying I sensed an urge to write, but I didn't have any idea of what I was to write about. I began writing the thoughts that came to my mind. I'd like to share with you what I believe is a word from God to be tested by you.

1. I believe that any word from God is life-giving, so listen to see how this word may be life-giving. (2) I also believe that any word from God needs to be tested by the community of believers to insure its validity and to discern how to respond to it. So I challenge all of us to seriously test this word. (3) Any response to God's word begins with a step of faith. I believe that with each small step of faith God gives us a clearer vision for the next step. God's word only becomes alive among those who are faithful to respond to it.

So as you hear God's call, ask yourselves (as I ask myself), What does this say to how I should personally respond? What is my first step? Also ask yourselves, What does this say to how our congregation should respond? What should be our first step of faith?

I do not believe God singles out just one church. He is speaking to the churches in general.

A new dawn is upon us. The church can no longer be as it has recently been. God has been calling for repentance, but the church has not listened. God will lift up his servants—among the people—who will be his right arm to restore the church.

A new Exodus is in the making. God will deliver his people from the slavery of church organizations, from the burden of heavy financial dues, from the load of ancient traditions. God will raise up a new people for a new age. No longer will they be dependent on paid leaders; no longer will they be dependent on costly buildings; no longer will they be dependent upon theologians for their knowledge; no longer will they be dependent upon the red tape of organizational structures. God is going to free his people from such slavery.

A new era is in the making. No longer will there be large gaps among his people, between rich and poor, between the educated and uneducated, between popular and unpopular. The hills will be leveled and the valleys once again raised.

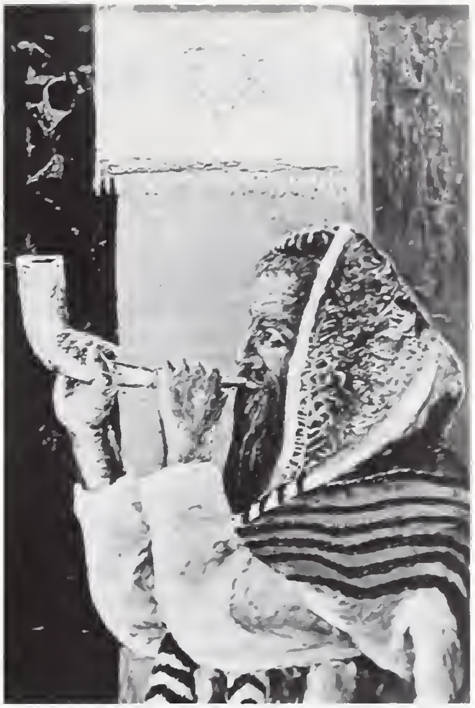
Behold, I am lifting up my servants once again to pave the way for a whole new era . . . for a whole new age.

No longer will his people be under obligation to uphold the routine of the church; no longer will people be elected to useless committees; no longer will his people worship with empty praise. Instead the hearts of his people will once again be filled with the joy of praise; they will once again be filled with the love of service for others. No longer shall his people climb ladders of earthly success; no longer shall his people exert themselves in meaningless activities; no longer shall his people need to pursue the false pleasures of the world. His people will find rest once again, not in recreational pursuits but in the pursuit of obeying his commandments. His people shall find strength once again, not in gaining positions of power but in humbly serving one another.

The tables of the temple will once again be turned upside down, says the Lord. The uneducated will teach the scholars; the lowly will no longer passively listen to his Word but will preach it with authority to the mighty. Brothers and sisters will teach one another, and the scholars will melt at his fingertips, says the Lord God Almighty. Medicine will appear obsolete and backwards in the face of his healing word; engineering feats will be like children playing with tinker toys in the face of his serene beauty and magnificence.

Lo, the world has had its day, and the church has gone to bed and slept with the false glory of the world. Wake up, sleeper, turn from your pride and once again acknowledge the Lord of the universe. You have built your towers of Babel—towers which once again threaten to destroy and divide his world. Separate yourselves from the world, People of God, destroy your towers, which you so pride yourselves in, and return to the Lord.

Today he is calling you, today you must follow, take advantage of every opportunity to know him and to serve him, for he will lead you once again into the truth—out of darkness and into light, out of slavery and into freedom, out of chaos and into order.



Morris Katz, painter, depicts a Jewish rabbi blowing a shofar—a ram's horn—on the Jewish holy days of Rosh Hashanah, symbolizing God's call to his people for self-judgment, self-improvement and atonement. Is this what the Advent prophecy calls us to?

You are God's chosen people, and he will not let you slumber and sleep. He will raise you up for a new day and for a new dawning, and he will be your one and only God. You shall once again be his faithful people. As you walk with him in faith, he will lead you down paths that will bring healing to the nations.

Prepare the way this Advent season for him to give birth to a new era, to a new age. The time is ripe and the harvest is ready.

Fear not, for his love will sustain you. His glory will empower you. His Spirit will indwell you and seal you for eternity.

No longer will you need to run to and fro to hear his word, for it will dwell within you. Rise up, People of God, for he will be with you. He will guide you in everything you do and say. Lo, he will be with you even unto the end of this age. •

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Strangers in your church

Joan Martin

People come to church looking for something. If they feel served and needed, they will return. We can be sure that most newcomers are hurting or else have been hurting. They want to feel that we care.

Happiness is finding a new church and feeling secure and loved. In seven moves about the country we have felt that love in unique ways.

After becoming members in a large church we were invited to a Sunday evening tea. Tables were spread with cake and punch and coffee. We stood in a reception line with a shepherding couple beside us. As people moved along that line we were introduced and the conversation went something like this: "You'll really enjoy the Petersons. Ruth likes crafts too." Or, "Bill here is a camera buff just like Ross. You can learn from each other."

Our special shepherds, the Scotts, did not stop there. They informed us of all the happenings in which we might be interested. "We'll stop by and drive you," they often said.

Though we have moved often and are many miles away, we still hear the Scotts say, "Your room is empty whenever you want to come."

Another church enjoyed "area shepherd group meetings" once a month. Refreshments, Bible study and social activities were planned with as many taking part as were willing. They were changed each year to meet other people and were sometimes chosen by location, age or subject. We were no longer just several faces in the crowd. We belonged somewhere. The shepherd-leader kept a close watch on the group to minister to anyone needing help.

This idea can be carried on in Sunday school classes, choir, women's fellowship or by dividing according to the alphabet. An older woman could shepherd younger women. A widower or husband and wife might wish to lead a group.

These groups should be responsible to church leaders. They can meet monthly with them and plan material or concerns and meetings.

Sometimes the core group of the church is already overladen with ministries. Shepherding groups should always be looking for new people who might enjoy the responsibility for one year.

We had just become part of such a group in our new church, and these people were called "bridges." They were divided by 10-year age spans. We were given the name of a couple who had moved back to the area and learned the wife was to enter the hospital for surgery. Some of us visited, took food over when she arrived home, invited them to activities we were having and offered to drive them. We heard things like, "They couldn't get over how we have been interested in them." This continued until the woman no longer needed help.

When I come to a community knowing no one, I am longing for someone to reach out to me. When that happens, I walk forward into that love and become a part of it. If I visit and nothing happens, I keep trying elsewhere until I feel that concern. We would win people until the church bulged at the sides if we were not so slow to invite new people over after church or for coffee. I have united with a church not so much because of the minister as the people who would not let me go.

How to approach others. Getting involved with new people frightens many of us. We don't know if we will be turned down. Here are some ways to approach a new person or couple or family in church.

1. "I don't think we've met. I'm Joan Martin and I'm wondering if you are new."
2. Offer some help in learning about the church. "We're having a chicken and biscuit supper next Friday evening. You think about it and, if you'd like to come, I'll pick you up."
3. "I know you'd love to meet the Johnsons. They have kids about the ages of yours."
4. "I'll just explain the Sunday school classes to you." Then don't push. Just offer to introduce them to the teacher if they so desire. The point is to offer help, knowledge and a friendly drive or cup of coffee after church. If they show they are "just looking," tell them you'd love to see them again.

Our Lord has always sought after his lost sheep. When people come into the church, we never know where they are hurting. We can be sure they either have been or will be. Once they feel the love of Jesus, they will be drawn back over and over again until that church becomes home.

Joan Martin, 15535 Holdridge Drive S., Wayzata, MN 55391, is a free-lance writer.

One God and Father of us all (Ephesians 4:1-16)

Gertrude Roten

The Christian's role in the fulfillment of the plan

Preserving the unity of the Spirit		Christ building up his body	
4:1	6	7	16

"I, therefore, a prisoner for the Lord, beg you . . ." takes us into the second major division of Ephesians: "The Christian's role in the fulfillment of the plan." "Therefore" emphasizes the dependence of the ethical advice upon the earlier doctrinal statements.

"I beg" can also be given as "I warn," "I comfort," literally, "I call alongside." It is warm, personal, urgent. "Walk worthily" serves as a preamble to all that follows. Be altogether humble and gentle. The underlying source of the saints' mutual love is God's gracious election of the Jew and gentile according to the divine plan in chapters 1-3. The Ephesians are urged to take pains, race ahead—not a wait-and-see attitude. Do it now! Maintain the unity of the Spirit through the bond of peace.

The church's confession, vv. 4-6 (and the church can only live as a confessing body), tells how essential oneness is to the life and being of the church: one "body-spirit-hope," one "Lord-faith-baptism," one "God and Father of all over all, through all, in all." The inseparable connection between God's oneness and the church's unity is stressed.

The pericope, "Christ building up his body," vv. 7-16, begins with the statement that the gift of Christ is a measure after which grace was given to each of us. Christ's own activity is stated in 1:10, 2:14-17; generosity characterizes his giving, 1:8, 3:8. This grace is given to each of the saints (4:7). No member possesses anything that is not given the whole body of Christ. A sharp distinction between clergy and laity is inappropriate.

Vv. 8-11 find their background in one of the enthronement Psalms (68:18). The exalted Christ gives the church gifts for the benefit of each member. Those made prisoners are probably the principalities and the powers (6:10). The descent in v. 9 notes Christ's incarnation, crucifixion, death and burial. The imagery is of a king who by visiting all realms establishes his rule—the filling, denoting his authority, the giving of gifts and life (v. 11) his way of being present.

Vv. 11-16 form one long sentence in the Greek, the main verb being "gave." The gifts are "speaking ministries" of the word: apostles, prophets, evangelists, teaching shepherds (or teachers and shepherds).

Through the Good News about Jesus Christ, God makes himself known to us all. He comes to enable all people of the earth to rejoice and be exceedingly glad.

For the one ministry given to the church to be fulfilled, these specific ministers are given to the church by Christ. No reference is made to ordination or to whether these ministries belong only to men. These are given to equip the saints for the work of service. The root of "equip" means "to create," "to prepare," "to set bones" (in surgery), "to reconcile" (e.g. political parties).

The distribution of the gifts is mentioned as proof that all things are being filled by Christ. The special ministries are in charge of training the saints for ministry. Barth states that these ministries given to the church are effective only insofar as they help make every church member, including the smallest and most despised, an evangelist in his or her environment. The special ministries are there to protect the saints from childish and deceitful behavior (vv. 12-14).

In v. 16, architectural, physiological and marital elements seem intertwined in the description of the church en route. Christ is at work fitting and joining the whole body together. Christ provides sustenance to it through every contact, literally "touch" or "grip," according to the needs of each single part. This contact can refer to member-to-member contact.

Thus the church is a happy migrating people moving on to the day of redemption, a working community of women and men who accept their call into God's "witness stand" for the sake of the whole creation, for the sake of making known the manifold wisdom of God, God's plan.

Though Ephesians is most ecclesiastical, it doesn't attribute to baptism and the eucharist the central position which they attained in later ecclesiology. Also, it seems to bear out that the community of all the saints together is the clergy appointed by God for a ministry to and for the world.

Seventh in a series

Gertrude Roten is associate professor of Greek and New Testament at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

God can work fast

Jacob Enz

"Do you feel any different?"

A new high school graduate asked this question as we returned to his home from a meeting of prayer and Bible study. It was one of those esoteric meetings that church leaders sometimes raise questions about.

In my mind I was thinking, "What in the world does he think?"

I returned for my last appointment with the supervising internist at Mayo's in Rochester, Minn. I was overwhelmed when she asked me the same question, "Do you feel any different? Some people already begin to feel differently before they leave the diagnostic facility of this hospital."

"What in the world does she think?" again went through my mind. "God does not work that fast."

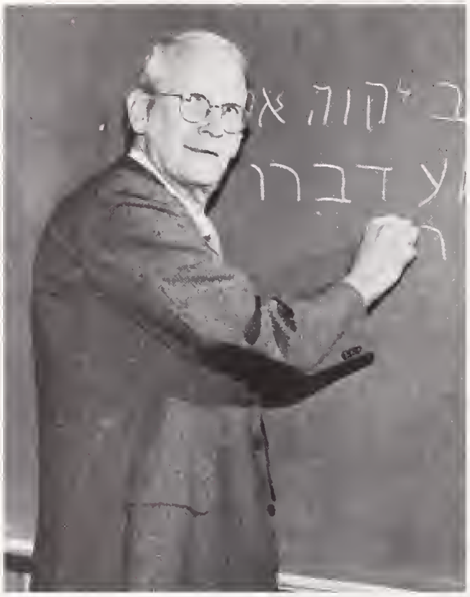
My tremor was gone the day after I returned home. Of course my reaction to this was, "I guess God does work that fast."

I had been seeing Dr. George Mark for 10 years and before that Dr. Peter Classen. I had been seeking help for a condition of deep depression alternating with brief periods of feeling high.

Eventually Dr. Mark said, "I have gone as far as I can with you. I think you need to get the help of Mayo's." My inner response was, "Are you that helpless, Doctor?" I had the notion that Mayo's was the place you go when you are at the point of death.

At the General Conference meetings in 1977 at Bluffton College I was getting my tray of food for the meeting of Associated Mennonite Biblical Seminaries alumni. I had my food and hot coffee on my tray. My tremor, one of the last developments in my situation, was so severe the cup of coffee tipped over and coffee spilled over my hand, giving me great pain. At Hively Avenue Mennonite Church I was asked the following Sunday to give a report on the sessions of General Conference. I stood up with a sheaf of papers from which I had hoped to make a few comments and draw a few quotations.

In the presence of everyone my tremor became evident. I am sure it was the Spirit that brought Dr. John R. Schmidt and Clara Regier Schmidt to our home that afternoon. They had seen my bad tremor in church. I reported that my doctor had urged my going to Rochester. They told me they had made it a point to visit Mayo's every time they returned from their work in Paraguay with the lepers. "You must go," they urged.



Jacob Enz is known to many from contact with him in learning Hebrew. In this article he tells how God's Spirit came to him in a special "Advent."

I made plans immediately to fly to Rochester. When Herb Fretz, my colleague at the seminary, heard of my plans, I believe the Spirit of God was working again. Herb was aware of a family that had moved from Pennsylvania to the area of Minnesota where the Mayo Clinic is located. He made contact for me with these people. At my arrival in Rochester, this family met me at the airport. They contacted another Mennonite family. This is when I met the high school graduate mentioned above.

The family took me in as a guest for my 10 days of diagnosis. Meanwhile I attended all the services of the MC church that my hosts attended: Sunday morning service, Sunday school, Sunday evening and midweek prayer service. I was blessed by this contact and the thought of me, a GC, in this MC rural congregation.

The high school boy invited me to the youth meeting. I was impressed with the seriousness taken for prayer and Bible study. After Bible study the group was invited to make suggestions for prayer. The person who led the meeting mentioned he was working with a couple whose marriage was having great difficulties. I made it a point to lift up this counseling relationship in prayer. After the meeting the leader said to me, "I understand you have come a long way to be at Mayo's; you have some kind of health problem. You prayed for me. Would you let us pray for you?"

"Yes, I would appreciate that very much. May I kneel in your circle and have all of you put your hands on me and pray audibly or silently as you see fit?" They responded readily.

After some informal conversation my young friend and I made our way to the car. Then those fantastically significant words that I shall never forget, "Do you feel any different?"

Not only was the tremor gone the day after I returned home, but since that time, eight years ago, I have never had the recurrence of the ups and downs of my emotional roller coaster technically called a manic-depressive tendency.

I went through the usual sequence of a careful medical diagnosis at Mayo's. Was it indeed the special working of the Spirit of God that Mayo's at the time had a psychiatrist who was an authority on Lithium? My doctor had prescribed Lithium for me as a way of leveling my emotional roller coaster. This young psychiatrist knew that Lithium has a side effect, exacerbating a tremor. So they took me off the Lithium.

They also took me off medication for parkinsonism. My doctor had me on that medication because my mother had had parkinsonism. They suggested to my doctor that he should prescribe a new drug, Inderal, to wipe out the tremor. I kidded Dr. Mark that he should give me a discount. My case helped him in his practice with the problems of others.

I have had to recognize the fact that God does work fast. My wife and I have seen in this experience beautiful teamwork between the medical profession and the ministries of the Holy Spirit in the congregation.

There is another dimension of teamwork that we have observed in my coming through to a new life: a GC doctor, an MC doctor, an MC psychotherapist, a GC congregation in Elkhart, an MC congregation in Minnesota, a GC seminary field worker, GC people in Minnesota working with an MC congregation, and finally this "off-color" interdenominational youth group and an MC farm home working side by side with the best medical help known the world over.

"Do you feel any different?" A high school graduate gave me those momentous words at a critical time in my life. God does work fast on occasion.

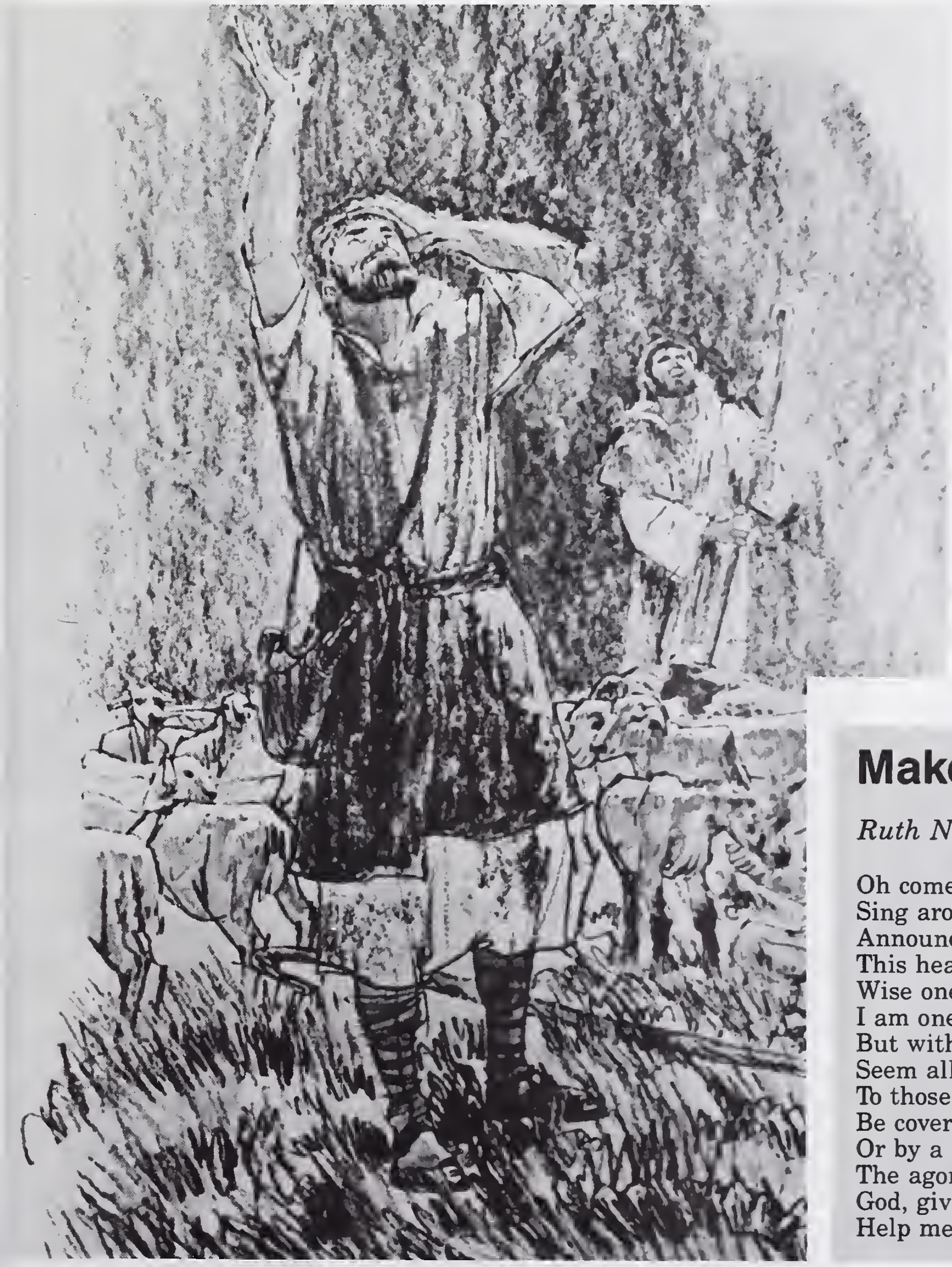
Furthermore, I tell my charismatic friends that I have received a secular gift of tongues in all of this experience. My students and friends remember me in the days before 1977 as one who very carefully and often depressingly slowly expressed himself. Now the words come almost too easily. My wife tells me I talk too much about myself. My faculty colleagues sometimes wish that my comments in faculty meetings were a little less, like they used to be. A medical friend spoke some words when he was trying to help me over a time of depression that I am reminded of at this time. "Jake, you think before you speak. I think while I speak and I would encourage you also to do more thinking while you speak."

I never anticipated the time when it would be helpful if I would occasionally return to thinking before I speak.

I return to the question of high anticipation taught me by this young man—anticipation of the Lord's powerful presence through the Spirit of God and the community of the Spirit—to turn our lives around and upside down, for the glory of God. "Do you feel any different?"

Jacob J. Enz has taught Old Testament and Hebrew for many years at the Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517. This story also appeared in Empowered *(Spring 1985 issue).*

God worked fast in the life of Jacob Enz. God worked in a startling manner in the lives of the shepherds on that first Advent. There are new Advents yet waiting for all believers.



Make the hillside new

Ruth Naylor

Oh come, ye angels, shepherd me about;
Sing around me and within—
Announce his birth, and free from sin
This heart that shuts the cold world out.
Wise ones seek him, bring him gold and myrrh.
I am one who, too, would share a gift,
But with my meager store, the spirits I can lift
Seem all too few. The debts that we incur
To those in need just simply cannot
Be covered by a Visa/Mastercard
Or by a vote for welfare to retard
The agonies the world and I have got.
God, give new birth to love—and sweet release;
Help me usher in the kingdom—hope and peace.

"That the earth may be filled with
the glory of God
As the waters cover the sea."

Evangelism and church planting means sharing the good news about Christ, caring and loving people at the point of their needs, and even rolling up one's sleeves to help in the physical building of a church.

General
Conference
Mennonite
Church

Commission on
Overseas Mission

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Winnipeg, MB R3P 0M4

Over 150 worship, study Bible, discuss issues

'Dialogue' tackles interpretation of Scripture

Participants listen to a speaker, take notes.

Camp Lake, Wis.—Over 150 people from the United States and Canada (plus one person from West Germany) gathered here Nov. 15-17 for a "Dialogue on Biblical Interpretation and Practice" sponsored by the General Conference Mennonite Church.

Planned as a follow-up to last year's Dialogue on Faith, this year's event focused on a specific area in which members of General Conference churches disagree. The stated goal of the dialogue was "to allow the unity of the Spirit to hold us together while we continue dialogue on diverse biblical interpretations in discerning truth and practice."

Besides nine major presentations, four people shared their pilgrimage with the Bible, discussion groups met to study Scripture, and time was given to worship and to plenary discussion (though not enough to the latter, many felt).

In Friday evening's opening session, David Scholer of Northern Baptist Seminary in Chicago presented "Issues in Biblical Interpretation." John H. Neufeld, president of Canadian Mennonite Bible College, Winnipeg, and Ted VanderEnde, pastor at St. John Mennonite Church, Pandora, Ohio, responded formally.

Scholer argued for a "quartet" form of biblical interpretation that consists of the following: "the biblical texts and their historical meanings; the biblical canon as the Church's accepted norm or authority; the interpretive traditions of the Church as guides to both use and misuse of the Bible; and the living, nurturing communities of faith in which the Bible is studied and practiced."

Patricia Shelly and Cynthia Neufeld (at piano) lead singing.

Neufeld and VanderEnde basically agreed with the thrust of the paper, as did most others who spoke. Some characterized the academic language of the paper and most of the other talks as "way over [their] heads." George Sawatzky of Altona, Man., wondered how lay people were supposed to understand what was being said.

Neufeld said he sensed fear from the wider Mennonite church of the text, as if people are afraid of looking at what it means. VanderEnde suggested that "the hermeneutical community is central," yet he believes Mennonites have neglected the importance of the shepherd in the hermeneutical (interpretive) process.

Saturday included interpretations of 2 Timothy 3:10-17 by David Bartow of Zionsville, Pa., and Lydia Harder of Edmonton, plus a historical perspective by C. J. Dyck of Elkhart, Ind., and a sociological perspective by Leo Driedger of Winnipeg. Saturday evening's Bible study focused on 1 Corinthians 7, followed by a sermon on 1 Corinthians 7:17-24 by Clarence Rempel of Topeka, Ind.

Sunday morning's worship was led by Patricia Shelly of North Newton, Kan., who also gave the sermon, "Every Prayer Is a Prayer for the Spirit." In the afternoon session Jim Reimer of Waterloo, Ont., presented "The Theological Framework for the Authority of Scripture," and Albert Epp of Henderson, Neb., who was scheduled to speak on "Biblical Authority in the Congregation," spoke on how a minister wears the mantle of authority.

The weekend closed with communion, led by Jacob Tilitzky of Abbotsford, B.C., who is president of General Conference. Jake Harms of Winnipeg and Ruth Naylor of Bluffton, Ohio, served as moderators, and Cynthia Neufeld of Elkhart, Ind., was songleader.

Conversations at meals and breaks, plus several listening committee reports offered a variety of responses to the dialogue. One person said it seemed more like a seminar than a dialogue. Several noted that there weren't many conservatives present compared to last year's gathering. A number of people felt the meeting lacked focus. "The different talks didn't tie together well," said one. "Someone was needed who could tie each talk into Scholer's paper."

The Bible discussion groups, the Sunday morning worship and the singing received consistently high marks. A number were frustrated by the lack of time for discussion. Many felt the issues that have caused disagreement were not being addressed.

Nevertheless, there seemed to be a yearning for unity in spite of unresolved differences.

continued on next page

Each year a substantial number of children are injured as a result of violence in sports. Some die. Last year the Law Reform Commission of Canada considered the problem of sports violence as part of its review of assault laws. It called for greater police vigilance, stricter enforcement of existing law and less judicial tolerance and leniency for sports assaults, not for a change in the law itself.

Unemployment among the disabled continues to be a serious problem despite legislation protecting the handicapped from discrimination, says Jim Derksen, Canadian national chairman of the Coalition of Provincial Organizations of the Handicapped. A federal study last year found that 98,000 of the 773,000 disabled Canadians were unemployed, a 12.7 percent jobless rate compared to the 9.8 percent rate for non-disabled Canadians. Hardest hit among the disabled out-of-work are those in the 35-54 age group.

After nearly two years of searching for the right people, Mennonite Voluntary Service has placed Steven and Lisa Haberman as co-coordinators of the Dallas Coalition Against the Death Penalty. The coalition, formed by former MVS worker Marcia Stoesz, seeks to bring together groups and individuals in Dallas who oppose capital punishment and see it as an urgent moral question which demands immediate attention. MVS personnel director David Orr said that it took unusually long to fill this position because many individuals with strong commitments to other peace and justice issues had a difficult time facing this issue.

Dialogue *continued*

The presentation that received most discussion was Jim Reimer's. He identified with Fundamentalists in their call for a proclamation of moral absolutes. The main issue, he said, is "the possibility of belief in a transcendant reality." He noted the importance of "doctrinal continuity with the past" and called for a direct, literal reading of the Bible. The Bible, he said, is understood by the normal Christian reader without mediation by scholars. "The historical-critical method is important, but it too easily becomes a religion. It's only a method."

In a spontaneous dialogue, David Ortis, principal of Swift Current (Sask.) Bible Institute, asked Reimer what to do when people try to pin him down to a specific view of inerrancy when the Bible doesn't even mention inerrancy.

Reimer said that the Fundamentalists' concerns are deeper than just inerrancy. He would tell those people, he said, that he agrees with them that there are moral absolutes but that we may not agree on what they all are. We do need to agree with the historic creeds of the church and let them guide us in our biblical interpretation.

In a final report the listening committee noted that we agree that Scripture is central in all our commitments and that most people in our churches would agree with Scholer's approach.

During the final discussion period, Richard Early of Souderton, Pa., said we need to simply study the Bible together more than discuss doctrine. More structured discussion and more inclusion of conservatives are needed, said Ortis. Craig Maven of Quakertown, Pa., emphasized that we must let Scripture speak to us rather than us speaking to Scripture. Elsie Flaming, president of Women in Mission from Leamington, Ont., said she would take back home the enthusiasm for the Bible that she experienced.

Two participants each lost a parent during the dialogue, another's father had died two weeks before, and one's brother was dying. In the face of this, said Elmer Neufeld of Bluffton, Ohio, a member of the listening committee, our differences fall away and we rely on God's grace rather than our ideas. On that everyone seemed to agree.
Gordon Houser

The chapel where sessions were held

Santa didn't come for the poor. Jesus did! Will you?

Mennonite Voluntary Service
722 Main Street, Box 347
Newton, Kansas 67114
(316) 283-5100

THE MENNONITE
COM EDITION
December 1985

COMMENTS

ZAIRE: First Habitat Houses Dedicated

Much preparation went into the dedication of the first six houses completed by the Habitat for Humanity project in which we are involved in Kikwit, Zaire. The planners followed some of the protocol used when governors, the king of Belgium, or other important guests come to town.

The invitations sent out to about one hundred people specified that non-Zairians were to wear ties, and the Zairians were to wear suit jackets with long sleeves, the normal dress code for special occasions.

A shelter of palm branches and a grandstand were constructed for the speakers. After the speeches, the families receiving houses were introduced and presented with Bibles.

Chairs were borrowed from the Catholic school and bandage material was used to rope off the program area. Green bias tape was used to separate the program area from the rest of the project. The commissioner of Kikwit cut the ribbon and people were given a tour of the homes. Afterwards, the guests were served warm pop and cookies.

This was our first house dedication and we will not have such a big shindig each time we finish a few houses.

GLEN AND PHYLLIS BOESE, AIMM

BURKINA FASO: Celebrating Marriage

Siaka had recently returned to Burkina Faso from a year of theological study in Bangui in Central African Republic. God had guided him to the Mennonite missionaries, to Bible school, and in building a bookstore before going to Bangui. Now he was home for a visit, and was going to be married to Claire.

When Siaka and Claire arrived at the town hall on my Moped, we waited for almost an hour to be called into the large audience room. "Quiet, please!" rang out the voice of a young T-shirted civil servant. He began seating the clusters of "soon-to-be-weds" in rows of four chairs. First the groom was seated on the middle right and the bride on his left, then a witness on either side, like bookends.

After an appropriate waiting period typical here of all situations where important people are concerned, the mayor entered and went to the podium. He had a green and red sash with gold tassels tied around his narrow waist. He began by underscoring three of the more important laws, according to the present government: each husband should be the head of the house; husbands should have the final word; the wife's role is keeping the house and helping with the children's education.

Each couple was asked several questions. First, the groom was asked, "Do you plan to have a monogamous or polygamous marriage?" When he responded, "Monogamous," the other couples and bystanders clapped. Then the mayor would ask the bride, "Do you agree?" When she responded, "Yes," hand clapping began again.

Next the groom was asked if he had given a gift to the bride's family. "Yes, sixty dollars," was the first groom's reply. The wife's head jerked up and she looked at her husband-to-be. The mayor asked the wife if this was true, which gave rise to a brief but heated discussion between bride and groom. The amount was changed to forty dollars, to which she agreed, as did the two witnesses.

Siaka and Claire were the third couple questioned. They answered their questions appropriately and the mayor moved on to the next couple. I wondered what this middle-aged man would reply to the question about polygamy. He smiled and said, "Polygamy." Chuckling ensued, but no clapping. Altogether there were two couples who chose polygamy and five chose to marry only one wife.

Following the questions everyone was asked to rise, and the mayor in a nice bass voice announced that the couples were united in wedlock. Then the couples, with their witnesses, approached the stage to sign their marriage certificates. Outside, a kiss or handshake was offered to the newlyweds and a few pictures were taken. Such was the civil marriage ceremony of Traore, Siaka, and Kienou, Claire.

Traore, Siaka

A little over a week later Claire and Siaka were united in holy marriage in Orodara, in full regalia, very much like most any church wedding in North America. I officiated, using two languages—Jula and French. Following the ceremony there was cake and a special meal for the invited guests. Music was played throughout the service and throughout the night, as is customary in Burkina Faso.

Siaka and Claire have returned to Bangui for further study and preparation for future work in the church. May Christ's blessings go with them.
DENNIS REMPEL,
AIMM (Adapted from his letter)

Bergens Bring International Ties

Bruno Bergen, Commission on Overseas Mission personnel secretary, is the youngest and newest staff member. He and his wife, Wanda, bring an interesting international blend to the staff. Bruno's parents were born in Russia and fled to Germany as teenagers after World War II and later they went to Paraguay on the ship *Vollendam* with Mennonite Central Committee worker Peter Dyck. Bruno was born in Paraguay, but was only three months old when his family moved to British Columbia where he grew up and became a Canadian citizen.

In the meantime, Wanda, another Canadian citizen, was growing up in Japan, the daughter of COM missionaries Peter and Mary Derksen. She says the smallest town she lived in had 300,000 people! No wonder she likes big city life.

The Bergens met while attending the University of British Columbia. Both were interested in serving God overseas before they were married in 1982. Being a missionary kid was an important influence for Wanda.

For Bruno, an important factor was a 1980 trip to South America. He and a friend backpacked in six countries, visiting his birthplace and spending time with missionaries. When they applied to COM for overseas service they had hoped to go to South America, but that didn't work out. Consequently, they spent two years in Taiwan, working with youth, teaching English, and leading Bible study.

Now living in Newton, Kansas, both Bergens continue to be involved with COM. Wanda works with special projects in the communications area of the office. Her big projects currently are revising the slide and picture files and working on the 1986 Overseas Prayer Directory.

Bruno and Wanda Bergen

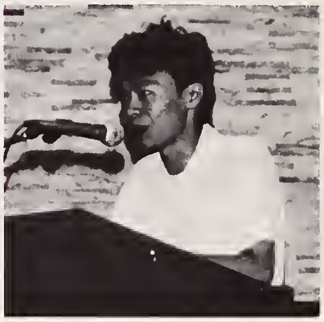
TAIWAN: Clinical Clerk Gives Testimony

Speaking of himself as a "patient" who was spiritually unwell when he started his clerkship at Mennonite Christian Hospital, Mr. Jye Bang Ku began his testimony at a year-end MCH chapel service. He went on using the patient medical history format as he told about his history and spiritual ailments tracing his Christian growth as one would describe the course of a disease.

He described setbacks in his progress, one being his rejection by classmates because of his interest in Christianity. The harassment caused him to request to be moved from the dormitory. In the Meilun Mennonite Church parsonage "halfway house" he received counsel and encouragement from Ms. Wu, the evangelist, Miss Chen, the MCH chaplain, and other friends.

He spoke of the events leading to his commitment to Christ as being in "intensive care." His baptism was his "resuscitation," after which he was fully restored and discharged as a "new person."

Through this format Mr. Ku was able to relate meaningfully to his non-Christian colleagues in the chapel. He is now doing an internship in the capital city of Taipei.
CARL EPP



Mr. Jye Bang Ku

INDIA: Lives Touched by School

Korba, a sleepy little town in India in the 1940s, suddenly developed into a coal-mining, aluminum-producing city in the 1950s and '60s. Engineers and other trained personnel from all over India and around the world arrived bringing with them new needs to be met by the previously undeveloped area.

Feeling that an English education was needed for their children, these transplanted persons turned to our General Conference missionaries in the area, asking them to start an English school. Mission board personnel and staff met with parents, government officials, and the church conference to explore the need and request. In 1966 permission was given for the opening of a school, but no money was supplied.

Within two months the school opened with thirteen students, and within a few weeks the enrollment rose to thirty students. Lubin Jantzen, Commission on Overseas Mission missionary, served as manager. Mr. S. Gardia, who was also in charge of the Hindi school in the area, agreed to serve as principal. Tillie Jantzen served a short term as principal in 1967 until a new Indian principal could be secured. Missionary Harold Ratzlaff became manager in 1968, serving until 1976.

Right from the start the school had Christian teachers, and Bible study was a regular part of the curriculum for all students. The mission involvement was seen by the Jantzens as good pre-evangelism work—preparing the way for the future harvest of souls for God's kingdom. For many of the students in the Beacon English School, as it was soon called, this was their first exposure to the Bible and its stories.

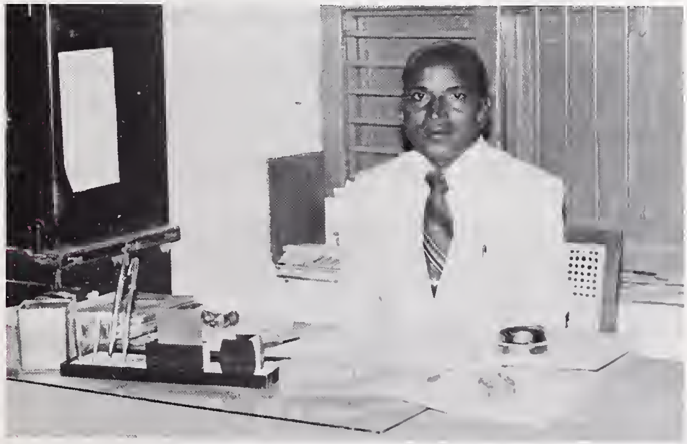
Recent reports received from S. Gardia, who returned as principal again in the 1970s, are that the Korba school now has 950 students. Since 1971 four branch schools have been started in the area with the total enrollment now being 2,150. Invitations to open more branches have come. Despite the fact that there are a number of other English medium schools in Korba, Beacon is a center of attraction due to its reputation for excellent teaching, good discipline, fine results, and the way of life at the school. Students must be turned away due to lack of space.

Korba is no longer a sleepy little town. The opportunity for Christian witness is alive and growing through the Beacon English Medium School as it reaches out touching thousands of lives.

BEACON ENGLISH SCHOOL
KORBA (M.P.)

Beacon English School, Korba, housed in a rented power company officer's home with additional "temporary buildings"

Principal S. Gardia, head of all five Beacon Schools



Faculty and staff of the Korba Beacon English School

HONG KONG: Reaching Factory Workers

"Don't press me to become a Christian," snapped one girl to another student. "I'm not ready to think about such things yet, and if I were, I'd probably become a Catholic," said a second.

"If I feel any need I just go to the Wong Tai Sin Temple and pray. That's enough for me," responded a third.

All of these girls work in a nearby Hong Kong factory. They were responding to the urging of the Christian in our fellowship and English group to let me tell Bible stories in class.

I tried to listen to their words, but also to their attitudes. Clearly, they were not open to a verbal witness, but from what they were saying, or from the way it was said, I might gain a clue as to how I could relate in a beneficial way. I also hoped for clues to a way of opening up opportunities for verbal witness. I thought, "I need a miracle!"

It is estimated that although 10 to 15 percent of the Hong Kong population are Christians, only 1 percent of the low-income workers are Christians. Because of this our Hong Kong Mennonite Mission believes we must reach out to this strata of society. We choose to relate to, live near, and work among these people to whom we feel God has sent us.

How do we intersect with their lives in meaningful ways? They live in multi-storied, low-cost, government housing, work daily in high-rise buildings housing many factories, and often attend classes at night. What can we offer that they see as giving meaning to their lives? How do we demonstrate our concern and Christ's love?

We started with English and fanned the flame of friendship until these classes increased to two and then three. We also had birthday parties, sang, baked a cake in a rice cooker, or just visited in Cantonese.

Hope grew and a future ministry looked possible. Then the factory switched the workers to different positions to prevent boredom on jobs which are monotonous at best. The group which had come together because of their daily working and eating and visiting together now seldom saw one another. The factory also laid off

200 workers, thus further dispersing our group.

The classes continue though their makeup has changed somewhat. It is not considered good here to inquire about a factory worker's job, but gradually they begin to share about their new jobs. They mention loss of contact with former friends, and having to make new friends. We wonder what we can do to keep these contacts and develop a further witness without a center for activities in the area, no structure for offering social services, and no status before the government to plead their rights.

We have a long way to go, but we pray that we can continue to nurture friendships, and be available to serve them. We must practice patience, allow the seed to germinate, and wait for the Spirit to give fruit.
JANET SPRUNGER

COLOMBIA: Habegger Installed as Minister

In an impressive service, Howard Habegger, former missionary to Colombia and executive secretary of the Commission on Overseas Mission from 1971-1982, was installed in September as the minister of the Union Church of Bogotá, Colombia. This is an international, interdenominational Protestant church serving the English-speaking people of Bogotá.

Gerald Stucky, veteran General Conference missionary to Colombia, gave the installation message. Titled "Faith in a Dynamic Future," his message was a challenge to the congregation not to look back, but to look forward to a new beginning.

Special words of welcome were given by representatives of three English-speaking congregations: the Baptist Chapel, the Catholic Chaplaincy, and the Episcopal Church, a congregation which shares the facilities with the Union Church. Angel Canon, president of the Mennonite Church of Colombia, spoke on behalf of the Spanish-speaking Mennonites.

About twenty members of the Mennonite churches in Bogota attended the service. Many were former members of the Central Mennonite Church in Bogotá, a congregation that Howard and Marlene Habegger were instrumental in organizing in 1963.

Howard and Marlene Habegger (center) stand with members of the Union Church council during Howard's installation by David Hamilton

PROFILE: Toke Koinonia Mennonite Fellowship, Chiba, Japan

On September 8, 1985, we celebrated the opening of our new facility with friends and fellow-believers from the Chiba-Tokyo area. Our new building is located on the main street that serves the Nissei neighborhood, at present the largest in Toke. We have rented the entire second floor of a newly remodeled building that is designed for educational purposes. The space is divided into two rooms, one with a seating capacity of approximately forty people and the other with kitchen facilities serving as a classroom-lounge.

Leadership is provided by Pastor and Mrs. Michio Ohno and by COM missionaries Perry and Nancy Ferris. Our program at present consists of a worship service (fifteen adults, two to five children) and a Sunday school for neighborhood children. It also includes a once-a-month youth night, English Bible Fellowship, a children's church during the preaching hour; and now in the planning stages are an "Introduction to Christianity and the Mennonite Church" class for adults, and a Parent Effectiveness Training seminar. We also do quite a bit of home visitation and are looking for a home that would like to hold a Bible study. We hope to reach out into other areas instead of only concentrating on the locale of the building.

At present we have a very loose structure, avoiding such legal systems as voting, membership, etc., and are instead concentrating on relationships and commitment by building our faith and love towards Christ. This seems to be very helpful in allowing the Japanese easier entrance into the church and creates less feelings of alienation, especially in such a group-centered culture. However, this also creates new problems, especially in the areas of church ordinances such as communion.

We wish to express our deepest gratitude to the people of North America, COM, and our brothers and sisters in Christ in TAFMC (Tokyo Area Fellowship of Mennonite Churches), for all of your love, support, and prayers. May we be stewards of your gifts and vessels of honor for the glory of God.
PERRY FERRIS, JAPAN

COM PRIORITIES AND GOALS FOR 1985-1995

1. **Emphasize Evangelism and Church Planting**
2. **Energize our Congregations in North America to a New Vision for Mission**
3. **Reinforce our Mission as a Ministry of Wholeness**
4. **Respond to the Need for Leadership Training**
5. **Strengthen the Recruitment and Preparation of Missionaries**
6. **Strengthen Inter-agency Cooperation Where Feasible**
7. **Emphasize Urban Ministry**
8. **Make Provisions for Theological Reflection**

Nearly 300 U.S. companies are deeply and directly involved in the South African economy, benefitting from and sustaining the system of white rule known as apartheid, the American Friends Service Committee declared in a new survey of U.S. corporations in South Africa. The Quaker organization said U.S. firms control up to 33 percent of the motor vehicles market, 44 percent of the oil market and 48 percent of the computer market. The survey is entitled *Investing in Apartheid: A Guide to U.S. Corporations in South Africa.*

Paoli (Ind.) Mennonite Fellowship has been approved by Church Extension Services for a $150,000, 10-year loan to construct a church building. The congregation intends to join both the General Conference and the Mennonite Church. Church Extension Services can make loans at 8 percent interest because of constituents loaning it funds at 7 percent interest. In 1985, CES has made loans to seven new or emerging congregations.

An executive of an arms firm gets his hair cut at the expense of the American taxpayers, according to the *Washington Spectator*. One arms maker charged the U.S. government $10,713 to cover operational losses in the executive barbershop. Another firm handed Washington a bill of $12,233 for sports tickets for executives. The reason: good for morale.

Southside Mennonite Fellowship aids refugees

Elkhart, Ind. (GCMC)—"The only thing we weren't prepared for," says Joan Miller, Elkhart, "was how much we would like him." The Millers—Joan, Lloyd, Ryan and Dusty—hosted José, a young man from El Salvador, in September on behalf of their congregation, Southside Fellowship.

José had not experienced much hospitality since he came to the United States over a year ago. The congregation set about to change that.

José was picked up on the border in South Texas after a long flight from his farm home in the northern part of El Salvador. His smile belies the painful events he endured. He and members of his family were beaten by Salvadoran soldiers. He fled knowing that his parents and brothers and sisters depended upon him to provide for them. When he was detained in the United States he was put in the equivalent of a prison and was unable to seek work or to communicate with his family.

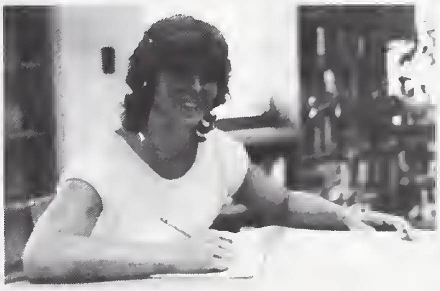
Southside and three neighboring Mennonite congregations (Hively Avenue, Assembly and College Mennonite) paid $500 to bond José out of detention, and paid for transportation to Elkhart. There he joined fellow refugee Margarito from Honduras.

José and Margarito are learning English. Rosario Jaminez, member—from Costa Rica—of Fellowship of Hope (another Mennonite congregation in Elkhart) teaches them and spends time helping them learn how to live in a foreign culture.

This fall José and Margarito worked at Spring Valley Ranch picking apples, earning $50 to $80 per week. They have now moved into their own apartment in Goshen.

TELL ME ABOUT . . .

BETHEL COLLEGE IN KANSAS



Bethel is a great place to go to school! It's so easy to feel at home here because of the endless opportunities I've had to establish lasting friendships and participate in so many different activities. Something that has impressed me tremendously about Bethel is the way students and faculty relate to one another. It is so neat to be able to get to know the faculty on a one-to-one basis as friends. The whole atmosphere at Bethel is one of warmth, caring and understanding that makes a person feel special.

J'Nan Hiebert, 1983 Goessel (KS) High School graduate.

Bethel College offers 30 majors, two-year and four-year degrees, and a wide variety of activities to its 700 students from 30 states and 14 foreign countries. Sixty percent of the student body at Bethel is Mennonite. For more information contact:

Director of Admissions
Bethel College
North Newton, Kansas 67117 Telephone (316) 283-2500

Bethel College does not discriminate on the basis of race, color, sex, handicap, national and ethnic origin

James B. Howard, Newberg, Ore., was elected at this June's Pacific District Conference to represent the district on the Commission on Education. He succeeds Tim Epp, Dallas, Ore. Howard, a member of Calvary Mennonite Church, Aurora, Ore., has served as Sunday school superintendent and teacher as well as adviser and sponsor of youth groups.

Faith and Life Press participated in a joint book exhibit at the fifth biennial Moscow International Book Fair in the Soviet Union. The nationwide Protestant Church-Owned Publishers Association, to which FLP belongs, had more than half its members participating. Of the more than 2,000 publishers represented in the book fair, only two booths featured Christian publishers.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., are offering five courses during the Jan. 6-24, 1986, interterm and are cosponsoring an urban ministry seminar with Eastern Mennonite Seminary in Washington. The courses and teachers are "Gospel of John," Gertrude Roten; "War and Peace in the Bible," Millard C. Lind and Willard M. Swartley; "Renewal Movements Since the Reformation," C. J. Dyck; "Social Context of Ministry," Donald B. Kraybill, and "Personality and Religious Experience," Delores Friesen. Contact Jim Metzler, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

General Board begins long-range planning

Camp Lake, Wis.—In response to Dialogue '85, last spring's listening tour among member congregations, the General Board of the General Conference Mennonite Church began making long-range plans in its semiannual meeting here Nov. 14-15. The meeting culminated in a late-night prayer session in which board members decided to proceed with next steps in a development drive.

Carol Suter, the conference's development director, reported findings from a listening tour conducted last spring in which Suter and Vern Preheim, general secretary, traveled to area meetings in an attempt to hear from every GC congregation in the United States and Canada. Suter felt she gained a good impression of people's "perceptions" of the conference, whether or not those perceptions are based in fact.

She was overwhelmed by people's ignorance of the General Conference. Many think Mennonite Central Committee, Mennonite Mutual Aid and other inter-Mennonite agencies are part of the conference. People didn't understand the differences, for example, between the conference and district conferences, and didn't like duplication. The conference's English-language periodical, *The Mennonite*, was criticized for being written at too high a reading level. Pastors receive too much material in the mail. Fund raising is too wishy-washy, should be more straightforward, she reported. People want unity stressed more. They want spiritual renewal, and they want to know where GC leaders are spiritually.

People want Mennonite theology taught, Suter said, "though you couldn't get any three to agree on what Mennonite theology is." In essence, they want to feel ownership in the conference.

As with much of North American society, she said, GC members are concerned with personal issues, like family life. They feel grief about the disintegration of their families. They see their congregations as the site for ministry, not the conference.

General Board members agreed that one necessary remedy was more personal contact with congregations. The idea of a traveling evangelist came up. They decided to explore making part of the conference president's role a quarter-time position of visiting churches and conferences.

The board spent an entire afternoon and evening looking at long-range goals. The development committee report called for planning and came with a model for asking, Where do we want to be in six years? The goal must give broad direction but must be measurable, the committee said. Objectives are steps needed to be taken toward reaching goals, while the staff works out the action steps, the nitty-gritty, day-to-day agenda.

MC and GC General Boards meet together.

They began with the overall purpose of the General Conference, which, according to the constitution, is "to proclaim Jesus Christ through appropriate ministries . . . to the end that persons may put their trust in God and receive Jesus Christ as Savior from the guilt and power of sin and serve Him as Lord in the fellowship of the church; and to understand more adequately the essence of the Christian faith and to accept its implications for total living."

Lynn Liechty asked, "What if we publicized that all General Board members agreed with our constitution?" Don Steelberg said that a committee has already been given the task of revising the confession of faith (included in the constitution) which, he added, needs work. "One whole point concerns secret societies," he said. "More of our people miss church because of family reunions than because of secret societies."

The group decided to work out objectives under one major goal—unity among ourselves. Other goals will be worked on by smaller groups of General Board members before Council of Commissions in March 1986. Among the objectives were the following: that every GC congregation be visited each year by a staff person or board member, that a designated fund be set up

MCC BC executive director

Applications are invited for the position of executive director for MCC BC.

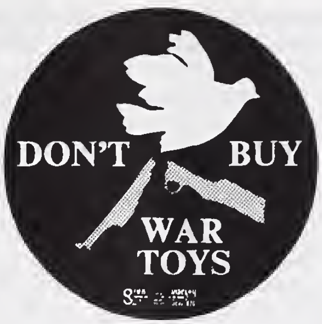
- —Position opens early 1986, appointment time flexible
- —Salary commensurate with MCC policy

Qualifications:

- —a scriptural understanding that combines a word-and-deed expression;
- —proven administrative experience, with a service record desirable;
- —apt communication skills.

Interested persons should apply to:
Personnel Committee, MCC BC
Box 2038
Clearbrook, BC V2T 3T8
(604) 859-4141.

Money being raised by the Christian Broadcasting Network and others in the name of Nicaraguan refugee relief is actually sustaining the contra war and, in many cases, harming the refugees it is supposed to serve, according to an article appearing in the October issue of *Sojourners*. Editor Jim Wallis writes in the same issue: "Christian support for terrorism, whether it be from the Right or the Left, is simply wrong. To allow political ideology to overshadow human needs and fundamental issues of life and death is to go seriously astray."



A broad international protest is taking place against the rapid increase in sales of war toys and their heavy promotion by toy manufacturers. Over 300 groups around the world protested war toys Nov. 29-30. The boycott was started by the Alliance for Non-Violent Action in Canada and has spread across Canada, the United States, Europe and Asia.

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to help each congregation have a delegate at triennial sessions, that districts and provinces be encouraged to require a course on Mennonite history for ordination and that General Board members pray each Friday morning "for spiritual renewal and for the work of the conference" and invite GC members to do the same.

Prayer and spiritual renewal were exemplified and called for in a session late Friday night. The question the board faced was whether or not to proceed with a development plan that had begun in 1984 with the hiring of a development director and had included Dialogue '85. The next step was to explore the possibility of a capital fund drive and bring that question to delegates at Saskatoon '86 next July.

Suter called on GB members to take leadership in providing the vision of where the General Conference should go, based on what they heard from the listening tour. These long-range goals would then provide the focus for a project list to be compiled by the General Board from submissions by the district and provincial conferences, the Conference of Mennonites in Canada, and the commissions and seminary. This list of mission projects, with their cost, would be brought to delegates at Saskatoon as above-budget items. The fund drive to support these ministries could help focus a spiritual renewal of the General Conference.

GB members heard about the experience of other denominations that had completed successful fund drives. These campaigns had brought new energy and commitment to their churches and had resulted in a stronger unity.

Was the General Board ready to take leadership for the next steps in this development plan? Suter asked. "This could be the most radical step this body has ever taken," she said. "It could change the way we do things."

The board took her words seriously. They spent time in prayer, then each member responded. Words like "scary," "an adventure," "a turning point," "a call to obedience," "no more business as usual" were used. One said he was "ready to step into the waters, but with butterflies." Another, noting earlier references to Caleb and Joshua, was ready to slay "the giants in the land." The final vote, a sober one, was unanimous.

Suter told them, "You realize that General Board members will be the first to be asked to make pledges." Everyone agreed it was serious business but was determined to proceed, should delegates approve the plan next summer. One called it "a holy moment."

During one entire morning the General Boards of the General Conference and of the Mennonite Church held a joint meeting. The topic of MC-GC cooperation and even merger came up quickly. Loretta Fast (GC) said, "Our generation has to deal with polity issues, but our teenagers don't see any difference [between MC and GC], and frankly they don't care." Myron Augsburger (MC) pointed out that unity and merger are not the same. Unity can exist with diversity, he said. Something besides organization or saving money must draw us together.

The boards drew into small groups and discussed, What are the next steps? One suggestion was to decide to merge by the year 2000, say, in order to focus the issue. Another was to begin by merging on the institutional level in ways that don't threaten local congregations. Phyllis Good (MC) feared that we may lose ownership as we centralize. Don Steelberg (GC) said that people feel they don't know who's doing what, but they want it done.

The consensus seemed to be that cooperation without merger of congregations may be the way to go. Duane Heffelbower (GC) proposed that a committee be appointed to work on these issues. As time for the joint meeting had run out, the proposal will be discussed later in separate meetings. Reg Toews of Mennonite Central Committee said that when the two largest Mennonite groups talk about merger they should think about how it affects the other Mennonite groups.

In other business the GC board did an in-depth review of Mennonite Biblical Seminary. MBS was encouraged to find ways to help new pastors make the transition from seminary to the pastorate. The board approved subscription rate increases for *Der Bote* and *The Mennonite*. The Commission on Education reported that because of budget constraints it might not hire a replacement for outgoing secretary for young adult and church school education James L. Dunn. The General Board did not object.

Guidelines for resolutions at the triennial sessions were approved. Resolutions (1) must be endorsed by more than one person, (2) must be clear on the need being addressed, (3) must be submitted in writing, preferably six months in advance of the sessions, (4) will be reported on to the conference by a resolutions committee, and (5) will be discussed in a group before it is submitted by the committee to delegates for action.

Finally, the board passed a motion that displays at Saskatoon '86 "be restricted to (1) commissions, boards and committees of the General Conference, (2) conference-related colleges and Bible institutes, (3) inter-Mennonite agencies on which General Conference has official representation, and (4) Bible societies." Don Steelberg argued against this exclusion of other groups wanting to display materials, but the motion passed with two opposed and one abstention. *Gordon Houser*

Faith and Life Bookstore in Berne, Ind., is the subject of a feature article in *Bookstore Journal*, the 200-page monthly publication of the Christian Booksellers Association. Author Simon Schwartz, a local writer, tracks the store's history from Joel Welty's shack in 1882 to the present 2,000 square feet of selling space and annual volume of sales of about $200,000.

Evangelist Billy Graham's September crusades in Romania and Hungary attracted the largest crowds ever to attend Graham's meetings in Eastern Europe. For the first time since World War II evangelistic services were held on public property in Hungary. Another innovation for an East European country was evident in the advance press coverage the meetings received and in the distribution of thousands of leaflets publicizing the gatherings. In each place he stressed the need for elimination of nuclear arsenals.

What is the future of community among the Mennonites? That question will get primary attention in a conference on "The Common Life" to be held Feb. 27-March 2, 1986, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Paul Toews, a professor at Fresno (Calif.) Pacific College, will head up the speakers who address aspects of the question in the keynote address, "Myths and Realities of Mennonite Community Today." The conference is open to the public. For more information contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

MINISTERS

Chris Atkins became pastor at First Church, Clinton, Okla., in September.

Mike Bogard is interim pastor at Salem Church, Freeman, S.D.

Ken Burnham is interim pastor at Inter-Mennonite Church, Hesston, Kan.

Melvin Classen is interim pastor at Butterfield (Minn.) Church.

Robert Dalke, pastor at Turpin (Okla.) Church, has resigned to become pastor at Buhler (Kan.) Church, effective next summer.

Ed Ebel is interim pastor at Grace Church, Chicago.

Darrell Fast, pastor at Toronto United Mennonite Church, will become pastor at Bethel College Church, North Newton, Kan., effective August 1986.

Frank Fast is pastor at Hutterthal Church, Carpenter, S.D.

Lorne Friesen became pastor at First Church, Mountain Lake, Minn., in September.

Virgil Gerig is interim pastor at Pleasant Oaks Church, Middlebury, Ind.

Maurice Hirschy became pastor at Billings (Mont.) Church in August.

Ken Jantz resigned as youth minister at First Church, Newton, Kan., this past summer.

Rick Johnson became pastor at Spring Valley Church, Newport, Wash., in August.

Jeff Kehler is assistant pastor for youth ministry at First Church, Newton, Kan., effective this month.

Tim Kliewer will become pastor at First Church, Paso Robles, Calif., in January 1986.

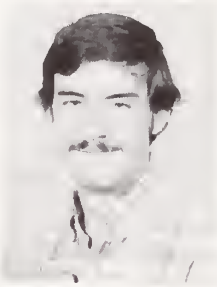
Henry Lang is interim pastor at Friedensberg Church, Avon, S.D.

Richard Litwiller is pastor at United Mennonite Church, Peoria, Ill.

Nevin Miller is interim pastor at Grace Church, Pandora, Ohio.

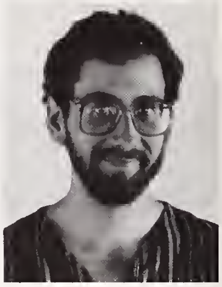
Jerry Moore became pastor at Inman (Kan.) Church in July.

Wendell and *Judy Unrau* were installed as co-pastors at Mennonite Covenant Fellowship, Clackamas, Ore., on Nov. 10.


Friesen

K. Rempel

S. Rempel


Sommers

WORKERS

Mark Friesen, First Church, Reedley, Calif., began a three-year Mennonite Central Committee term at Mashai, Lesotho. He is working as a secondary school teacher in St. Theresa's Catholic Secondary School. Friesen received a bachelor's degree in math and physics from Bethel College, North Newton, Kan. His parents are Donald and Eleanor Friesen of Reedley.

Karen Rempel, Osler (Sask.) Church, began a one-year MVS term as a child-care worker at Beatrice (Neb.) Day Care Center. Her parents are Jacob and Frieda Rempel of Osler.

Shayn Rempel, Nutana Park Church, Saskatoon, began a one-year MVS term as a home repair worker for Menno House Repair in Oklahoma City. His parents are Delmar and Alice Rempel of Saskatoon.

Walter and *Joy Sawatsky*, Blumenort Church, Rosetown, Man., and Deep Run Church East, Perkasie, Pa., respectively, began MCC terms as Florida program directors. They will be providing leadership to workers serving in a variety of ways in Miami and nearby areas. Walter has a master's degree in Christian education from Princeton (N.J.) Theological Seminary and a bachelor's degree in social work

New German cassette available

Sung by the KMMC German Choir
Here it is! Kirchenlieder II
German Hymns and Christmas Songs—$7.95

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is still available—$7.95.

Please add $1.50 for postage.

Canadian orders: Only American funds will be accepted.

Send to:
Stucky Audio Service
1412 West Fifth
Newton, KS 67114.

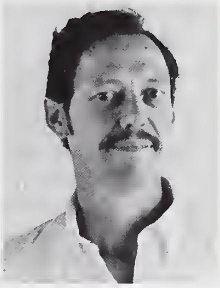
Rereading the Bible in the context of the suffering church in Central America "has turned me into an active pacifist," said Guatemalan Mennonite Church pastor Gilberto Flores. Flores, who recently spent a month visiting Canada and the United States as a "reverse missionary," said the church in Central America is losing its "Anabaptist illiteracy" because of growing political and economic problems for which old answers no longer provide solutions. He said conversion has to be accompanied by a rereading of Scripture. "People who see justification for violence [in the Bible] do it because they are reading without love."

Mennonite Your Way Tours has planned a 14-day tour of Alaska for July 28-Aug. 10, 1986. The first 10 days will include fellowshiping with Anchorage Mennonites, visiting Mt. McKinley, touring gold rush country and viewing abundant flowers and wildlife. Then the tour will spend four days of coastline cruising on an ocean liner and will conclude with a visit to Expo 86, Vancouver's world fair. For itinerary and registration form write Mennonite Your Way Alaska Tour, Box 1525, Salunga, PA 17538, or call (717) 653-9288 by Dec. 31.

Results of three years of research by two professors show that 343 homicides or other capital crimes this century ended in convictions of innocent people. Further, they claimed that 25 of 7,000 individuals executed since 1900 were wrongly convicted and that 19 prisoners on death row came within 72 hours of being executed when their innocence was discovered. The study was presented Nov. 13 to a national meeting of criminologists in San Diego.

RECORD

C. Wilson



R. Wilson

from Eastern Mennonite College in Harrisonburg, Va. Joy received a bachelor's degree in nursing from EMC. They have two children.

Greg Sommers, Assembly Church, Goshen, Ind., began an MVS term as a peace and justice worker in Chicago. He received a bachelor's degree in Bible and religion from Goshen College. His mother is Verna Trautman of Ashland, Pa.

Catherine A. and *Richard W. Wilson*, Whitesburg (Ky.) United Methodist Church, began two-year MVS terms in St. Louis. She is a speech therapist with the Edgewood Children's Center and he is a peace worker with the St. Louis Fellowship. Both are graduates of Regent College in Vancouver. His parents are Edward and Roberta Wilson of Oxnard, Calif.

Pastor needed

Pastor needed for **Superb Mennonite Church**. Membership 55.

For more information send inquiries to:
Rudy Wiebe
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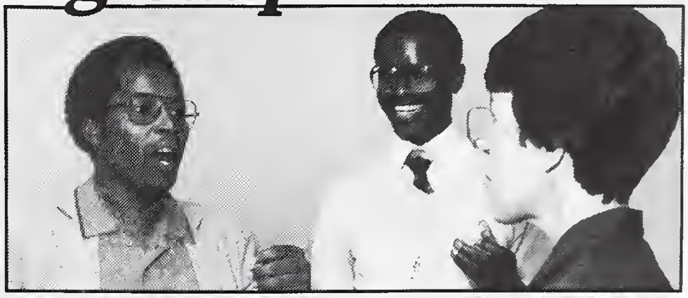

OMSC! for mission study and renewal

The Overseas Ministries Study Center, Ventnor, New Jersey, is just the kind of place where you'd expect to find these three talking together: an Anglican theological educator from Kenya, a Tanzanian missionary working in urban North America, and a cross-cultural advisor from Missionary Internship, Farmington, Michigan. Every year several hundred international church and mission leaders and overseas missionaries enrich OMSC. Many come for furlough and study leave. Others come for shorter periods, drawn by the annual array of mission seminars and courses. You are invited to apply now—for residence, or for any of the following forthcoming programs.

*JANUARY 20-24
Mission and Global North/South Tensions: A Question of Ultimate Loyalties. Professor Samuel Escobar, International Fellowship of Evangelical Students, and Eastern Baptist Theological Seminary.

*JANUARY 27-31
Thy Kingdom Come: The Intersection of the Theology of Shalom with the Theology of Mission. Dr. Kosuke Koyama, Professor of World Christianity, Union Theological Seminary, New York.

*FEBRUARY 11-14
Mission, Development, and the Urban Crisis. Dr. Anthony Campolo, Eastern College, Dr. John Wiley Nelson, urban pastor and author, and Herb Van Denend, President, Glenco, Inc., Paterson, New Jersey. Co-sponsored by Princeton Seminary Center of Continuing Education, *at Princeton*. (*Note*: Begins Tuesday afternoon, ends Friday noon.)

*MARCH 3-7
Missionary Spirituality: Letting the Gospel Govern Our Lives. Dr. Anna-Marie Aagaard, Aarhus University, Denmark. Co-sponsored by Princeton Seminary Center of Continuing Education, and Maryknoll Mission Institute.

MARCH 11-14
New Forms of Mission for Tomorrow's World. Dr. James M. Phillips, Associate Director, OMSC; former missionary in Korea and Japan.

APRIL 1-4
Middle East Update: Christian Witness in the Heart of the Muslim World. Dr. Norman A. Horner, former missionary in West Africa and the Middle East.

APRIL 8-11
Crucial Issues in Mission Today. Dr. Gerald H. Anderson, Director, OMSC, former missionary in the Philippines.

*APRIL 14-18
Spiritual Growth in Mission: Entering the Future with Hope. Sr. Maria F. Rieckelman, M.M., M.D., Loyola College of Baltimore, and Rev. Thomas E. Clarke, S.J., author and lecturer. Co-sponsored by Maryknoll Mission Institute, *at Maryknoll, New York*

*APRIL 21-25
Community-Based Primary Health Care: The Challenge for Christian Missions. Drs. Jean and Jim Morehead, International Child Care and Tufts University School of Medicine, Jeannette M. Thiessen, MAP International, and Mr. Eldon Stoltzfus, Mennonite Central Committee. Co-sponsored by American Leprosy Missions, Associated Medical Mission Office/NCC, MAP Int'l, and World Concern.

*APRIL 28-MAY 2
The Gospel and Urbanization: Mission's Task at Home and Abroad. Dr. Roger S. Greenway, Westminster Theological Seminary, and Dr. John M. Perkins, author and lecturer in community development. Co-sponsored by Christian Reformed World Missions, Inter-Varsity Evangelism, Latin America Mission, Mission to the World (PCA), Southern Baptist FMB, and World Vision, U.S.

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More information on abuse

After reading "They Struggle in Secret" (Aug. 13 issue) and "Need to Speak Out" (Letters, Oct. 8 issue), it appears to me that there is still a great lack of information on the subject of wife and child abuse, even though there is a growing consciousness in society about the problem. A helpful manual, "Fresh Start" by Joan LeFeuvre, has been published by YWCA of Canada, 80 Gerrard St. East, Toronto, ON M5B 1G6. It briefly and pointedly deals with all the pertinent issues that can be of immense help to the abused themselves and to pastors involved in counseling them.

For some time I have served on the board of A Design for a New Tomorrow, a local organization devoted to helping abused women and children and to providing therapy for abusers.

No doubt there are some clergy in the front lines of the movement, and governments are also responding with new legislation and funding for transition shelters and therapy. A fact sheet on "Wife Assault in Canada" claims that "wife assault is responsible for one-fifth of all Canadian homicides. . . . Canadian murder data from 1961-74 show that 60 percent of all female homicide victims are killed within a family context."

Summary Wife Battering in Canada: the Vicious Circle says, "One in 10 married women in Canada—or approximately 500,000 women—it is estimated, are battered by their husbands every year." It is a common problem through all social strata, including the churches. Only a few of these many abusers committing criminal offenses have been charged and tried. But this "conspiracy of silence," which includes law enforcement agencies, doctors, victims and society in general, is slowly being lifted. *David Janzen, Box 594, Niagara-on-Lake, ON L0S 1J0*

Oct. 23

Bible is best

Thank you for the excellent article by Robert Johnson, "For the Bible Tells Me So" (Aug. 27 issue). It is helpful with the interpretation of Scripture.

Unfortunately I find Peter Ediger's article on fundamentalism in that issue rather confusing. I agree that the love of God should receive major emphasis because God is not willing that anyone should perish. No one can really comprehend the dimensions of God's love. However, I believe we must not overlook his other attributes, such as his holiness, righteousness and his just judgment upon those who reject his Son, Jesus Christ.

A high regard for the Bible does not mean that a person is "worshiping the Bible." Jesus quoted Scripture in resisting the devil. We are told to "preach the Word." And it is the Bible that leads us to Christ.

It is clear that Mr. Ediger opposes militarism and is concerned about social issues. I am also concerned about these matters. But his statements about the five specific topics of fundamentalism seem to be incomplete or evasive: (1) Concerning the inerrancy of Scripture, the Bible itself *is* the trustworthy Word of God and does not have "human limitations." (2) The deity of Jesus means that he is equal with God, being fully God as well as fully human, because he is also the "I Am" of the Old Testament (John 8:58; Hebrews 1:8). (3) Surely the virgin birth of Christ is more than "a witness to the humanity of Jesus." He is the very Son of God, "conceived by the Holy Spirit, born of the Virgin Mary." (4) What does he mean by "the nonviolent way of Christ"? Since Jesus is the only way to the Father, how can a Buddhist monk come to God (without Christ)? The statement about Gandhi is a puzzle to me. I agree that the atoning "blood of Christ" saves us from our sins. (5) I believe in the bodily resurrection of Christ as evidenced on Easter morning and that because he lives we too shall live. Ediger's statement about the resurrection seems to be evasive and is perplexing to me.

I believe the Bible has its own best statements on these topics and on all other issues. *Herbert M. Dalke, 1716-16th Ave., Sterling, IL 61081*

Oct. 22

Centennial issue a treasure

Thanks so much for the centennial issue of *The Mennonite*. I cherish your concise, clear, compassionate, carefronting editorial in that issue. I also was moved by Osamu Hattori's "A Rebuke to One in Authority" and challenged by John Hess-Yoder's meditation "Who Is My Neighbor?" The issue is a treasure.

You are blessed, Bernie, as you continue to seek the guidance of the Holy Spirit, to be confessional, to walk humbly with our God, to do what is right in the name of Jesus, to be compassionate, to be open, honest and real, to be a bridge between people and groups, to be vulnerable and take risks. *Doug Reichenbach, Wayland Mennonite Church, Wayland, IA 52654*

Oct. 24

Open letter to Peter Ediger

I appreciated your article ("I Am a Fundamentalist") in the Aug. 27 issue (It takes a couple of months to get to us), which I interpreted as an attempt to communicate with us Fundamentalists and address the issues of greatest concern to us in our Christian faith. I thought I heard you say, Yes, these things are important to me too. On the other hand, there were some omissions in the discussion that make me wonder whether you may not be a sheep in wolf's clothing or just trying to be funny.

Take the virgin birth. You say the virgin birth is a witness to the fact that Jesus was born a human being. I know the argument that the gnostics of the first century would not accept the notion of a God being born a man, born like you and me, so Luke included this story, fine. But you are not a Fundamentalist unless you accept the historicity of the story. The story is presented as history, not story, and Luke's credibility as a witness is certainly called into question if we cannot accept his claim that Jesus' mother was never impregnated by a human father. If, according to the theory of evolution, the vast array of like forms in the world today is the result of small mutations taking place over millions of years, what is so strange about the possibility that once in a billion trillion occurrences, an egg should begin to develop without fertilization? After all, this does occur in simpler life forms, and we are supposedly related to them. Unless we accept Luke's writing as history, then Luke is guilty of either deliberate deception or simple ignorance, and we do not have a reliable document to base our faith upon.

The second issue of concern is your handling of the resurrection. What you said about the resurrection is precisely what we need to experience in the church, but let me ask you, Did Jesus' body come out of the grave? If you want to identify as a Fundamentalist, you will have to make this clear. Jesus didn't only come to inspire us into following his way, he returned to life after experiencing death, and the witness of the apostles was precisely with regard to this historical fact. Jesus does not only save souls, he saves whole people, and whole people include bodies which will see resurrection. This very life of the Spirit you talk about anticipates the redemption of our "bodies" according to Paul in Romans 8:23.

Unless you state clearly your belief in the historical witness of the Scripture to these essential facts, upon which our faith is based, I am afraid you won't be accepted into the Fundamentalist camp and that a good number of simple people will suspect a deliberate attempt to deceive.

I suppose I could get nit-picky and argue with you over inerrancy, but my letter faces limitations of space and time, as no doubt your article did too, so I'll leave that for now.

Thanks for communicating in *The Mennonite* this way. *Philip E. Friesen, Box 27-050, Taipei, Taiwan 104*

Nov. 7

Help for abuse

I came across your article "They Struggle in Secret" in the Aug. 13 issue. I too was an abused wife. More often it was verbal abuse, but there were times of physical abuse as well. In our case the problem was alcoholism. The abuse came whenever he was drunk.

Fortunately, we decided to seek help. It took us a while to find the help we needed. We started with our pastor, who unfortunately didn't know how to help us. Finally, through court my husband went to treatment for alcoholism. Now he is active in Alcoholics Anonymous. I am in Alanon, and our sons are in Alateen. We still have our problems but are learning how to deal with them. Also through the Alanon program I have found a better relationship to God. *Name withheld*

Nov. 12

Call to help refugees

John Fife (a Presbyterian minister) and 11 other Christians (Quaker, Lutheran, Catholic) are on trial in Tucson, Ariz., because of their obedience to the call of God to provide refuge for the homeless and oppressed. These Christians opened their homes to refugees from Central America who were fleeing for their lives. They offered food, housing and clothing along with emotional support and hope. For this they have been taken to court and face extended prison sentences.

These 12, along with hundreds of Sanctuary workers across America, are taking the words of Scripture seriously when they "show hospitality to strangers" (Hebrews 13:2). They believe Jesus was serious when he said that before the judgment seat of God we will have to give answer whether we helped the stranger, fed the hungry and clothed the naked (Matthew 25:31-46). . . .

We believe that the Scriptures call all Christians to reach out and show God's love to the refugee and sojourner in our midst. That in itself is sufficient cause for us to speak in support of our brothers and sisters who have left their homes and loved ones in Central America and have come to us seeking refuge.

In addition to the biblical call for justice and compassion, we call upon the United States to live by its own laws. In the United Nations Treaty No. 2545, July 28, 1951 (ratified by the U.S. Senate and signed by the President in 1968) the United States agreed not to "expel or forcibly return any refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened." Yet our government regularly deports Salvadorans and Guatemalans back to their native countries to face the very situations that caused them to flee for their lives. The Refugee Act of 1980 defines a refugee as "any person . . . who is persecuted or who has a well-founded fear of persecution." There is overwhelming evidence that Central Americans are fleeing for these very reasons. Yet the U.S. government continues to deny refugee status to the vast majority of these people.

The trial of these 12 Christians, who have committed their lives to obedience to the gospel, has spoken deeply to each of us. We have felt the call of God's Holy Spirit upon our lives to join with them in a renewed commitment to Jesus Christ as Lord of all peoples and all nations. May we all, as sisters and brothers in Christ, prayerfully consider our personal responses to those Central American refugees living in our midst and to the broader, complex problems that continue to bring terror into the lives of other people in their home countries.

May God grant to each of us wisdom, courage, strength and love. *Tina Stoltzfus, Carolyn and Don Blosser, Sue and J. R. Burkholder, Jonathan Graber, Assembly Mennonite Church, 1201 S. 11th St., Goshen, IN 46526*

Nov. 15

Food service supervisor

Rocky Mountain Mennonite Camp, Divide, Colo., invites application for the position of food service supervisor, position starting **June 1, 1986**. Responsibilities include:

1. Menu planning
2. Food ordering
3. Food preparation
4. Kitchen staff supervision.

Application forms and job-description details available upon request. Contact:

Allan Bartel
Rocky Mountain Mennonite Camp
Box 6
Divide, CO 80814
(303) 687-9506.

Pastor needed

Trinity Mennonite Church, Calgary, Alta., requires the services of a full-time pastor who has a desire to grow with a small congregation and reach out to our surrounding community.

Please submit resumes to:

The Pastoral Search Committee
Box 459
Midnapore, AB T0L 1J0.

Executive director needed

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is nine people. Overseas experience with MCC is preferred but not essential. MCC Saskatchewan is the affiliation of some 115 congregations from seven conferences.

Salary negotiable. Applications will be received until Dec. 31. Starting date is April 1, 1986.

Application forms and job description details available on request.

Address inquiries to:

Henry Block
Chairman, personnel committee
3214 Milton St.
Saskatoon, SK S7L 3X4.

God of Sarah, Rebekah and Rachel

David Hiebert

Barbara Keener Shenk is a 57-year-old mother of eight. She has had a variety of life experiences, including earning a master's degree in psychology at age 51. But her most significant experience is her devotional life. A series of sonnets about women in the Bible grew out of this time with God. They were recently published by Herald Press, Scottdale, Pa., under the title The God of Sarah, Rebekah, and Rachel. *Amid the flow of family and activity in her Lancaster, Pa., home, I talked with her about the experiences behind the sonnets.*

David Hiebert: As you were growing up, what significant experiences or people influenced you?

Barbara Keener Shenk: My grandmother for whom I was named and the stories she told me about my great-grandfather were a big influence. Whether I was good or bad, she would say the same thing. If I had done something amusing, her eyes would sparkle, her dimple would show and she would say, "Oh, you're just like your Grandpap Huffman." And then sometimes she would look worried, her chin would tremble, her eyes would get tears in them and she would say, "Oh, Barbara, what ever will happen to you. You're just like your Grandpap Huffman." Either way I must be like him.

One story she told happened when Grandma was a little girl. Grandpap Huffman would allow her the freedom of his blacksmith shop. Once when he was talking to an important visitor, she overstepped her bounds. Since she was so intrigued with the odor of the boiling pitch, she stuck a stick in it, held it right up to the visitor's nose and said, "Now smell that once."

They never punished her for that, but her father sent her to the house. I always liked that story.

DH: How and why did you decide to go back to school after you had been out of the educational system for about 20 years?

Barbara: Because I would rather study than almost anything. I just wanted to learn more. Also, Harold's health was going downhill. I realized I should be doing something to help while the children were all in school.

I started to reactivate my teaching certificate in special ed, which is a nice respectable thing for a middle-aged Mennonite woman to do. But the two electives that I really liked were in the psychology department. Before I finished, both of those profs suggested I switch to psychology. So that's how my major was sort of accidentally chosen.

DH: How did the relationship in your family change along the way?

Barbara: I remember the first time I realized that everyone was a communicant member in the church. Someone was yelling around, "Hey! Be sure to wash you feet, it's communion you know." That Sunday morning it hit me: Now our children are my brothers and sisters and we are pilgrims together.

DH: What advice, especially in terms of priorities, would you give to young people?

Barbara: Every chance I get I tell mothers and fathers, "Stay home and make your children a big priority if you possibly can." I know that's counter to general procedures today because the church usually uses young couples to get in there for Christian service or as missionaries. Whatever didn't go first to God, our children were our highest priority, even though there never seemed to be quite enough money, time or energy.

DH: How has the interaction of family, business and professional life and church affected your writing?

Barbara: It is the biggest trauma of my life. I feel God wants me to write, but how do I balance that with family and friends?

When I say, make your family a big priority, I don't mean forget the rest of the world. You really can't. But it does take so much time that through the years I have felt almost desperate about getting the writing done. That's a continual problem.

DH: In the original writing of *The God of Sarah, Rebekah, and Rachel,* what motivated you to begin studying and writing about women in the Bible?

Barbara: I read the whole Bible during each of my eight pregnancies. With the first one, I thought, Wouldn't that be neat if an angel would come and tell me how to prepare for the child like one told Samson's mother.

And naturally, reading the Bible while pregnant, I identified a lot with the women. And I started wondering what these women were doing and thinking. What was it like to be them?

One day I came home and started writing sonnets about Bible women. It was as if they kept telling me their stories and I kept writing them down. Suddenly I realized a book was forcing itself into my life.

For Barbara Keener Shenk it has remained a continuing challenge to be a professional writer and to be the kind of family woman she feels good about.

Barbara Keener Shenk hopes that home-centered women will feel justified as they read The God of Sarah, Rebekah, and Rachel.

DH: What impact did writing have on your devotional life?

Barbara: It accelerated Bible reading and deepened my faith. I read the Bible through at least once a year and specific passages many times—for the children and other reasons. Then I started reading it rapidly again and again, especially the passages about women. I read their stories over and over and tried to do a psychological case history on each one, as if they were my clients. With these strong feelings in mind, I would begin the sonnets. I ended many of them in tears. They were so incredibly sad. Then I started realizing what was happening. I was identifying with someone I had counseled or someone who had confided in me over the years. I was writing for them so others could understand their pain.

DH: The God of Sarah, Rebekah, and Rachel title is kind of a twist on the refrain in the Bible about the God of Abraham, Isaac and Jacob. Why would you rephrase something that's been so familiar for centuries?

Barbara: Because it needed to be done. Many women believe that God is a white *man's* god because the white male used the Bible, the church and God to keep women in line as the Southern plantation owners used it to keep slaves in line. Some are angry about it and are turned off on God.

I think that churches, men and women, have been male chauvinists. And I was so influenced, so exposed to those negative attitudes in the church that I was beginning to wonder if God really loved me as much as he loved men.

I don't think God is chauvinistic. I think God is also the God of Sarah, Rebekah and Rachel. My studies have convinced me that God would not have put these stories of hurting women in the Bible if he hadn't wanted people to know about them and to sympathize with them. The women's experiences are recorded, but the Bible doesn't usually comment on the pain. The Bible doesn't make anything of men's pain either, except David and Job, who speak for themselves. But the things that pain people are recorded, and there was a lot of hurting going on.

DH: Some of these people are obscure. How did you get enough material to construct a psychological profile?

Barbara: Psychologists call it projection. In using projection, I tried not to go strictly into imagination or to add imaginary details. I was imaginative but never imaginary.

I'm convinced that Bible women felt all the emotions women feel today and that there aren't any feelings today that weren't experienced in Bible times. After I told someone this theory, I thought about abortion. One of the deepest hurts a woman can feel today is regret after an abortion. I thought I may have to change my thesis. But then I thought about the women who ate their children in famine. Their feelings later when they had plenty of food would be much like the women who regret abortion.

DH: When all this is put together with the artwork and in a form people can use, what are they going to do with it?

Barbara: I think the primary group of readers will be women—both feminists and feminine. I hope the feminists feel written to and spoken for. I hope the women who are home-centered will feel justified. I'm hoping couples will use it and be able to start talking as they have never before talked. I think a lot of people will see the plight of women and the necessity of men and women talking about that as they read. I think that Bible students will use it as a devotional guide.

David Hiebert, Box 301, Scottdale, PA 15683, a photographer and graphic designer, is also the interim editor of Purpose.

Integrity at funerals

Bernie Wiebe

In recent years I've sat through several funeral services that were downright embarrassing. They seemed insulting to the Christian faith and to human intelligence. Ministers gave out signals that called their integrity into serious question.

Until recently I believed that "eulogizing" was done mostly by politicians and other superstars when one of their own ilk had died. To eulogize means "to speak or write in high praise of" (*Webster's Ninth*, p. 428). The several funerals referred to above (GC Mennonite funerals) employed some of the most blatant eulogizing I've ever heard.

I recognize that we Mennonites are slow to affirm and compliment people while they live and serve among us. In one of my first pastoral assignments, one of the deacons frequently joked (only in jest?), "Lord, if you'll keep our preacher humble, we'll keep him poor." Probably a signal.

It is also true that funerals have changed drastically. As a young fellow, I can't recall any funeral that wasn't sad. And serious and mournful calls to repentance were almost always issued.

Early in my ministry I saw that was wrong. Death has been overcome in Jesus. People who die in the Lord go ahead of us to a better place.

"Memorial" service seems a better term for those who die in the Lord. Celebration may be in order when a believer is finally released from much suffering.

But that excuses no ministers to do what I saw and heard in recent times. Yes, they called it celebration. I'd call it a fantasy circus.

In one funeral the minister began (not exact words), "It is a great privilege to be invited to speak at the memorial of such a righteous man."

My insides did several flip flops. I was glad our family had not requested this minister to address the memorial to our son, who had given up his life. What would we have heard then?

Is it not the greater privilege to God's leaders when we are invited to minister in the most needy circumstances? Didn't Jesus say the "well" have no need for a physician?

In another funeral I counted four ordained ministers on the platform. Each one spoke at the pulpit. All four—yes, I was shocked too—eulogized forth, even to the point of repetition. I expected at least one would speak a eulogy but couldn't believe all four would be so naive.

Some of the eulogizing I've heard at funerals reminds me of a special Disneyland celebration my son and I attended in California.

To take those four preachers at their word meant that the person was obviously a saint with practically no flaws. Yet I had been told prior to the funeral and again later on of several people unable to attend because of personal hurts never resolved by the deceased.

Those four eulogies gave a strange message. I had to wonder if it meant these pastors were sorry they had not been able to be honest with that person when alive. Now they had to continue the facade.

While listening to one innocuous innuendo upon another, I looked around. Not far away from me sat another minister with his wife (not a GC). Their 52-year-old son had recently committed suicide. What did this kind of eulogizing say to them?

At another funeral, two ministers couldn't seem to say enough about the Christian qualities of the deceased. Imagine my shock—two years later—upon meeting the family and hearing complaint and deep frustration about that same person.

No, I'm not advocating a return to the dark clothes, sackcloth and ashes routine for all funerals. I don't even object to acknowledging some contributions made by the deceased.

But if Christian ministry is to mean anything of substance, it must have integrity. At funerals we must acknowledge the total presence and meaning of death and grief. We must also confess our confidence in Jesus. These are the central truths for memorial, celebration and eulogy. Therein lies hope for all the living—and the dead.

The praise of human beings is best to do when people live. Then it can be tested. In death the major portion of praise is best left to personal sessions with the mourners. They will soon help you test its integrity.

MEDITATION

The congregation voted

Lord,
I had planned to come to you
in a spirit of Advent and Christmas
with a wonderful prayer of hope and praise.
But Lord,
as I was preparing this prayer
I remembered the results of my vote the other Sunday
and something turned cold.
Sixteen people didn't want me as their pastor
and I don't know who they are
so that I can try to resolve our differences.
Lord,
what is my problem?
Do people find it impossible to share disagreements with me?
Do I come across too dogmatic,
closed and like I have all the answers?
Do I frighten people?
I know these are some of my problems.
Help me to be more accessible and open
with those who have problems with my personality,
leadership and beliefs.
Did my handgun sermon anger some?
Did my position on women in ministry hurt others?
I know a few feel like I don't care about them.
I know with some it's the old Cain and Abel story:
Whose sacrifice, worship, theology is better?
Aren't these the kinds of issues
which create most fights and disagreements
in the church?
O Lord,
forgive us for being unwilling
to love each other in spite of our differences.

Name withheld

Joy of Christmas

It's all these Christmas wreaths,
the lights twinkling, gentle red
praying angels watching me
I feel like crying
and not for joy either!
Candy cane friends fruitcakes
with whole maraschino cherries,
none of it's enough,
just tinsel tricks to me, I'm no fool.
"You're crying . . ."
Of course I'm crying, it's
Christmas.
"So you know . . ."
Let me cry in peace!
". . . so you know about the joy of Christmas
the beauty of sadness, the birth of death,
the pain of glory . . .
"May I sit here beside you?
We'll watch the smiling, passing
children
and cry together . . .
and feel
great joy."
I am a fool.

Helen L. Walker

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Once again we are in the middle of Advent. Jesus wants to come among us. He wants to be our evidence of a God who takes on human form—incarnation.

Advent and Christmas have many aspects. This issue tries to show us some of that variety. In all of them God wants to visit us in a special way. Let's open the gates to the King of Glory.

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EDITORIAL

I call you friends

Menno Wiebe

The Ojibway pastors of the Pauingassi (Man.) Mennonite Church like to read John 15. After an unhurried reading of the "... greater love has no man ..." passage, they go for the details—"... than to lay down his life for his friends" (John 15:14).

The Indian churches of northern Canada, I have learned, like to focus on Jesus' declaration of himself as a friend. The threefold usage of the term "friend" in John 15 is rendered "Nintotemak" in the Ojibway translation. Literally, Nintotemak means "the ones of my totem" or "my clan members" or "of my kin."

Attention is on Jesus, not the superintendent, not the boss, not even the master—a term used for Jesus elsewhere in the Gospel. Here the focus is on Jesus the fellow kinsman. "... no longer do I call you servants, for servants do not know what their masters are doing, but I have called you friends." It is not a Jesus of society's upper crust, not the one who protects himself by controlling information around himself, but a down-to-earth Jesus, an accessible friend.

The Ojibway reading of the Bible is a healthy reminder that the network of God's children, more than an association or an organizational form of members, is biblically best described in familial terms. It is the Ojibway Christians who bring new meanings to biblical designations such as sons or daughters, or brothers and sisters, denoting familial alignments among Christians. God is described in parental terms.

Perhaps the church anywhere is at its best described as a kinship within and beyond biological connectedness. Hence Jesus proclaimed the disciple John as the son of Mary, and Mary as the mother of John.

To understand the Ojibway people is to understand their kinship network. A bit of that kinship still surfaces in our own midst when playing the "Mennonite game" of tracing relatives.

Yet a predominant Western trend is to trim rather than extend the circle of relatives. Familial connections are discouraged as criteria for selection of personnel, for instance. As the church takes on the structures of society, it too easily abandons its original familial quality.

Mennonite missionaries were first called "Animi okima"—praying boss—when beginning their work in Ojibway communities. It is heartening now to hear them addressed locally with "Aanin Nichi"—"How are you my friend" or "My dear one"—a greeting otherwise reserved for addressing family members. John 15 spawns a refreshing alternative to the heavy paternalism that has come down upon generations of Indian peoples. This text, read and interpreted by Ojibway Christians, generates a fresh social climate for a renewed vision of the Anabaptist priesthood of believers concept.

The relationship between Jesus and his disciples, the Ojibway church is feeding back to us, is not to be cast into an underlying-overlying schema, not cast into a chain-of-command hierarchy, is not a professional-client arrangement and is not a master-servant stratification.

Instead
Jesus said
"I call you friends."

THE MENNONITE
centennial

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Unto us a child is given....

There are times when we wonder if we can possibly keep up with it all. But involved parenting is what Christmas is about. Our heavenly Father says it's worth it.

Yes, it's worth it all

Mary Ann Jensen

During seven years of teaching in a major metropolitan school district, I had a lot of opportunities to observe parents and children functioning together. I observed that children whose parents were involved in a school got a better education. In my most honest moments I even knew that I taught them better because I knew the parents would be asking about them and taking an interest in how the child developed. I knew for a fact that the principal took more interest in those children whose parents she knew. I determined that when I became a parent I would be involved in the school and in my child's extracurricular activities.

In due course of time I brought into the world a set of twins. I became more involved in parenting than I had intended. In time our lives settled down, and as the twins grew I got involved in the things I felt were important for them. I taught Sunday school. I went on field trips for nursery school. As the children got into regular school I took my turn in reading and math labs. I felt good about my activities. I enjoyed them and the children thrived.

Last fall I found myself resenting my volunteer work. I had been substitute teaching for the last few years and was finding it more and more difficult to get in my "fun" work. I did things that did not require time slots because I never knew when I could work. These activities did not involve much work with children, which is what I had enjoyed. By Christmas I had reached a point of frustration. The Christmas program at church was beginning to look like the proverbial last straw. It had not been properly organized or planned well, and as I was directing two children's choirs my frustrations showed. I had not been consulted at all when it was planned, but I was supposed to know what was going on. By the time the service started, I was definitely resigning all my volunteer commitments and preparing to pull a blanket over my head and retire from the world. The play was the traditional children's pageant, and the problems were made worse by the fact that this was the Sunday service.

Somehow everything went rolling along as it should and we finally got to the entrance of the three kings. My last big responsibility was upon me. Because of where I was located in the church I had to get them up the aisle and into their places. Then I could pull that blanket over my head and quit.

The last king was a little older than the others and I knew I could count on her to get the other two started. And she did. She got them both going right on their cues and even managed to get them to march in time to the slow measured beat of "We Three Kings." So it was with a sense of relief I turned to watch the last king.

Down the aisle came a beautiful golden girl. Golden slippers, golden tunic, beautiful, shiny golden hair cascading down her shoulders, and a golden crown topping all this glory. She walked in slow measured steps with absolute confidence and as she came up to me she gave me a radiant smile. Suddenly I knew the blanket would never be needed. I knew that being a caring, involved mother was exactly what I intended to remain. That beautiful, golden child was my daughter.

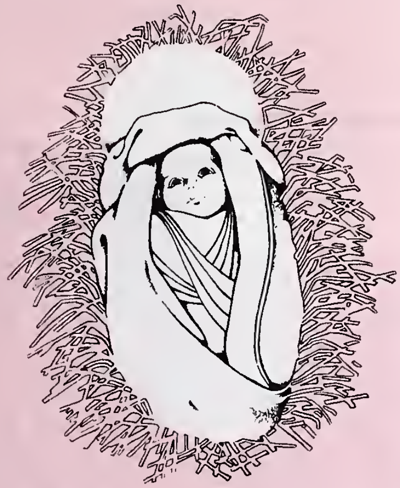
Mary Ann Ratzlaff Jensen, 113 Willenberg Road, Lake Jensen, TX 77566, writes about something important to all parents.

Where is Christmas?

Grace Hartley

Along the aisles are shelves and shelves
Of toys, watches—things
For Christmas. A cacophony of
Carols, radios, choirs blaring Christmas
Music fills the air. Tinsel,
mistletoe, colored balls hang everywhere.
But where is the cry of a child?

Where is the child?



Big excitement begins when the tree comes.
Is it still there when the tree goes?

Dear Christmas Tree:

You've been gone just a few hours and I miss you already. My eyes are drawn continually to the empty corner where your tinsel shimmered with every shiver of moving air, sending prisms of color to every corner of the room. The golden star you wore at your utmost height sang of Bethlehem and wise men, of angels bringing news of great joy to startled shepherds, while your branches were hung with bits of glass and gold and color—shaped into birds and angels and saints. Underneath the branches were packages which held surprises planned in frustration, in love, in duty, in joy—spread and piled, bowed and wrapped in gilt and sheen and holly sprigs.

In time, the opened gifts were left on display beneath your tinseled pungency, just for a little while, for guests to admire. They came and sat at your side, talked, ate, drank and left. Others came and did it again, over and over, until the scent of your branches was often covered with the scents of food and delicacies.

The pace slowed, imperceptibly at first, but now they've gone—the good friends, relatives and now you. Your trims are boxed and stored away, dry needles swept up from the rug. The furnishings are rearranged into their usual places. Your ghost lies near the cans of trash, waiting for the morning pickup. But your presence joins the trees we've known on other Christmases. And to ourselves we say, "That was one of the most beautiful Christmas trees we've ever had." *Fern Pankratz Ruth, 704 S. Estelle, Wichita, KS 67211*

Blue Christmas

Toni Gossman Flynn

It's the last Sunday of Advent, and as the hospital chapel fills up with patients, I sit wondering why I chose to work in this kind of place. The room is a blur of blandness, with men in creased khakis taking seats among the straight rows of beige metal chairs or leaning against colorless walls. My eyes feast on the only source of vivid color available—a painting (done long ago by a patient) of St. Dymphna, the patron saint of the mentally ill. I have absolutely no memory of her appearing in my parochial school "Book of Saints," but her likeness is vibrant and alive here, contrasting the institutional pallor with hues of magenta and crimson.

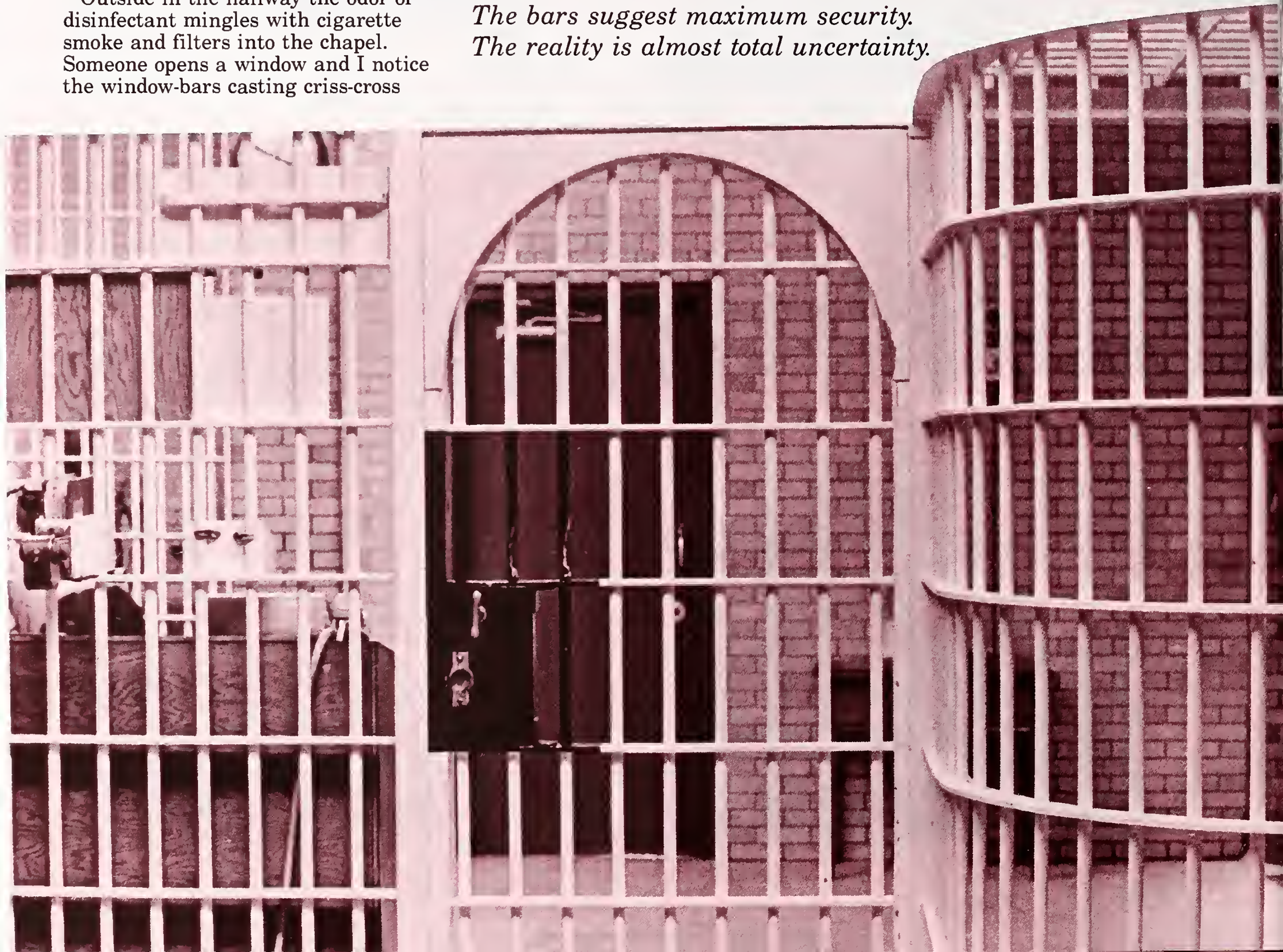
Outside in the hallway the odor of disinfectant mingles with cigarette smoke and filters into the chapel. Someone opens a window and I notice the window-bars casting criss-cross shadows along the floor boards, a jolting reminder that I am inside a maximum security facility for the criminally insane.

The man sitting in front of me begins to rock back and forth, holding his head between two trembling hands, moaning unintelligible sounds. I wonder if he is soothing his misery or escalating himself into a state of rage. Nothing is predictable here. Will the man start screaming uncontrollably? Throwing chairs? Will he suddenly make a fist, hit the nearest human target, which in this instance would be me?

I feel a tightness in my gut and recognize that I am becoming afraid. I try to hold fast to the belief I carried with me on my first day of work as a psychiatric technician—that the only genuinely lasting way to heal mental illness, short of divine intervention, is through human compassion. But fear prompts me to rely more heavily on the accessibility of hospital "artillery" than on the dubious strength of my personal caring.

I think about the armaments stockpiled upstairs for this patient: hypodermic needles, pills, tablets, capsules, leather wrist and ankle restraints, the

The bars suggest maximum security.
The reality is almost total uncertainty.



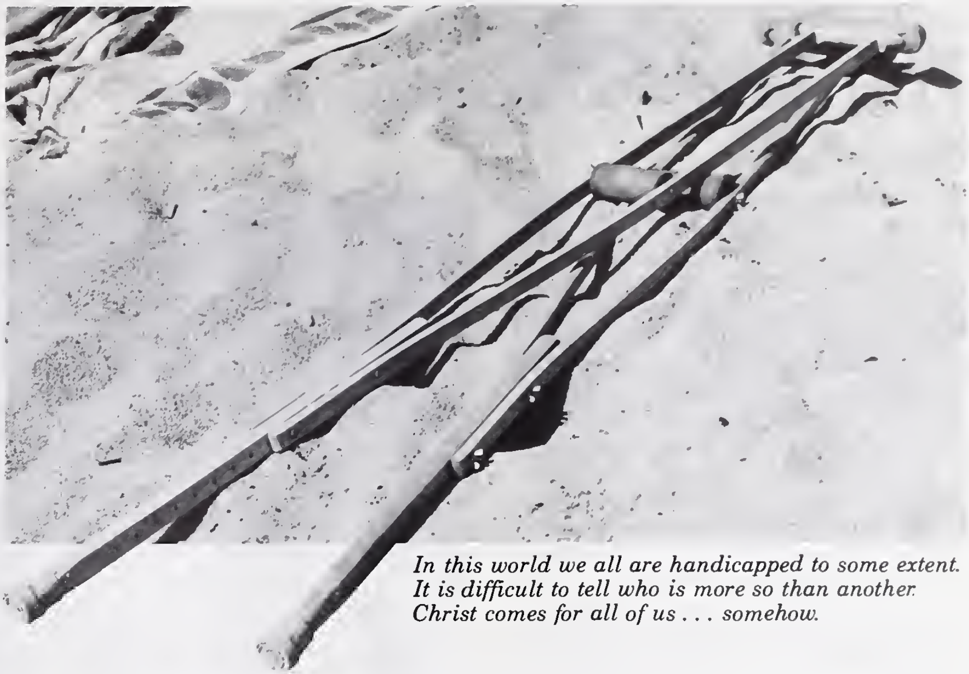
nursing procedure manual full of rules and regulations written for the purpose of maintaining rigid control over this man's behavior. The most pertinent weapon is in my pocket—the keys that open and close every entrance and exit to everywhere this man may ever go while confined here. He begins to calm himself down, and for an instant I feel my adrenalin rushing through me, a reminder of how easily I am tempted by the false sense of security and power such authority over another can produce.

The Christmas season service begins. *In the name of the Father. . .* I'm the only woman present. The room is full of men—a minister, two male nurses, 50 or 60 of the 1,200 committed population who "nutted up on the outside," as they themselves put it, and acted out violently against society. Murderers, rapists, child molesters—they're all present and counted.

And of the Son. . . I get so confused working here. One minute the differences between me and the patients seem enormous, the next minute microscopic. I look inward at my stubborn refusal to let go of the memory of wounds inflicted on me as a child and reflect on the subsequent destructive patterns I have taken on. I see the moments of betrayal, manipulation and rejection that I am accountable for, along with all the promises I have been unable to keep. Bloodless and bruiseless actions, tidily and legally dealt with, and therefore I am declared "innocent and sane" by societal standards.

It occurs to me that I carry subtler symptoms of the same disease as these patients. I can hardly dwell on that so I diffuse the thought by generalizing with questions: Are the acts of these men inhuman or are they manifestations of the dark and human side of our nature? Are their deeds compartmentalized perversions or are they intricately woven with the whole of our actions as human beings?

And of the Holy Spirit. . . It is so much safer to keep separating them from me. It is certainly my tendency to look at myself as a creature of light bearing a few idiosyncratic but acceptable weaknesses. But to look at myself as an inheritor of the Fall, breeding character defects that crawl around like maggots in the shadowy corners and crevices of my being, mingling with my holier aspirations, eating away at the goodness of my soul, playing tug-o-war with my integrity—that I cannot bear to view in its full ugliness.



In this world we all are handicapped to some extent. It is difficult to tell who is more so than another. Christ comes for all of us . . . somehow.

Amen. Better to sit here praying, wearing my professional ID badge that segregates me from the Criminal Crazies.

The minister asks for petitions, and I refocus my attention as the men shift in their seats and clear their throats.

"I pray I do OK when I go back to court."

Lord, hear our prayer.

"I pray for my victims."

Lord, hear our prayer.

"I'm sorry I killed her."

Lord. . . .

"Make the voices get out of my head and leave me alone."

Lord. . . .

An interruption from someone in the back row. "Watch out! The trip-wire is just ahead . . . quick, a grenade!" I turn around to see a familiar patient crouching behind his chair, eyes wide with terror. He's flashing back to Vietnam again as he has been doing for several days. A male nurse escorts him into the hall, talks with him gently, brings him out of the "jungle." It is all over so quickly, I find myself trying to act as though the incident hadn't occurred, folding my hands prayerfully, focusing my eyes on the altar, breathing normally. How else can I compensate for ghosts from a war that technically ended years ago? The minister whispers, "Lord, hear our prayer."

I am grateful for Communion. The wafer on my tongue cracks, dissolves, becomes one with the rest of me. I bow my head and close my eyes as someone's soft tenor voice floats around the chapel:

Lord, don't let me stray too far
from Calvary
I won't forget you hung between two
common criminals for me. . . .

The song seems out of sync with the season of Advent. Outside in the streets, people are buying Christmas trees for the kids and ties for Uncle Harry. At this moment, in other churches, choir members are most likely practicing "Away in a Manger." But in here things are a liturgical mess. Christ has already been handed over for 30 pieces of silver and the thieves are carrying their crosses and crying and dying on this forgotten Golgotha hill in California.

The minister turns to us and bids us to "go in peace." A black man with massive shoulders and scars across his wrists turns to me and confesses, "I can't go nowhere in no kind of peace till I gets my Thorazine pill." Inexplicably the knot in my stomach loosens and I am released from my fears. My hand stretches lightly across one of his huge shoulders and we walk out together. I lock the door behind, passing a security guard who waves and nods as we begin to shuffle along with the others down the long, dark corridor leading to our "home" ward.

Somebody's radio is playing Elvis Presley's rendition of "Blue Christmas." The appropriateness of that song echoing down this particular hallway makes me smile.

It's the last Sunday of Advent and five minutes before medication line-up. Lord, don't let me stray too far from Calvary . . . or Bethlehem. •

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The Word became flesh

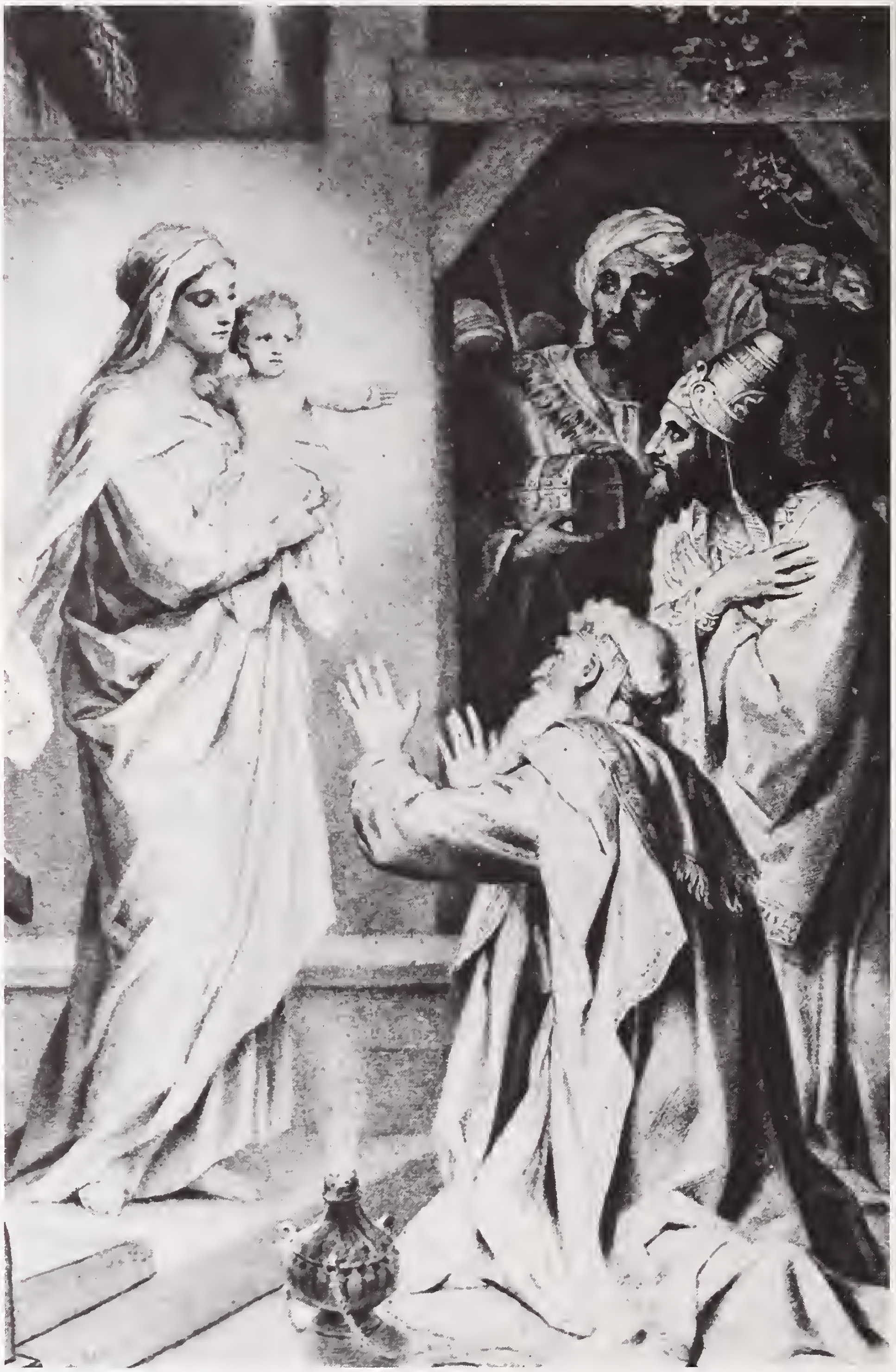
Philip E. Friesen

The evolutionary hypothesis, whether true or not, is a good idea for Christians to ponder. Nothing illustrates more clearly human solidarity with the created physical universe than the theory of evolution. Recent research into animal intelligence, animal communication and capacity for language continue to point us to our roots, for we are clearly of the same nature and substance as they. Humankind is of this earth and belongs to this earth. "Dust thou art and to dust thou shalt return," the Bible says. It's the same as for all other living things.

For some people this confession seems a denial of Christian faith. For me it makes the Incarnation more fantastic. "The Word became flesh"—dust, dirt, if you please. The Gnostics of the apostle John's day could not accept the Incarnation because, according to them, God could not conceivably become flesh. Flesh is too earthy. It grows up out of the dust, moves about, dies and falls back into the earth. There it disintegrates but is reconstituted by photosynthesis into plant life, and by digestion into flesh again. When the Word became flesh it entered the animal kingdom. The Word was identified with temporal, created, material stuff in solidarity not only with humanity but with all the created physical order.

When God breathed into the man the breath of life, it was a product of dust who received the divine consciousness. And why not, for dust itself was made by the divine Spirit. Evolution shows us what we really are made of. Incarnation shows us the value God has placed upon what he has made. The Bible declares "that creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Romans 8:21 *NIV*).

Evolution? Why not? For we are truly products of earth along with all other created physical life. But we are not only dust, doomed to corruption. God has made us in his image. The eternal Spirit, who in creation made us out of the dust, has given us evidence in that he raised Christ from the dead. The evidence points to life, not death. Resurrection, not corruption. Destiny, not an unbroken cycle of reincarnations. "For in Christ all the fullness of the Deity lives in bodily form" (Colossians 2:9 *NIV*). In him we see all of eternity encapsuled in time so that, by faith in him, the creatures of time can come to hold in each one the fullness of eternity.



Wise men from the East followed that first star to find that God had become flesh—in Jesus. They came to learn and ended up in worship. Are we still ready to learn? Even if it leads us on paths we don't fully understand?

Philip E. Friesen, Box 27-050, Taipei, Taiwan 104, Republic of China, is a General Conference missionary.

Take off and put on (Ephesians 4:17-32)

Gertrude Roten

The Christian's role in the fulfillment of the plan

Preserving the unity of the Spirit	Christ building up his body	Completely abandoning the old pattern of life	Wholeheartedly espousing the new pattern of life
4:1 6	7 16	17 24	25 32

What Paul started to say in 3:1, 13-14, 4:1, he now says in vv. 17-19, “Don't go on living in your former lifestyle.” While the first half of Ephesians 4 puts more stress on order, purpose and life of the church, the second half, vv. 17-32, emphasizes the conduct and motivation of each saint.

The gentiles who lived aimlessly are estranged from the life of God because of their inherent refusal to know (God) due to their petrified heart (compare Hosea 9:6). Jacob J. Enz in his booklet *Christ the Bond of Peace* describes life in Ephesus. Yet gentiles are not excused. With their dulled sense of right and wrong, they have ceased to care and eagerly pursued indecency.

Then comes a surprising change of direction (vv. 20-21), “You did not so learn Christ.” J. A. Robinson observes that Christ himself becomes at once the teacher, the lesson, the school. With the same suddenness, in vv. 22-24, three infinitives, equivalent to imperatives, follow hard on the verb “learn”: “put off” (once for all), “become new” (perpetual process) and “put on” (resolute final step). Strip off (“Kleider machen Leute”—clothes determine people) what fits your former behavior, the old, rotting (said of cadavers), in deceitful desires. Your mind must be renewed by a spiritual revolution, so you can put on the new self after God's (image) created in God's way, in the goodness and holiness of truth (compare 2:15; 3:16, 17). Vv. 21-24, possibly in hymn form, are saying that because you have received proper instruction, you should now let your actions bear testimony. Thus the “therefore” in v. 25.

In this pericope (vv. 25-32), which wholeheartedly espouses a new pattern of life, the lie heads the list. Paul measures our existence against the truth in Jesus (vv. 20-21). Therefore “put away the lie.” The lie divides. The lie sends up partitions. You are equals. You are members of one body.

A prohibition-commandment-motivation sequence (don't lie, speak the truth, you are members of one another) can be observed in v. 25 and in each of the following verses where sin is addressed (vv. 26-27, 28, 31—5:2).

Vv. 26-27 address anger. Righteous anger is permitted—be angry if you must, but sin not, lest you give the devil an opening, a loophole, i.e. lest Satan gets a footing among you. The day of one's anger also should be the day of one's reconciliation. Bengel writes, “Wrath is neither commanded nor fully prohibited; occasionally it has the power of medicine, but it must be treated with the greatest of care.”

Stealing must go, must make place for honest work, literally, “You shall tire yourself by working with your own hands the good thing. . . .” Labor is necessary that the needy may live.

No evil talk—only good talk (v. 29). Let your words be for the improvement of others. The good word ever so quietly spoken is a service (4:16). Christ uses it to establish and build his body. Evil talk . . . (note how the tongue figures in the references—4:11, 12, 15, 25, 29; 5:4, 6, 19, 20). Interestingly, the gifts in Christ's ascent (vv. 8 and 11) are all “speaking ministries.” Read the book of James alongside Ephesians 4 and 5.

Verse 30 possesses outstanding importance for the whole context—Do not grieve or pain the Holy Spirit of God, who has marked you with the seal (of the hope) for the day of liberation (compare 1:13f). Barth speaks of the sins in vv. 25ff resembling the last five commandments. Verse 30 fits into the sins forbidden in the first five commandments: sin against God.

Finally, all bitterness must go. The list in v. 31 moves climactically from the hidden state of the heart to the open disgrace caused by words, shouting, cursing. The command is to be warmhearted (literally, having healthy bowels—in today's vernacular, “Don't get your bowels in an uproar”). Be forgiving. The motivation: As God forgave you in Christ, you forgive.

My parents, each 80, having enjoyed 56 years together, opened the Bible for evening devotions and read Ephesians 4. That night Father went to be with the Lord. The last verse they read together was 32. On their grave marker, these words are inscribed, “Be ye kind to one another, tenderhearted, forgiving one another. . . .” Love, by pardoning, imitates the love of God.
Eighth in a series

Gertrude Roten is associate professor of Greek and New Testament at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

This holy season is a reminder that new beginnings are possible.

Protestantism 1985 in review

Donovan E. Smucker

Protestantism is a rich mosaic with each colored stone becoming more sparkling without changing the basic design. The mainline churches, the small denominations, the old and new evangelicals, the peace churches, the black churches and the new churches/religions are responding to current developments without collapsing or without taking over.

The National Council of Churches, composed of 31 U.S. denominations, selected Arie Brower of the (Dutch) Reformed Church in America as its new general secretary. He urged the council to heal its own wounds because it is a confederation whose "parts are unbelievably disconnected from one another and the whole." The NCC continues to struggle with financial, structural and public-image problems.

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The *Yearbook of American and Canadian Churches 1985* indicates a total membership of 140,816,358 members, an increase of 1 percent—with a steady state in mainline and 6.04 percent increase among the Assembly of God and Pentecostals, and 2.3 percent among the Utah-based Mormons.

The two major U.S. Presbyterian bodies merged in 1983, while the two major Lutheran denominations in Canada merged in 1985. The Presbyterian reunion was historic in nature since the original split took place during the War Between the States. In a generous act the Presbyterians agreed that local congregations could withdraw from the united denomination without losing their property.

In Canada all of the mainline church groups and most of the small denominations tried to create an Interfaith TV Network. When it became clear that $40 million was needed, the project was put on hold. A fund-raising firm has been engaged to develop a campaign for this money.

All of the mainline groups experience tension between liberals and conservatives, but only the huge Southern Baptist Convention (14,349,657 members) remains regularly under the control of the fundamentalist right wing. In a gesture of reconciliation the re-elected conservative president, Charles Stanley, welcomed his progressive opponent, Paige Patterson, as vice president. But a major internal conflict within the SBC will continue.

The hostage crisis has dramatized the role of Protestantism in the Middle East. Benjamin Weir, a Beirut hostage for almost a year and a half, is a California Presbyterian minister who came to Beirut in 1953. A friend of the Shiite community, he has devoted recent years to victims of war and civil strife, hence, the puzzle about his kidnapping off the city streets. In addition, the American University of Beirut has been a great interfaith institution since the Presbyterians founded it in 1866. Its medical school and 420-bed hospital brought Western medicine to the Middle East ahead of all others. Yet President Malcolm of that university was assassinated and three major American University administrators are in captivity. It is not clear if the Beirut school can keep its doors open.

When the Fourth Assembly of the Middle East Council of Churches met in Nocosia, Cyprus, in 1985 they declared, "The wounds of suffering are our wounds. In the midst of death, we desire to look forward to the resurrection of all. In our bodies we feel the suffering of our people waiting for the day when God will free our people from war, oppression and occupation."

Within the evangelical fellowships there is great range. There is a left wing, a moderate center and a changing right wing. On the left are pacifists and activists like Ronald Sider and Tony Campolo of Eastern Baptist College and Seminary in Philadelphia, and Jim Wallis, editor of *Sojourners*, a hard-hitting monthly journal of evangelical social concern. In the middle is the venerable Billy Graham, mellowed by coalitions developed for his campaigns all over the world, the most recent in Los Angeles for the first time in 16 years. The LA crusade had a $2 million budget, videotapes for 275 TV stations and translations into 14 languages. Graham, 67, has drawn 62.7 million people to his 300 campaigns. Graham's key saying is, "Live

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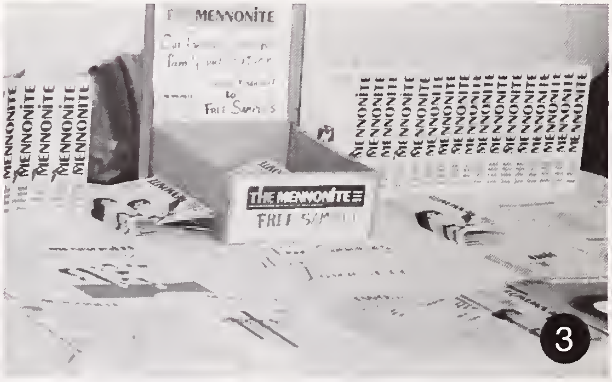

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FARM AID
FARM AID
4

from day to day as if this were your last day on earth."

On the conservative side there is evidence that Jerry Falwell has revised some of his views. He addressed the annual meeting of the 85th Jewish Rabbinical Assembly by saying it was wrong to suggest that the United States is a Christian nation. He also contended that support for Israel is not based on the belief that the country is necessary for the second coming of Christ. After the meeting Falwell said that "my position is that God is a respecter of all people."

Regarding South Africa, Falwell's characterization of Bishop Tutu as "a phony" led to many protests, climaxed by an apology.

In Mennonite development, the crisis of the family farm was the first serious economic disaster since the Depression. On the other hand, the $9 million campaign at Bethel College, North Newton, Kan., was a symbol of the affluence which is still a reality in Mennonite circles. At the Associated Mennonite Biblical Seminaries, Elkhart, Ind., the departure of John Howard Yoder and the coming of Daniel Schipani were important developments. Schipani is the first Hispanic to join the faculty. The Conference of Mennonites in Canada's intention to join both the mainline Council of Churches and the Evangelical Fellowship underscored the middle way of interdenominational polity. The simultaneous meetings of the GC and MB conferences in Regina last summer was a historic achievement. The Canadians are also stirring with interest in graduate theological education both with and without AMBS.

A remarkable article in the *New York Times Magazine*, "Portrait of a Small Black Church," pointed out the conflict between hundreds of small black congregations with part-time ministers, tiny budgets and a handful of members, and the huge congregations like Allen A.M.E. in Jamaica, N.Y., with 3,200 members, Shiloh Baptist in Washington with 5,000 members and Abyssinian Baptist, the big church of former congressman Adam Clayton Powell in Harlem, N.Y.

Among the new religions, Scientologists won a key victory in July when an Oregon judge voided a $39 million judgment against the Church of Scientology in a fraud suit. Sun Myung Moon, head of the Unification Church, was released from prison to a halfway house, where he is able to direct the affairs of the church once again.

The famine in Africa permitted a number of Protestant relief agencies to demonstrate their skill and compassion: Church World Service, Lutheran World Relief, Mennonite Central Committee, World Vision and World Relief. These agencies have ministered to hungry people for the past 40-60 years.

The crisis in South Africa revealed the crucial role of two black Protestant ministers in that nation. Bishop Desmond Tutu, dean of the Anglican (Episcopalian) Church, Nobel Prize winner and general secretary of the South African Council of Churches, is the major spokesman for the black people now under siege. Rev. Alan Boesak, president of the World Alliance of Reformed Churches and a pastor in the Dutch Reformed Mission Church, a mixed-race denomination, is also a strong supporter of freedom movements.

Against the background of bad news, it was good to know that 218 Protestant and Catholic children from Northern Ireland spent the summer in Chicago experiencing a different and more peaceful way of life. The Irish Children's Fund is the sponsor.

The acquittal by a jury in Corpus Christi, Texas, of Jack Elder, director of a church-sponsored halfway house for Central American refugees, was a great lift for the Sanctuary churches.

The survival of the church under oppression, war and poverty suggests the epigram of an official of a Soviet atheist society: Christianity is like a nail. The harder you hit it, the deeper it goes into the wood.

Donovan E. Smucker is professor emeritus in the social sciences at Conrad Grebel College, Waterloo, ON N2L 3G6.

In 1985: (1) A tragic earthquake killed thousands in Mexico City. (2) Desperate hunger continued in Africa. (3) The Mennonite *turned 100. (4) The farm crisis became a focus of mass concern. (5) An ecumenical service in Tucson, Ariz., was held in support of the church-led Sanctuary movement. (6) Many demonstrations were held against apartheid in South Africa. (7) Major ecumenical figure W. A. Visser't Hooft died. (8) Terry Waite (left) helped secure the release of Benjamin Weir (right), held captive by Moslem extremists for over a year. (9) Women unfurled a gigantic "peace ribbon" in Washington to commemorate the 40th anniversary of the dropping of the first atomic bomb over Hiroshima, Japan.*

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OP
FREE
SOUTH
AFRIC
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7

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"In this Christmas when we have so little, we remember that Christmas is not just a fiesta. It is Christ born among us. We have already experienced many Christmases in the last year, as our children were born in conditions like those to which Christ came. We would not even have a stable for Christ to be born in if He came here, since our houses have been destroyed and our cattle killed. We are living in a valley of tears. We don't just want one night of peace, but pray for peace in our land. The life of the poor is sad, but our Lord came to the poor. We have faith in our Savior. Without Him, there is nothing. Our Lord is the one who helps us during this war."

Thoughts shared by Salvadoran villagers during a 1984 Christmas worship service

Learning from those with whom we work

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MEDA convention draws 340

Lengthy ‘renaissance’ seen for farming

Cedar Rapids, Iowa (Meetinghouse)—Current farm problems should force Christians to re-examine their theology of success, according to a major farm implement manufacturer. Much contemporary theology suggests that “when you are good you will prosper,” Howard Brenneman, president of Hesston Corporation, told the annual convention of Mennonite Economic Development Associates here Nov. 14-17. The logical flip side is that if you don’t prosper you must be bad, said Brenneman. Obviously, he added, “We’ve got to rethink that theology.”

He said that many Mennonite farmers have failed in recent years not because they are bad people or bad farmers but because they were caught in a web of forces beyond their control. Reviewing these forces and the state of agriculture generally formed a major part of Brenneman’s speech to the 340 business and professional people attending the convention on “Business, Land and Our Roots.”

Brenneman said he did not like to speak of a “crisis” in agriculture because “crisis is temporary and this is not temporary.” He preferred the language of “renaissance,” a time of rebirth and restructuring. The 1970s, said Brenneman, constituted “the dark age of American agriculture” when a variety of forces (such as land speculation) shifted attention away from productivity. “It will take most of the ’80s to correct the errors of the ’70s so that the ’90s can be like the ’50s and ’60s in North American agriculture,” Brenneman said.

> *“We must . . . make the transition that’s inevitable but do it in as caring a manner as possible.”*

He encouraged MEDA members to “be mindful of our ethical, social and personal responsibilities as many of our church members go through this extremely stressful period in their lives.” He suggested being realistic yet compassionate. “The fact remains that we have too many farmers, dealers and manufacturers producing too much for domestic consumption. . . . We must as a country and as a church make the transition that’s inevitable but do it in as caring a manner as possible.”

John Ruth, noted Mennonite filmmaker and storyteller, described Mennonites as having a rich landed tradition that is no stranger to pain. Mennonites who were forced off their land in Europe migrated to North America, where they occupied “land to feast eyes on” and generally prospered. “Few people have been blessed, pound for pound, the way Mennonites have with land,” Ruth said.

But there was also a sobering thread in the Mennonite land story. Most Mennonites had gone “on the heels of the Indians.” Earlier settlers drove the native inhabitants off their land so that Mennonites could possess land to till and revere. “This is a time of hurt for many farmers,” Ruth said. “But it’s not the first time. Would we swap our time for what happened to the Indians?”

Housing entrepreneur Millard Fuller of Americus, Ga., provided an upbeat and entertaining case study of what he called “the economics of Jesus in action.” Fuller is head of Habitat for Humanity, an organization that has built and/or renovated nearly 1,500 houses for low-income families.

Habitat’s work was one way to restore economic brokenness in society, Fuller said. Being faithful to the economics of Jesus meant seeking first his kingdom rather than laying up personal treasures, as he confessed he had done earlier in life. He said organizations like MEDA and Habitat for Humanity can incarnate the gospel through development work—“helping people to become strong so they can stand on their own feet.”

Fuller recounted the story of one impoverished person who had obtained a new lease on life after moving into a Habitat dwelling. “Being in this house is like being dead and buried and being dug up again,” the person had said.

“All of us,” Fuller said, “should be in the digging up business.”

MEDA officials reported that such “digging up” was going on in several areas of the Caribbean and Latin America. One project was helping Haitian peasant farmers increase and market their cocoa production. Another was returning hogs to northern Haiti, where farmers lost their entire stock due to swine fever a few years ago. A new project in Jamaica was to develop a wood products manufacturing industry to generate employment and foreign exchange for the island.

Membership in the organization increased slightly in the past year and now stands at 1,483, officials reported. New staff members have been added recently to work at membership recruitment, published materials and development of additional local MEDA chapters. *Wally Kroeker*

LAURELVILLE MENNONITE CHURCH CENTER

You are invited to:

Presbyterian-Mennonite Peace Conference January 10-12, 1986

What can two denominations learn from each other? Can they turn "swords into plowshares" together? Is there a new interdenominational shape for shalom?

"The New Testament Basis . . . " *Ulrich Wilhelm Mauser*
"Anabaptist-Mennonite Approaches . . . " *J. Lawrence Burkholder*
"Calvinist-Presbyterian Approaches . . . " *V. Bruce Rigdon*
Sermon on Shalom - *David W. Shank*
Also seminars, discussions, an allegorical drama, music

Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666
Phone: 412 423-2056

The registered nurse students in the baccalaureate nursing program at Bluffton (Ohio) College provided free health assessments for local citizens on weekdays by appointment Nov. 4-22. Assessments take about three hours and include a health history interview, physical examination and discussion of health concerns as well as recommended actions.

Mennonite Central Committee urgently needs medical workers, especially nurses with public health training and leadership skills. Since MCC emphasizes health care at the grassroots level, MCC health workers often work in non-institutional settings, motivating and training local public health-care workers. Some hospital personnel are also needed, both doctors and nurses. For more information write MCC Personnel Services Department, Box M, Akron, PA 17501, or MCC Canada, 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

Before the construction of the maternity building by Africa Inter-Mennonite Mission workers at Nyanga, Zaire, women had their babies in their mud-plastered, dirt-floored, thatched homes. Although these homes can actually be very tidy and pleasant, they do provide a suitable environment for tetanus germs. This combined with unsterile techniques of severing the umbilical cord resulted in a high incidence of tetanus and other problems, which lessened the probability of infant survival. Now women give birth in the simple maternity building with the help of trained Zairian midwives.

Hymnal Council agrees to one marriage, one courtship

LaGrange Park, Ill. (GCMC)—"Our music shapes our theology," stated Marilyn Kern, member of the four-denomination Hymnal Council that met here Nov. 21-23 to shape a new hymnal for the turn of the century. Observers from the Mennonite Brethren and the North Carolina State Convention of the Original Free Will Baptist churches were invited—the former to become full publishing partners and the latter to become cooperative users (or full publishing partners at a later date).

"We await," said Tony Brown, Seattle, "the official request of the Mennonite Brethren to be full participants."

Sent by unanimous agreement in their Board of Christian Literature, MB representatives Larry Warkentin (Fresno, Calif.) and Jake Klassen (Winnipeg) described a "good, strong mood of wanting to be here."

Speaking for the Baptists, Donald A. Coates of Smithfield, N.C., said, "I believe that the eventual outcome of this work will be an important aid for those who know the importance of corporately worshiping God." Council members responded with, "We want to get to know you."

Don Augsburger, Harrisonburg, Va., authored a motion to accept no additional applications "due to the nature of the project and the timing." Thus the final number of participating groups now potentially stands at six: Church of the Brethren; Mennonite Church; General Conference Mennonite Church; Churches of God General Conference and the two mentioned above.

"Say the core of our theology in clear, fresh ways," said Pauline Kennel, Lombard, Ill., defining her mandate. In keeping with this, the council had invited Brian Wren, hymnwriter from Oxford, England (currently at Bethany Seminary). His texts, characterized as clear and fresh, stand a good chance of being represented in the new hymnal.

"Hymns are art forms offered to the community for its use," said Wren. "We sing a hymn because we believe it. The Christian community has the right to make a hymn its own, as close as possible to the purpose of the writer."

Twenty-five responses (from participants) to Wren's informal questionnaire reflected "desire for a mixture of gender references to the deity." "Whatever you do," concluded Wren, "you will be praised and criticized. If you don't have variety, you have idolatry. The divine mystery cannot be labeled." A quick survey revealed that this group most often referred to God as Father (preceded by "heavenly," "eternal," "merciful" and "loving"), Comforter, Sustainer, and Spirit of __________ (with a noun). "We use this language," concluded Wren, "because we have no other."

"Our people need to have a voice in our hymnal," said Nancy Faus, Oak Brook, Ill., who chairs the Hymnal Council. To that end, 21 resource people from each of the four original denominations are in place to eventually check usability with test congregations."

"Eighty-five percent of people's enjoyment of singing," said Orlando Schmidt, Elkhart, Ind. (quoting hymnwriter Eric Routley), "is the tune. The music committee should search the world for good tunes."

"*Sung* texts are different from *read* or *heard* texts," cautioned Ken Nafziger, Harrisonburg, Va. Comments signaled the intricacies of tasks for the four working committees—"worship," "text" and "publishing" in addition to "music." Happily, observed Marilyn Houser Hamm of Altona, Man., "music and text rankings often agree."

Orlando Schmidt chuckles with Ken Morse (seated).

By the end of the three days, the text committee had ranked 63 hymns on a scale of one to five, averaging the appraisals of its eight members.

"What would be your congregation's rating?" is a question asked by the worship committee. To further that process, a worship book has been prepared for testing, notably at next spring's Festival of Worship in Goshen, Ind. The publishing committee requested that the test book be limited to 96 pages and in no way look like a finished product. Distinctively, it will group scriptural and other readings with hymns by worship themes.

The publishers also announced that they "do not approve of supplements [to the new hymnal] at this time." Music and text people will have to make their selections "as if there will be no supplement."

Next steps include a close look at the core group of 93 hymns—those that are in both the *Mennonite Hymnal* and the *Brethren Hymnal*. Then there are several thousand more to be evaluated for possible inclusion. "We're on the way," said Bob Bowman, Elgin, Ill., executive director of the project, aiming at a publication date of 1992. *Muriel Thiessen Stackley*

"The Churches and the Peace Movement in the U.S." is the theme of the September-October 1985 *Peace Section Newsletter*. An article by Bill Price, director of World Peacemakers in Washington, challenges the "middle-class bondage to nuclear holocaust." He says, "And when it comes down to it we ask, 'Are things really so bad after all? Is this concern not based on exaggeration and false expectation?' " The paper includes articles by other writers and a section reporting on peace activity in 17 denominations and peace organizations. Order from MCC, Box M, Akron, PA 17501.

A significant minority of Canada's foot soldiers would refuse to fight or try to avoid going into battle if actually ordered to do so, according to an armed forces study. An attitudes survey of 1,700 army members done in 1979 but only recently released in its entirety found that 14 percent of those questioned were unwilling to actually fight and that many "believe(d) they were misled by recruiters and trainers" and had no stomach for "that combat-soldier crap."

Contrary to the nationwide trend of decreasing college enrollment, Bluffton (Ohio) College experienced a 14 percent increase in new freshmen over last year, according to Linda Suter, registrar. New freshmen this fall total 177 compared to 155 in 1984. This year's freshman class is the largest in four years, according to Fred Amstutz, director of admissions.

Beatrice Church faces tragedy, awaits murder trial

Newton, Kan.—With the brutal death of one its families' sons and the subsequent arrest of an inactive member, Beatrice (Neb.) Mennonite Church has had to face much emotional pain during the last several months.

In August the Thimm and Schmidt families, with whom James Thimm grew up (see *The Mennonite*, Nov. 26, 1985, p. 570), learned that his body had been found in a shallow grave at a farm near Rulo, in southeastern Nebraska. Authorities had also exhumed the remains of a 5-year-old boy, Luke Stice, whose neck was broken.

Later, on Nov. 7, John David Andreas, a member of the Beatrice Church who has not attended for more than two years, plead guilty to possession of stolen goods, possession of concealed weapons and felonious assault in the second degree. He is to appear as a witness in the trial in January of two men and a 16-year-old boy, who are charged with first-degree murder.

At the Rulo farm, authorities found five truckloads of stolen farm machinery, more than 30 semiautomatic and assault rifles, 13 fully automatic pistols and rifles, a sawed-off shotgun, camouflage gear, 150,000 rounds of ammunition and at least one bunker. They also found quantities of Christian Identity and Posse Comitatus literature, along with tapes by Posse leader Jim Wickstrom of Wisconsin.

Details of what happened in Rulo continue to leak out. The local papers refer to the people who lived on the farm as survivalists, members of a fanatic "religious cult," whose leader said he was the "archangel" and claimed that Yahweh (God) was speaking through him. They were vehemently anti-Semitic, talked about Armageddon and kept in touch via hotline to find out what the Jews were up to. They spurned pork, consumed large numbers of vitamin pills and took their sick to faith healers. Neighbors reported seeing people at the farm dressed in camouflage and said they heard automatic and semiautomatic rifle fire during the night.

A county prosecutor in Norton County, Kan., speculated that little Luke Stice was killed as a warning to his father, Rick, who had tried to break free of Yahweh's rule, and that James Thimm had also questioned Yahweh and was tortured and murdered to show the others that there was no escaping God's rule.

In a phone conversation on Nov. 27, Gary Badker, pastor at Beatrice Church, said that Thimm and Andreas, who were friends, left the Beatrice community in August 1984. More than a year before they left, the two men had brought Badker tapes by Wickstrom. Badker said the tapes blamed the farm crisis on "Christ-murdering Jews . . . who control the Federal Reserve." He said that Thimm had a deep concern for the plight of farmers and may have been hooked by the group's concern for that issue. Badker said he discouraged the two following such a philosophy.

The church held a memorial service for James on Aug. 22, and his body was buried on Sept. 7. That ended what Badker called "a first chapter" in the tragedy.

With the upcoming trial and Andreas' guilty plea, the families and the church are in a second chapter. People are working through their anger and the need to forgive. But closure can't seem to happen while the murder trial is pending. Individuals have met, Badker said, and many people are praying. But the wounds, however much they've healed, are still there.

How pervasive is the Posse Comitatus? The Nebraska State Patrol superintendent said there are at least five paramilitary camps in the state. A state senator said the number of hard-core members in Nebraska is in the hundreds, while sympathizers number in the thousands. Nebraska governor Bob Kerrey said, "[These] extremist groups present a threat similar to a terrorist attack." A local group continues in Beatrice.

Earlier this fall the ministerial association of Beatrice released a statement, which Badker helped write, that condemns the Posse's approach to the farm crisis. "There are many farmers in this area who are frustrated and angry at banks," he said, but this is not the way to work at the problem. The challenge remains for the church at large to be addressing the farm crisis, which has left many in desperate need.

Another challenge, Badker said, is for Christians to be well-versed in the Scriptures in order to avoid the perils of such groups as Posse Comitatus.
Gordon Houser

Camp administrator needed

Camp Deerpark, Westbrookville, N.Y., is looking for a camp administrator to begin in early 1986. Responsibilities will include:

1. overseeing camp operations
2. financial planning
3. publicity and fund raising
4. long-range camp development
5. personnel management.

Submit resumes to:
Leonor C. Kennell
Box 513
Westbrookville, NY 12785.

Camp Deerpark is located near the Catskill Mountains and serves the New York City Mennonite churches and other urban congregations.

Six General Conference churches, including about 125 people, participated in a Friendship Evangelism seminar Oct. 4-5 at Steinbach (Man.) Mennonite Church. Besides the host church, Arnaud, Elim, Grunthal, Bergthaler, Grace and Niverville, all in Southern Manitoba, participated. Arthur McPhee of Boston was the guest speaker.

Los Angeles became the largest sanctuary city in the United States on Nov. 27 as the city council voted 8-6 to instruct city employees, including police, not to cooperate with federal immigration officials in finding and deporting refugees. With its vote, Los Angeles joined Chicago; St. Paul, Minn.; Olympia, Wash.; Brookline, Mass.; Ithaca, N.Y.; and Berkeley and West Hollywood, Calif., in opposing the Reagan administration's deportation policy toward Central American refugees.

Representatives of 16 schools, with enrollment exceeding 9,000, and two continental TEE (Theological Education by Extension) programs met in Argentina Oct. 15-18 for a Consultation on New Alternatives for Theological Education. Daniel Schipani, professor of Christian education and personality at Associated Mennonite Biblical Seminaries, Elkhart, Ind., made the presentations in the "new alternatives" part of the consultation. Theological education for Latin America calls for a reorientation of theology to "the reality of Christian faith in our midst today." he said.

Western District holds Forum on Homosexuality

Hutchinson, Kan. (GCMC)—"We're not here to condone or condemn. We're here to understand."

"But if homosexuality is out-and-out sin, why spend 12 hours talking about it?"

"Dialogue isn't possible. The gap is too great."

"We can make a start. That's why it's called a forum."

Whatever the expectation or response, the Western District Conference got high marks for courageous scheduling of a "Forum on Homosexuality" at First Mennonite Church here Dec. 6-7.

Text for the forum was the working document "Human Sexuality in the Christian Life," a 166-page book prepared by the Mennonite Church and the General Conference. Sometimes referred to as "that white book," the invitation to study and dialogue has come under fire for opposite reasons, all the while giving congregations in both denominations a tool. At Hutchinson three people were asked to respond to the document—Ted Kuschel, Enid, Okla.; John Linscheid, Philadelphia; and Lois Barrett, Wichita, Kan.

Convener for the opening session, Maynard Shelly, Newton, Kan., promised the gathered forum "an intense . . . unsettling" experience, but "also inspirational," because the Holy Spirit will be here "among us. We're breaking the silence. Praise God."

Keynote speaker Willard Krabill (Goshen, Ind.) stressed that in sexuality there is "great diversity among us. No one is typical . . . all are called by God. The uncertainties [regarding origins of homosexuality in a person] call me to sensitivity, humility and compassion. Few other issues have caused such pain. Precise language would go far in resolving misunderstandings. The world's sexual values are totally distorted. A biblical faith will lead us away from accepting society's emphasis on genitality."

Ted Kuschel, after citing several interpretations of the crucial Bible passages, said, "We do not reject homosexual people as people. Indeed, it is their value as people that causes us to urge them to 'abhor what is evil and cling to what is good.' . . . We hope that the cruel and common charge of being 'unloving' will not be leveled at anyone just because he or she believes that only lifelong heterosexual marriage is God's will for sexual expression."

John Linscheid said that biblical interpretation is a question of power—who gets to make the decision. Therefore the church chooses not to deal with passages about "the beloved disciple lying at Jesus' breast" or King David's words about the love of a man exceeding that of a woman. "Give the Bible back to the oppressed. Homosexuals are the ones who should be interpreting the chosen passages."

Lois Barrett encouraged a look at the broader context—the entire catalog of sins in Leviticus that rendered a person unclean and Paul's whole list of what separated a person from the Christian community. Using Romans 14 (not one of the texts dealt with) she suggested three bridges: (1) welcome those whom God has welcomed, (2) treat with sensitivity those who feel that homosexuality is wrong and (3) pursue that which makes for peace."

Twelve groups of seven or eight people met three times to share insights and questions. Two major blocks of time were devoted to personal accounts by a present and past homosexual. "What can I say," asked the first person, "that will make any difference? What is wrong with feeling good about who I am?" "Hearing the agony," said one participant in discussion," makes me want to rethink." Another responded, "I haven't changed my mind. Homosexuality is sin. There is no way to justify sin." Yet another asked, "How can I be supportive without having biblical proof?" Addressing a homosexual person, someone said, "Can you believe that we accept you as a person but not your behavior?" And, "I find it scary that [as Willard Krabill stated] we all move in and out of homosexuality in our development."

Shelly concluded, "The Forum on Homosexuality has given us a model and has given us the courage to deal with those areas of our life that need healing. Divorce, teenage pregnancy, child and spouse abuse, extramarital affairs and exploitation . . . threaten the life of the church and our families far more than does homosexuality. I hope that our congregations will give themselves to the study of *Human Sexuality and the Christian Life*, the document produced by an inter-Mennonite task force." *Muriel T. Stackley*

MCC BC executive director

Applications are invited for the position of executive director for MCC BC.

- —Position opens early 1986, appointment time flexible
- —Salary commensurate with MCC policy

Qualifications:

- —a scriptural understanding that combines a word-and-deed expression;
- —proven administrative experience, with a service record desirable;
- —apt communication skills.

Interested persons should apply to:
Personnel Committee, MCC BC
Box 2038
Clearbrook, BC V2T 3T8
(604) 859-4141.

A coalition of 37 religious, labor and civil rights groups Nov. 26 called the growing numbers of U.S. poor a national tragedy and a moral scandal. More than 33 million U.S. residents live below the poverty line, and there are 4.4 million more poor than in 1980, the group, Thanksgiving Action on Poverty, said, citing a new analysis of poverty statistics. The group called for a new commitment to ending poverty. Over the holiday weekend, it sponsored forums on poverty in Brooklyn, N.Y.; Los Angeles; Chicago; Atlanta and Des Moines, Iowa.

A West Coast inter-Mennonite writers conference is planned for Oct. 17-19, 1986, at Western Mennonite School, Salem, Ore. It is expected to offer a wide range of writing seminars for people interested in writing for church periodicals. Anyone interested may write for information to West Coast Writers Conference, c/o Shirley Yoder, Western Mennonite School, 9054 Wallace Road, N.W., Salem, OR 97304.

A new Mennonite church is emerging in northwest Phoenix, Ariz., with the support of existing local congregations. Seven couples have been meeting for Bible study. Don and Bonnie Yoder and Ken and Salena Horning are providing leadership.

MC, GC mission leaders examine ways to cooperate

Elkhart, Ind. (MBM/GCMC)—Mission leaders of the Mennonite Church and the General Conference meeting here Nov. 19-20 affirmed ongoing discussion and evaluation of ways to continue cooperation in church planting.

Until then staff and committee members of Mennonite Board of Missions Home Ministries Division and the General Conference Commission on Home Ministries had conferred on the matter of church planting cooperation. The hope was to maximize available resources to enhance church planting efforts across North America.

Some cooperation is already under way. Don Yoder, Phoenix, Ariz., works in church planting for both groups. Some congregations have dual-conference affiliation. Many church plantings, both past and present, are cooperative efforts of the respective conferences.

John Kreider, Evangelism and Church Development Commission chairperson for Rocky Mountain Mennonite Conference (MC), and David Habegger, church planter for Western District Conference (GC), share about a cooperative church planting effort in Denver.

Small-group work on two hypothetical church planting cases raised these important themes in future MC/GC church planting cooperation: local vision must be present, joint planning is essential, local leadership should be involved from the outset, sponsorship and supervision is not necessarily the task of the group which provided a majority of the funding, cooperation issues like dual affiliation must be addressed early, be open to the broader Anabaptist family, let go of power struggles—conferences should should be helpers and encouragers, be sensitive to each other.

Other ideas included merging districts/conferences and merging church planting staff and resources among MBM, CHM and the Congregational Resources Board (CRB) of the Conference of Mennonites in Canada.

Participants generally agreed that another MC/GC mission leaders meeting should be held next fall. As one person put it, "We need to know each other if we are to cooperate."

Already planned in 1986 are joint staff meetings in the areas of evangelism and church planting involving CHM, MBM and CRB. The possibility of a joint committee meeting involving CHM, MBM and CRB is being explored for next year. Also to be explored are possible ways to coordinate the Mennonite Church's 10-year goals and the home ministries goals CHM is developing for the General Conference for the year 2000.

Discussions will also continue about a possible merger of the home ministries divisions and staffs.

Another cooperative idea emerged as participants reflected on an earlier presentation on church growth consultations with congregations. Several suggested training a group of consultants to work with congregations. In cases where distance and objectivity are needed, an MC person could be a consultant for a GC congregation and vice versa.

Kent Hunter, director of Creative Consultation Services in Corunna, Ind., led a day-long workshop to help Mennonite mission leaders strengthen consultation skills in church growth. Hunter pastors Zion Lutheran Church near Corunna and has written several books on church growth. *Phil Richard*

Part-time pastor needed

Philippi Mennonite Church, a small ministry-oriented fellowship in rural West Virginia, seeks a part-time pastor, effective immediately.

Duties include sharing spiritual leadership, representing the church to the community, and counseling.

Qualifications: seminary training preferred; biblical studies background acceptable. Housing and a **small** stipend provided; supplemental income will be necessary.

For further information contact:
Lois Harder
Work: (304) 457-1700, ext. 240
Home: (304) 457-2506

Elvin Kreider
Work: (304) 457-2800
Home: (304) 457-2987.

Dean of academic affairs

Bluffton College invites application of qualified people for the position of dean of academic affairs.

Qualifications: current doctorate, college teaching and administrative experience, and basic agreement with the mission and values of Bluffton as a Mennonite church-related liberal arts college.

Beginning date: Aug. 1, 1986.

Send application, resume, credentials to:
Elmer Neufeld, president
Bluffton College
Bluffton, OH 45817.

Early registration is encouraged for the eight Mennonite Marriage Encounters scheduled for 1986: Jan. 17-19 in Canton, Ohio; Jan. 24-26 in McPherson, Kan.; Jan. 31-Feb. 2 in Saskatoon; Feb. 14-16 in Peoria, Ill.; Feb. 21-23 in Salem, Ore.; March 7-9 in Niagara Falls, Ont.; March 21-23 in Fort Wayne, Ind.; April 18-20 in Canadensis, Pa. Further information can be obtained from Randy or Myrna Krehbiel at (316) 283-5100.

SALT International is a Mennonite Central Committee work and cultural exchange program that places 18- to 22-year-olds in Africa, Asia or Latin America for one year. This year 53 young people participated. Young people interested in participating in SALT International should apply by Jan. 15, 1986. Application forms are available from Personnel Department, MCC, Box M, Akron, PA 17501, (717) 859-1151, or MCC Canada, 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8, (204) 475-3550.

"Alice in Blunderland," a musical allegory that reflects the nuclear age, will be presented at the Presbyterian-Mennonite Shalom Conference Jan. 10-12, 1986, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Speakers for the conference, sponsored by various Mennonite and Presbyterian groups, include Ulrich Wilhelm Mauser, J. Lawrence Burkholder, David Shenk and V. Bruce Rigdon. For more information or to register, contact Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056.

MINISTERS

Henry Paetkau was ordained and installed as pastor at Grace Church, St. Catharines, Ont., on Nov. 3.

David and *Eleanor Epp Stobbe* were installed as co-pastors at Hamilton (Ont.) Church on Sept. 1.

Mark and *Kathee Kime Stucky* resigned as co-pastors at Calvary Church, Liberal, Kan., in October.

Lotus Troyer is interim pastor at Bethel Church, Pekin, Ill.

Paul Zoschke became pastor at Woodland Church, Warroad, Minn., in November.

WORKERS

Kossi Ayivon, St. Augustin Church, Amutive, West Africa, began a nine-month Mennonite Voluntary Service term as an office worker at Pleasant Valley Outdoor Center in Woodstock, Ill. He received a degree in English and French from the University of Benin. His parents are Kossivi Ayivon and Kokovi Dropenou of Lome-Togu, West Africa.

Barry and *Brenda Bartel*, Emmanuel Church, La Junta, Colo., and First Church, Aberdeen, Idaho, respectively, began three-year Mennonite Central Committee terms in Bois de Lawrence, Haiti. They are working in community development. Barry received a bachelor's degree in math, peace studies and Bible and religion from Bethel College in North Newton, Kan. Brenda received a bachelor's degree in elementary education and vocal music education from Bethel College. His parents are Gladwin and Lois Bartel of La Junta. Hers are Roland and Edith Isaak of Aberdeen.

Ayivon

Beal

Bartels

Karen Beal, First Presbyterian Church, Hayward, Calif., began a two-year MVS term as a child-protective service worker for the Nebraska Department of Social Services in Beatrice. She received a degree in child development from Humboldt State University in Arcata, Calif. Her parents are Gordon and Rosemary Beal.

Bosharts

Phil Bender, Hillcrest Church, New Hamburg, Ont., began an MVS term as assistant director of Create and Celebrate, a Chicago service unit. His parents are Earl and Ferne Bender.

Judith Menadue and *Sanford Boshart*, Faith Church, Minneapolis, began two-year MCC terms in New Orleans. Sanford is working as a mediation program director and Judith as a legal defense coordinator. She received a doctor's degree in Spanish

Fund-raising director

Sisters & Brothers, Inc., a film production and distribution group, is seeking a director of fund raising and development for immediate hiring. Responsibilities include developing funding strategies and raising funds for media projects. Salary is based on experience.

Send resume and requests for information to:
Virginia A. Hostetler
917 N. Hickory St.
Scottdale, PA 15683.

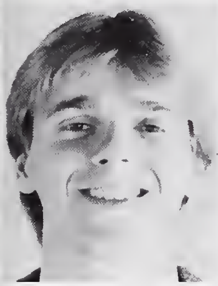
Research interns needed

Three positions assisting FCNL's lobbyists with legislative work. These are 11-month paid assignments beginning **Sept. 1, 1986**. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, maintaining clipping and issue files. Applications close **March 15**.

For information write or call:
Friends Committee on National Legislation
245 Second St. SE
Washington, DC 20002
(202) 547-6000.

Excerpt from a letter to President Reagan by Representative Patricia Schroeder (D-Colo.): "I am sure you were as shocked as I was to read that the General Accounting Office found that three-fifths of your administration officials receiving home/office limousine service are not authorized to have the service. These unauthorized limousine trips cost the taxpayers upwards of $800,000 a year. Over the years, some campaigning politicians have made great use of 'welfare Cadillac' anecdotes. You have turned the anecdote into a reality. . . ."

RECORD


Bender

Epp

and a law degree from the University of Iowa. Their children are Mike, Jeff and Joe. Sanford's mother is Edwina Boshart of Naumburg, N.Y.

Theresa Epp, Laird (Sask.) Church, began a one-year MVS term as a child-care worker at the Sunshine Day Care Center in Liberal, Kan. Her parents are Lawrence and Patricia Epp.

Pastor needed

Pastor needed for **Superb Mennonite Church**. Membership 55.

For more information send inquiries to:
Rudy Wiebe
Box 623
Kerrobert, SK S0L 1R0.

Dietary director needed

Oversee 25 staff for 130-bed intermediate and shelter-care facility. Experience in food service required. May be registered dietitian, B.A. in nutrition or related field or completed 90-hour food supervisor course. Position begins **Feb. 1, 1986**.

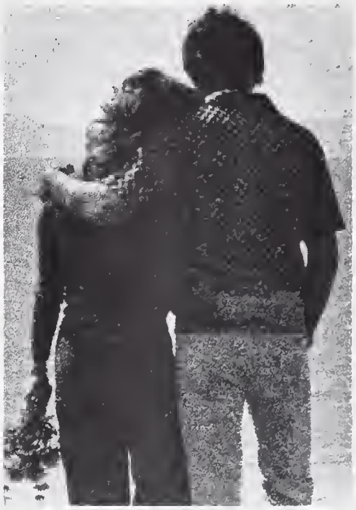
Send resume by Jan. 10, 1986, to:
Catherine Beery
Meadows Mennonite Home
Route 1
Chenoa, IL 61726.

Commission On Education

Strengthening Families . . .

is one of the major goals of the Commission on Education. The office of Family Life resources congregations on issues of marriage and family life. This office also encourages congregations to actively teach each other to care and communicate effectively.

Mennonite Marriage Encounter is one program the Commission on Education, in cooperation with the Mennonite Church, provides to help strengthen marriages. Recent participants say



"I think we have a good marriage and now I expect it to be even better!"

"What a blessing to discover a depth of communication I thought we'd lost."

"*Mennonite Marriage Encounter* helped us put biblical principles to work."

"I would recommend *Mennonite Marriage Encounter* to all couples—newlyweds to old veterans. It is spiritually uplifting."

1986 Jan. 17-19—Canton, Ohio
Jan. 24-26—McPherson, Kan.
Jan. 31-Feb. 2—Saskatoon, Sask.
Feb. 14-16—Peoria, Ill.
Feb. 21-23—Salem, Oreg.
Mar. 7-9—Niagara Falls, Ont.
Mar. 21-23—Ft. Wayne, Ind.
Apr. 18-20—Spruce Lake, Canadensis, Pa.

Plan to attend a *Mennonite Marriage Encounter* soon. The number of couples at each *Encounter* is limited, so please register early.

Your prayer and financial support for the Commission on Education are appreciated and necessary to continue these and other ministries for the church.

Meet Myrna and Randy Krehbiel, Secretaries for Family Life. Part of their role is to administer *Mennonite Marriage Encounter*. If you wish to register or have congregational concerns around marriage or family issues, please contact them at the address below.

General
Conference
Mennonite
Church

722 Main Street Box 347
Newton KS 67114 0347
316-283-5100

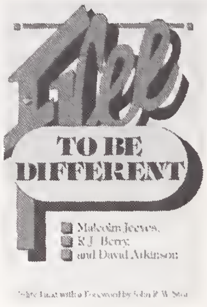
Commission on Education

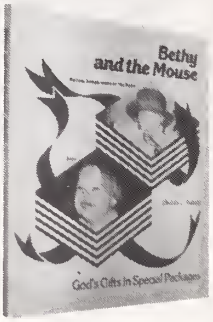
RESOURCES

Christian England: *From the 18th Century to the First World War* (Eerdmans, 1985) by David Edwards is the third and last volume of a series that is a comprehensive and detailed history of English Christianity set in the context of its integral relationship with the social and political history of England. The paperback is $8.95.

An American Friends Service Committee paper, **Hunger in Africa: Some AFSC Perspectives**, gives a brief context of the famine in Africa, including historical factors and economic dependency.

In **Free to Be Different** (Eerdmans, 1985) three Christian professors—psychologist Malcolm Jeeves, geneticist R. J. Berry and theologian David Atkinson—address themselves to questions of human freedom. The book is an interdisciplinary rejection of determinism and an assertion of human responsibility. The paperback is $8.95.





Herald Press has released a revised, updated and expanded third edition (1985) of Richard McSorley's **New Testament Basis of Peacemaking**. It is available in quality paperback for $7.95 ($10.35 in Canada).

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Westours is Alaska

An updated, annotated listing of available resources about global issues can now be obtained from Mennonite Central Committee U.S. The 13-page list includes audiovisuals, books, periodicals and other printed materials about world hunger, agriculture and energy, economics and justice and responsible living. For a free copy of the listing, contact MCC U.S. Development Education Office, 21 S. 12th St., Box M, Akron, PA 17501.

In **Renewing Family Life** (Herald Press, 1985) Abraham and Dorothy Schmitt suggest that the family is the arena where members work out their deepest problems of living. It is available in paperback for $5.95 ($7.75 in Canada).

A new CHOICE series of 65 radio spots helping people resolve conflicts has been released. **CHOICE IX: New Skills for Resolving Conflicts** is written and narrated by David Augsburger but features catchy dialogues by additional voices. Each spot is 60 seconds long. A free book, *When Caring Is Not Enough*, is offered on each spot, and a congregation can include a tag at the end.

The Fifteen Most Asked Questions About Adoption (Herald Press, 1985) by Laura L. Valenti is available in quality paperback for $8.95 ($11.65 in Canada).

Two new slide sets about Africa are available from the Commission on Overseas Mission. Produced by Angela Rempel, the five-minute sets are part of a series called "Upclose." **Upclose: Bible Teaching in Lesotho** and **Upclose: Mennonite Ministries in Botswana** can be used free of charge. Contact Jeannie Zehr, COM, Box 347, Newton, KS 67114, (316) 283-5100.

Grace Grows Best in Winter (Eerdmans, 1985) by Margaret Clarkson addresses questions of human suffering. It comes in cloth for $10.95.

The first volume of the Mennonite Experience in America books, **Land, Piety, Peoplehood** (Herald Press, 1985) by Richard K. MacMaster concerns "The Establishment of Mennonite Communities in America, 1683-1790." It costs $12 ($16.20 in Canada).

The Blended Family (Zondervan, 1985) by Tom Adrienne Frydenger is a look at remarriage that takes into account the needs of both the nuclear and extended family members. The paperback is $5.95.

"The mission of the church is the mission of the kingdom of God," writes Emilio Castro in **Sent Free: Mission and Unity in the Perspective of the Kingdom** (Eerdmans, 1985). The paperback is $5.95.

Jesus and Community: the Social Dimension of Christian Faith (Paulist Press, 1985) by Gerhard Lohfink is an invitation for the modern church to return to the original sense of community as defined by Jesus and his followers. It costs $9.95.

Gordon D. Kaufman outlines specific proposals for reconceiving the central concerns and symbols of Christian faith based on historical experience and the work of the imagination in **Theology for a Nuclear Age** (Westminster, 1985). It is available in hardcover for $12.95 and paper for $7.95.

Bethy and the Mouse (Faith and Life Press, 1985), subtitled "God's Gifts in Special Packages," is available for $10.95. It describes the experience of Donald and Jeanne Bakely and their seven children, of whom Matthew (lovingly known as "the Mouse" because of a microcephalic condition) and "Bethy" (who has Downs Syndrome) are the focus of the book. Photographs accompany the text of free verse.

Kjenn jie noch Platdietsch? by Herman Rempel, first released in 1979, has been revised. A Mennonite Low German dictionary of 295 pages, it is available from the Mennonite Literary Society, Inc., 203-818 Portage Ave., Winnipeg, MB R3G 0N4.

As one of its last official projects as a functioning organization, the Inter-Mennonite Media Group developed a video resource for use among Mennonite and Brethren congregations. **"The Church in the Video Age"** is a 17-minute videotape available for rental from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Animal rights?

In the Sept. 24 issue (p. 463), you published a short article about an animal rights activist. What are "animal rights"? Since you gave the cause credibility by giving it publicity I trust now you will go further and tell us what animal rights are. *Peter V. Preheim, DVM, Box 25, Marion, SD 57043*

Oct. 8

Editor's note: While I don't have a technical definition for "animal rights," I do believe in some of the concerns endorsed by such people as Ron Sandowsky and many others.

The Bible clearly teaches that God also created the animals of our world. At the least, this means we ought not to carelessly abuse animals. I'd be quick to admit I'm not sure what all this might mean concerning eating meat, etc. Some activists refrain on this basis.

I've seen articles defending even the mosquitoes. I grant that my pacifism doesn't yet extend to preserving them. But I do oppose any and all abuses of animals—including the slow torture of mosquitoes.

All of God's creation has rights—deserves respect. Maybe you'd like to continue the discussion? Feel free.

Thanks for article

I just want to express thanks for the way in which the Osamu Hattori statement was handled in *The Mennonite* (Oct. 22 issue). I sent him a copy as soon as I received it and he replied immediately. He was happy that it was published but especially happy for the way in which it was laid out and handled. He expressed deep appreciation for all of that. *Robert Ramseyer, 3003 Benham Ave., Elkhart, IN 46517*

Nov. 15

Needs to define terms

After reading Peter J. Ediger's article "I Am a Fundamentalist" (Aug. 27 issue), we are confused, if not perplexed, by why he claims to be a fundamentalist. Of course, we live in an age of "doublespeak," where words can have many meanings and where the usage of words has become quite subjective.

Mr. Ediger, it seems, has fallen into this unfortunate trap. At first glance he seems to say one thing (he is a fundamentalist), yet upon careful examination of what he says one realizes that maybe he is not a fundamentalist after all.

For example, to Mr. Ediger fundamentalism is based on five "fundamentals of faith." One of these he rightly believes to be the inerrancy of Scripture. Mr. Ediger states his belief about the inerrancy of Scripture thus: "While it has human limitations, the Bible's inerrant thrust calls me to Rocky Flats for prayer and witness to confront the idolatries of modern mythologies. It is the Bible's inerrant revelation of the God of love. . . ."

However, the original fundamentalist movement outlined its stand on inerrancy in the following manner: "We believe in the Scriptures of the Old and New Testaments as verbally inspired of God and inerrant in the original writings and that they are the supreme and final authority in faith and life."

A comparison of these two definitions reveals distinct differences. Mr. Ediger believes that only the "thrust" and "revelation" of the Bible are inerrant. Thus the reader is left to conclude that not all of the Bible is inerrant, whereas the fundamentalists claimed it is totally inerrant.

Many people would openly state their disbelief in the entire inerrancy of Scripture yet still agree with Mr. Ediger's position. Curiously, these same people would not classify themselves as fundamentalists. In fact, these people would place themselves in either the modernist or liberal camp, which stood and still stands in opposition to the original fundamentalists. So where does Mr. Ediger stand?

In closing, we would like Mr. Ediger to ponder two things. First, he claims to be coming out of the fundamentalist closet. We would like to suggest that he return to that closet and check out its contents. We suspect that he will find it is not a fundamentalist closet. Secondly, if you can't define your words more carefully, then for the sake of clarity, please don't use them. *Paul Dowhaniuk, Chilliwack, B.C., and Larry Schram, Vancouver*

Nov. 15

MC, GC should unite

This is in response to the report of the joint meeting of the General Boards of the General Conference and the Mennonite Church at Camp Wonderland (see Dec. 10 issue, pp. 590-591). The report said that "the consensus seemed to be that cooperation without merger of congregations may be the way to go." I want to speak with those who do not see this as going far enough.

Our vision must be for more than just in-house cooperation. It is nice to cooperate in producing Sunday school material and hymnbooks, and it is great that we have been able to cooperate in the associated seminaries. But what about our concern for the people outside our churches?

There are congregations calling for us to unite for the sake of mission. As we go to the urban centers, the things that divide us are insignificant compared to the things that we can unitedly affirm. New churches have taken on the burden of dual affiliation to witness to the unity that we already have but cannot seem to express institutionally. Jesus prayed (John 17:23) that the disciples should be so united that it would be clear to the world that he was sent of God.

Our denominations are like two older people who are dating but not sure they want to pay the price of marriage. We have produced children that are encouraging the marriage. These children are often made to feel they are illegitimate. There are older children on each side who are afraid they will lose part of their inheritance (heritage) if there is a marriage. They know their family reunions (annual conferences) will not be the same if children of the other side are brought in, especially if one side is larger than the other. We have a problem knowing what to do about our two homes (central offices) and the hired servants (staff). For some the problems are so troubling that it seems better to keep dating without becoming engaged or setting a date for the wedding.

It is inadequate to say that unity does not imply union. If we want the world to believe that we love all people as we love ourselves, whom are we willing to include in the word "ourselves"? Because the cause for which we exist is greater than the identity of either of us, we need to move beyond our structures, which are not of great concern to God. Let us raise the banner "Uniting for Mission" and see what God can do with us. Once we have united, we will wonder what took us so long, and why were we so afraid. *David Habegger, Box 189, North Newton, KS 67117*

Dec. 9

MKs must reconcile two worlds

Tobia Vandenberg

Clear mountain streams. Winding cliff roads. Crystal blue sea licking white beaches. Swinging suspension bridges. Pagodas. Mystic temples. English camps. Open faces of Chinese friends. One after another, images from my childhood country are projected on the wall of my Canadian home. As we Taiwan MKs (missionary kids) reminisce with much laughter, we realize how deeply our earliest memories are rooted in that country. We also relate our present experiences and our future plans. On parting, we return to our various involvements in North American life.

In the years that follow the initial return to North America, MKs grapple with reconciling their two worlds (North American culture and their "home" culture) both internally and externally. This process is personal and takes varying lengths of time for different people. Like other young adults, we face the question Who am I? MKs deal with these challenges in various ways.

Comrades. Because of common experiences, MKs are naturally attracted to other MKs. This provides a support group and a comfortable camaraderie. Such a group is an important bridge for adjustment. Carried to the extreme, however, the group of MKs may become too exclusive, representing a deeper rejection of Canadian and U.S. society.

Overidentification. On the other hand, some MKs completely ignore their backgrounds as they endeavor to become more like everyone else. When I returned to Canada, for example, I overreacted in my usage of "eh." One day I came to the realization that "eh" punctuated my conversation far more than that of my Canadian friends. Overidentification with Canadian and U.S. culture does initially ease adjustment in its escape of the unhealthy "MK pedestal." In the long run, though, the tension between two cultures is not resolved. The cultural imprint of a childhood in another culture is not easily buried. I cannot escape the fact that at age six I had been around the world once and knew that there was more to the world than Sesame Street.

Integration. Finally, MKs must work toward an integration of cultures. This results in a "multicultural perspective that accepts cultural variance" (Hiebert, "The Bicultural Bridge," *Mission Focus*, 10:1:82, p. 4). The path toward such an integration is difficult yet rewarding. An MK from Japan writes, "I . . . managed (after a few years) to reconcile my two backgrounds (upbringing in Japan and America), so that I felt OK about being neither Japanese nor American but a unique blend of both. Now I consider my unique background a real asset."

Lily Derksen (right) plays with her friend in Japan. MKs like Lily usually have at least two "homes." In the church—the body of Christ—it should be the most natural to bring them together.

Upon their initial return MKs have survival concerns of an immediate nature. As time passes they encounter personal difficulties: not being able to go home weekends, learning to converse in the American manner, learning to work for a living, unfamiliarity with the U.S./Canadian dating style. Besides these, common sources of irritation with Western society are consumerism, materialism, waste of food, unawareness and lack of knowledge of life about other countries, unequal and derogatory treatment of minorities, emphases on individualism and professionalism above friendliness and personal relating.

Friends. What helps MKs as they encounter such difficulties in reconciling two worlds? On the first day in a psychology class of 350 students at the university I sat next to a lonely-looking girl in the middle of the large auditorium. She and I conversed about our immediate concerns: the long lineups, the huge class, being away from home, not knowing anybody else, wondering what the prof was like. We continued to sit together and even studied together. One day in October, she noticed Chinese writing on my pen. Her simple question, "Where did you get it?" opened up my childhood in Taiwan. Her interest in my background was now set in the context of a friendship that had started from what we had in common. Since then I have tried to draw out other people I meet, asking them the questions. After we have established common ground, discussion of my background will not be as threatening to them. These are the friends that (in the words of another MK) "let me talk about it (my background) without thinking that I was showing off."

A friend can hold up a mirror for an MK friend. An MK relates the following incident: "When my college roommate confronted me with my 'poor me so far from home and the familiar' attitude, I was angry. But that anger cleared away some debris." Another woman found that her husband helped her to accept even rich Americans. A concerned roommate helped her MK friend realize that her downcast eyes when meeting guys, while expected in her childhood culture, was considered "aloofish" in America. These friends cared enough to confront their MK friends about certain deterrent attitudes.

Friends within a family or work context provide important support to MKs. Mark worked on a farm for three consecutive summers to pay for his schooling. He lived with the family, who showed support by not only supplying a job but by helping him find meaningful involvement in the church community as well. Lois worked for a boss whose wife was an MK from the same country. "I became part of the family," she says. Ruth felt like she began to belong "once I started becoming involved with Americans in work and school settings and developing friendships there."

The church. As a church, the body of Christ, how do we receive MKs? An MK from Colombia found warm, welcoming arms. "I came to a community that loved and supported my family, that knew my parents' work and that gave me love and acceptance." Instead of being put on a distinctive pedestal given only a passing curiosity, MKs need affirmation which embraces as "one of us." Church is the logical place for them to receive it. If youth leaders encourage youth to break out of their cliques to be friends on common ground, healthy relationships to the church will result.

When Mennonite MKs return to

Canada and the United States, it may be their first extended encounter with the Mennonite ethnic group and its traditions. Many have responded that it has been a positive experience to become acquainted with that heritage. "In the grand castle of the kingdom, I live in the Mennonite apartment. It is my place of belonging. It is where I find nourishment and love. It is the intercultural place of acceptance. (The Mennonite apartment is not North American only.)" An MK from Zaire expresses the following: "I have learned to enjoy and appreciate the identity we have, which is tied to our history, the traditions that have been carried down and the connections we have as an ethnic people. At times, though, I have seen these things overdone and have cringed when foreign students, non-ethnic Mennonites, non-Mennonite Christians and others have felt excluded."

Dorothy Riddle, an MK from India, now a psychologist, has noted an uneasiness with ethnocentricity in her research of MKs adjusting to the United States and Canada. She has concluded that MKs "who attended smaller colleges, especially church-related colleges, had a more difficult time because of the parochial atmosphere. Respondents who attended large universities had some difficulty adapting to the impersonality but found significant support due to the wide cultural diversity . . . being limited to one culture results in a sense of deprivation on the part of people with a multicultural heritage" (Riddle, "Multiculturalism: Moving Beyond Cultural Definition," an unpublished paper, p. 10). In light of this, it was refreshing to attend an MCC relief sale in Saskatchewan and find a Chinese food both (operated by the Saskatoon Chinese Mennonite Church) nestled in with all the traditional Russian Mennonite foods.

Zachary Entz, left, plays with his national friends in Burkina Faso. In Christ God becomes "with all of us."

David Ries (left) and his friend Denny play with their toys in Zaire. Christmas is meant to bring people together.

As a church, the body of Christ, we all need to look beyond our cultures and backgrounds to recognize our unity in the midst of our diversity. Christ has crossed the barrier between God and people, becoming "one of us." Ultimately we find him to be the one we have in common. A woman who spent her childhood in Zaire writes, "Let Jesus guide your cultural experience, as all cultures the world over are degenerate except the kingdom of God as shown to us in the person (culture) of Jesus." The early Christian church in Jerusalem (largely Jewish) discovered that Jesus Christ was not bound by their Jewish traditions. It is freeing for MKs and our U.S. and Canadian brothers and sisters to enjoy and recognize the diversity in the worldwide church and at the same time celebrate our unity in Christ.

There is no box which fits all MKs. Personalities, interests and talents vary. Attitudes? . . . well, they have choices. All people are called upon at times to make changes in their lives (i.e. refugees, immigrants, people moving because of jobs). Good attitudes toward new things are essential for happiness.

When people offer love in the only ways they know how, we must accept that love with gratitude.

I am special, not because I'm an MK. I am special because God created me and loves me. Once the realization hit me that I really belong to a kingdom greater than any nation, it seemed to free me to be at home anywhere. Perhaps I can now say, "I belong wherever I am because wherever that is, God is there."

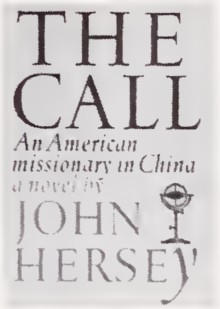
Tobia Vandenberg, 1514 10th Ave. N., Saskatoon, SK S7K 3A8, grew up in Taiwan. She is currently studying elementary education, specializing in Indian and Northern education at the University of Saskatchewan.

books

Loner for the Lord

The Call *by John Hersey (Knopf, 1985, 701 pages)*

Reviewed by Robert Kreider, 2825 N. Main, North Newton, KS 67117



This is an absorbing story of an American missionary (YMCA), David Treadup, 1879-1950, who served in China from 1905 through the emergence in 1949 of the People's Republic of China.

David Treadup, a big man on the Syracuse University campus, heard the call from leaders of the Student Volunteer Movement "to evangelize the world in this generation." One follows in this 700-page novel this driving, courageous, self-willed, naive, engaging, mistake-prone man through a life of intense activity devoted to mission program in China. A persistent, old-fashioned activist, he rallies after every setback to start afresh. In the end he fails, is rejected and drifts into the melancholia of agnosticism. But did he fail and was he ultimately rejected?

The Call led me to reread Langdon Gilkey's *Shantung Compound* with its account of another man's internment. In it victory and hope emerge from the pathology of prison life. I wish Hersey had read Gilkey. It might have led him to a more hopeful conclusion. I wish Hersey had met James Liu, our 81-year-old Chinese brother who has visited among us and has recounted for us his story in the bitter years, a story of failure, imprisonment, harassment, rejection. Now James Liu appears among us serene of spirit, loving, forgiving and joyous in the Christ who dwells within him. He has hope for the church in the new China.

John Hersey, the distinguished author of *Hiroshima*, *The Wall* and *A Bell for Adano*, writes knowledgeably of China. He was born in China and grew up in the home of missionary parents.

Hersey tells his story of David Treadup against the backdrop of a half-century of turbulent Chinese history. He uses letters, a journal and an end-of-career memoir to give the novel the feel of documented authenticity.

In this captivating novel I found a major parable. Treadup was a can-do, modern Christian individualist without a church base, no sense of a comforting and caring congregation, no correcting and encouraging community of discernment. He was a loner for the Lord. That is a contradiction of terms. The message is there for all: fundamentalist loners, humanist loners or just ordinary Christian loners.

To be faithful and to survive in our world we need brothers and sisters and the enveloping arms of the church.

Christian commitment

Who Speaks for God? *by Charles Colson (Crossway Books, 1985, 192 pages)*

Reviewed by Janice Pauls, Route 2, Box 78, McPherson, KS 67460

Who Speaks for God? is Colson's fourth book. It is comprised of a collection of essays written originally for "Jubilee," the newsletter of Prison Fellowship Ministries, an international prison outreach. Formerly special counsel to President Richard M. Nixon, Colson is now chairman of PFM.

Colson discusses a variety of topics in his book, from the resurrection to Moslem justice, but his underlying theme throughout is Christian commitment. He looks through Christian eyes at today's issues and critically analyzes what disciples have faced through the ages, that of standing for Christ against the world. In addition, because the essays were written over a period of time, these writings represent Colson's own spiritual pilgrimage. He challenges each believer to go into the world and demonstrate God's love, to put words into action.

Through this writing the reader can catch a glimpse of how Colson himself puts words into action, of how he demonstrates to society what Christian commitment means to him. He is particularly interested in prison ministries due to his experience on the inside. For the author, Matthew 16:25-26 has great relevance: "Whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul?"

Charles Colson did, in a sense, lose his life when he was convicted of Watergate offenses and locked in prison. He now says, however, that he is not resentful of the time spent in prison, for it was there that he found true life in Christ.

Christians need to live out the gospel as well as preach it, says Colson, and if we follow the Christ of the Scriptures, our opinions and values will inevitably and radically alter, "from lifestyle, to the dignity of life, to justice, to art and to intellectual perception."

Prayers and reflections

Prayer: God's Time and Ours *by Warren F. Groff (Brethren Press, 1984, 144 pages)*

Reviewed by Anne Neufeld Rupp, 307 S. Buller, Box 8, Goessel, KS 67053

This three-part book begins by discussing the meaning of prayer and worship. The emphasis is on God's grace, and our appropriate response through worship, worship that "gives voice to our deepest yearnings" and "stirs us to build new worlds in Christ's name."

Part Two of the book consists of a series of prayers based on 19 themes, which may be helpful when leading family or group prayers. The themes do not follow a church-year pattern or any other pattern, but the Table of Contents proves valuable in looking for a specific theme.

Part Three is confusing. Its focus is on meditations and prayers for special times and seasons. At times a theme has only a meditation, at other times a prayer as well. Again there is no consecutive order. For example, the theme "Lent" follows "Easter." Most of the themes are related to church events, so I couldn't understand why "Family Recreation" with the meditation "Why I Believe in Fishing" was included here, or why the prayers for Christmas were included in Part Two rather than Part Three. I also found the last theme, "Times of Patriotic Fervor," out of place and wondered why the author chose to discuss the American dream with illustrations of Huck Finn and John Wayne (but no women).

Aside from these questions, I find the book helpful, readable and useful, particularly parts One and Two. The discussion on prayer has led me to reflect. The various prayers presented in clear, simple words and inclusive language can be helpful for many different occasions.

MEDITATION

Show and tell your faith

Opportunities to witness for Christ slip by like snowflakes falling to the ground because we so often pass them up. If those opportunities were piled together, they would create snowdrifts. If Christians everywhere were stirred into action, a snowstorm or even a blizzard might occur. Christians fail to speak up because they lack in faith and are fearful of criticism. William Barclay says the Christian should not be concerned with "either the criticism or verdict of men." The one thing he covets is the "Well done" of Jesus Christ.

Peter and John were uneducated men. They spoke the Word of God boldly because they were filled with the Spirit. Thus being shy or uneducated does not excuse people from the responsibility of speaking to others of Christ. It is a consolation to know that even the apostle Paul felt inadequate in this area. For he asks believers to pray that he might speak the Word of God fearlessly as he should (Ephesians 4:10).

Mennonites lead denominations in being good examples of Christian living through organized programs of voluntary service. They also follow personal convictions such as not registering for the draft. Christian living does offer opportunities for witnessing, and when those opportunities come, Mennonites must boldly tell the reason for their faith and love for God. It's like "show and tell" at school. A child is expected to tell about the item brought to school.

Mennonites readily volunteer when needs are presented—such as bagging corn for Somalia, helping a farmer harvest crops or taking meals to families with illness. But how many people respond when a visitation night or outreach program is announced? Who can explain what Mennonites believe and what it means to be a Christian?

Luke 9:16 says, "... go and proclaim the kingdom of God." This verse doesn't say, "When church membership rolls decrease, develop an evangelism program." Yet that is sometimes the indicator which prompts churches to begin thinking about evangelism. Neither does the verse say only ministers should speak the Word. The minister is expected to do visitation, but what about lay people?

In *Pilgrimage of a Congregation*, Naomi Lehman writes, "Although ministers, deacons and elders are critically important to the life of the church, witnessing by life and by tongue . . . must always be done by the entire church."

Some time ago I was employed by a denomination that stressed evangelism and had strong outreach programs. I admired their consistency to proclaim the Good News. At the same time I could see Mennonites were stronger in applying Christianity to daily life. Our actions were as strong as their training programs to speak the Word to others.

1 Timothy 4:2 says, ". . . set an example for the believers in speech, in life, in love and in purity" (NIV). Being examples is both speaking and living the Word. If the two denominations could put their strengths together, they'd be good examples in both areas.

Regardless of how Christians share Christ, the motive for witnessing is for others to share the blessing of the gospel. All people need to be witnesses in speech, in life, in love and in purity. When the wind blows opportunities your way, try tossing a snowball and see what happens.

Donna Lehman

CONTENTS

Christmas brings out the homing instinct in people like probably no other time of the year. We want to be with family or at least where we feel comfortable. So this issue begins with children. They reflect our family centeredness so well.

But even as multitudes go home for Christmas, there are many who cannot join their own kin. To them we must somehow also present the essence of Christmas—God coming among us in Jesus.

Our prayer is that this issue might help us to know and to share Emmanuel—God with us.

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EDITORIAL

Christmas is God's audiovisual aid

As best we know, Earth is unique. Our special status is nowhere more obvious than in the Christ coming to earth with news of peace and goodwill for the whole world. Jesus comes among us as a kind of audiovisual aid to demonstrate God's presence among us. He shows forth the character of God's being and the nature of God's doing.

1. *God's being.* Some people say that Jesus is the human face of God. In Jesus of Nazareth God progressed among us from a suckling baby on to boyhood, adolescence, young adulthood and adult maturity. He lived life along with its deep levels of sorrow and of joy, of disillusionment and overwhelming satisfaction, of loneliness and deep companionship, of appreciation and indignant responses, of being loved and of being rejected.

God shows us in Jesus an endless capacity to seek and to find good in the face of evil. And that such unswerving character eventually must go to the cross—through which God justifies all who believe.

Because of his being in Jesus, God is Emmanuel (God with us) in this holy season and all of life.

2. *God's doing.* In Jesus God stood the world on its head. No one ever before had dreamed of Omnipotent, Omnipresent, Omniscient God making himself totally vulnerable to effect redemption and release for broken lives.

G. K. Chesterton says that only when we view the world from the remarkable upside-down perspective of Jesus does it suddenly make sense.

The signals are there from the beginning. During dry, hot days in a desert country, God calls Noah to build a ship (ark).

In a time of political instability, God tells the sainted entrepreneur, Abraham, to "go forth."

Zechariah was one of 20,000 priests serving the temple in the days of that first Advent of Christ. Luke 1:6-7 tells us, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and both were advanced in years."

Faithful living—like Job—but seemingly tragic. They were now old and childless. To their friends this seemed a curse. To them it seemed their faithfulness was not going to see the blessed promises.

Because of the large number of priests, it is thought Zechariah rarely had the chance to serve in the temple. Now he ministered the ritual inside while people were praying throughout the temple. Instead of then coming out to meet the people, as usual, Zechariah was delayed by the angel of God assuring him that their lifelong prayers were to be answered.

Zechariah is struck dumb by this profound act of God. He remains speechless until the naming ceremony for their son. His name shall be John—which means "God is gracious"—Zechariah writes on a tablet. And his mouth opened to sing praise to God.

Advent and Christmas show us that God acts to affirm and confirm our faith—in his time and in his way. But always also so that we can *know* it.

The supreme audiovisual aid of God's being is in his becoming one with us in the Bethlehem babe.

The supreme audiovisual aid of God's doing is in his fulfilling the lifelong soul searches of people like Zechariah, Elizabeth, Simeon, Anna and of all who dare to live by faith.

Some see and believe. Blessed also are those who do not see yet believe. *Bernie Wiebe*

Write The Mennonite *for a 1985 index.*

THE MENNONITE
staff wishes all readers
the peace and joy of
God's special presence
in your lives
through
Jesus.

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